ORGANIZATIONS AND MEN AND WOMEN MANAGERS:
APPROACHES AND PERSPECTIVES IN TRAINING

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Abstract

The paper "Organizations and Men and Women Managers: Approaches and perspectives in Training" presents the existing models and approaches in training which are brought to the third world countries. For example, four such approaches are reviewed -- T-Group, Tavistock, Transactional Analysis and Gestalt. The paper then presents a culture specific approach to management training which retransalates some of the inputs from the West and adds new dimensions. The paper highlights three basic modules: Conceptual Module, Experiential Module and an Integrative Module. The conceptual module focuses on knowledge, attitude and skills. The Experiential Module on Role and Identity Approach. It focuses on some of the assumptions of management training and presents some structure and design for management programme. The paper highlights some of the emergent themes amongst men and women managers in organizations.

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Introduction

The current century has been the turning point in terms of creating and encountering realities which man never thought could exist. It has been a century of turbulent environment of socio-political situations, two world wars, freedom of many nations from subjugation, birth and growth of industrialization, concept of third world countries, introduction of mass education and the emergence of large, mammoth and giant corporations. As technologies have become complex and organisations have become large a concept of obsoleteness has emerged. The industrial revolution has given momentum to technological revolution. As new technologies are designed and introduced the old ones become quickly outdated and obsolete. This is a era where technologies become obsolete and so do management structures, systems and practices. To cope with ever increasing obsoleteness designers keep pace with new inputs relevant to the technology and organization structures, management practices and managerial roles. New inputs of training becomes essential. The concept of management training and organisation design of structures, systems and managerial role' to cope with the ever increasing obsoleteness and new demands of organisations and managerial role is a reality of todays organisations.

Traditionally organizations focussed on technical skills and technical inputs to manage the new technology. Organizations trained people in the concepts and intricacies of machines. However, both organisations and individuals have recognized that it is not sufficient to manage organizations through technical skills alone. There is need for understanding managerial perspectives, attitudes and orientations. It is equally important to understand emergent organisation structures, systems and managerial role taking and processes. Similarly, the third world countries have become aware that in order for their organisations to grow and for their employees to become efficient and effective technical knowledge and skills are insufficient. Attitudes toward work and as a result managerial behavioural inputs are equally critical and significant.

Experiences of training in many countries have suggested that though formal education has been available to both men and women and management training has been provided by organisations or formal professional schools of management these do not necessarily provide congruent responses. Both men and women are cognitively aware of organization structures, management systems and managerial roles. However, in the third world countries the concept of excellence and efficiency as existing in the western countries do not occur. Some of the reasons for this lies in the fact that though managers are equiped with the technology of knowledge, attitudes and skills their socialization processes and as such internalization of social structures and systems of primary systems have powerful influences in their role taking in formal organizations [Garg and Parikh]. Very often the socialization process both in the primary system

i.e., the family and secondary settings that of formal work organisations reinforce tradiational role relationships, role behaviour and role performance in organisations. Though the education process socializes individuals to have ambition, career aspirations work with competition and be achievement oriented the men and women managers get caught between the structures and relationships of the traditional and the modern, the old and the new and they remain entrenched into role performance which is known and familiar.

Training programmes have focussed on issues of motivation in employees so that they perform better. Training programmes have designed modules on communication so that role holders communicate in their tasks better which will lead to better cooperation and collaboration among various levels of management. As organisations have grown from small to large and mammoth training programmes are focussed on concept of leadership so as to manage effectively the people in the organisation. The training programmes have provided conceptrual clarity about the nature of organisations, complexity of task and the expected behaviour from the managers. However, in the process of operationalization of these learnings into organisation and managerial behaviour individuals encounter in themselves and the organizations deeply rooted processes of social, cultural and familial structures. It becomes difficult to make a transition from these to the role performance in organisations, clarity, linkages and inter-dependence of functions in the organizations like finance, marketing, production and systems like costing, budgets, budgetary control systems and management information systems. Similarly cognitive clarity about organiza-

tion processes does not contribute significantly to create a shift in managerial performance in formal work organizations. Traditionally, the focus of classical management training has been to equip the participants with knowledge, awareness and use of existing management tools and techniques, attitudes and behaviour which makes the individual an effective manager. This concept of training assumes that once the training has been given the participants are equipped with the wherewithals of becoming an effective manager.

In the third world countries much of the training provided does not give evidence that once trained the managers have been able to create a turnaround in their own role-taking or organization effectiveness. In many of the third world countries organizations are full of people trained and equipped with skills, knowledge and techniques but organizations and individuals operate suboptimally or ineffectively. Our exploration with both managers [both men and women] and organisations suggest that the traditional training designs have been transplanted from one setting onto another without taking into consideration the context in which the training is brought and the assumptions of training held and experienced by people. Often the training design does not consider the social cultural realities and modes of relationship existing in a given culture. The raining design which seems relevant in one context may be completely invalid in another context.

Approaches to Management Training

This paper explores first the existing traditional and classical approaches to training in the west as well as these approaches brought to third world countries. The paper then highlights some of the recent approaches anchored in socio-cultural and organizational realities of the third world countries. Our experiences of working in multiple cultures and diverse social contexts and people suggests that there exists two distinct approaches to management training in the west as well as the third world countries for both men,women and organizations. These are:

1. Knowledge, attitude and skill based approach, and

2. Experience based learning: Intra-personal and inter-personal effectiveness

3. Experience-based learning: Role & Identity Approach

In our attempt in designing training programmes we have grappled with the above two approaches to make training relevant for individuals and organizations in a given socio-cultural and organizational context.Before we explore the assumptions of relevant training approach and design, let us take a look at the assumptions and objectives of the above three approaches.

I. Knowledge, Attitude and Skill-Based Approach

The knowledge, attitude and skill (KAS) based approach to training is a structural approach utilising existing concepts, tools, techniques and skills which would provide participants the same so that they could use these in the organizations. These tools, techniques and skills often focus on managerial effectiveness, assertiveness and leadership qualities, management concepts, understanding of functions and the business environment.

There are inneurable management training programmes designed as incompany training programmes and or management development programmes offered by professional management institutions. These programmes essentially are designed to provide basic concepts of management, tools, techniques and skills. The focus on professionalization of management have designed methodologies like case method, role play, structured exercises etc. to deal with specific issues arising from the job requirements or structure redesigning. Many of the inputs highlight functional clarity and provide inputs for the same. The inputs deal with individual and the task interface in the organization.

Essentially, the knowledge, attitude and skill based approach diagnoses and assess the need and identifies problems. The approach then examines alternative solutions. This approach also works through the internalized role models, attitudes and beliefs. In this approach the participants discover alternatives of behaviour and conceptual clarity.

2. Experience-based Learning: Intra-personal and Inter-personal Effectiveness

This approach was initiated through small group work with organization employees. In the west, there are four significant approaches which emerged.

1. T-Group Approach

2. Tavistock Approach

3. Transactional Analaysis Approach

4. Gestalt Approach

These four approaches deal with the individual's personal experiences and the impact on inter-personal dynamics in formal work organizations. The focus is on personal growth and resultant effectiveness in organizations.

T-Group Approach: This approach was highly popular in the sixties. It incorporates various forms of group work like sensitivity training, encounter groups, and touch groups all focussing on exploration of intra-personal and inter-personal areas of individual's experiences. The goals of this area of group work is stated by Shepard and Bennis as follows:

"The major goal of this training is that the trainee improves his understanding of the sources of his own motivation for acting or responding to other people as he does, and be better able to predict and assess the con- sequences for himself and others of the action he is moved to take. A second goal, tied the first, is an improved understanding of

situational or group forces operating when he
is enegaged with others. A third goal is
increased control over his communication with
others. A fourth goal, tied to the others, is
an increase in the repestoire of social action
patterns available to him. In short, he
should have better idea of what he is doing
with others, and more freedom in deciding what
to do"

T-Groups

T-Groups (T for training) otherwise known as Sensitivity
Training is used less frequently not because of its
ineffectiveness but due to availability of other techniques such
as Team Building and Process Consultation.

What is T-Group?

A T-Group is an unstructured, agendaless group session for
about ten to twelve members and a professional trainer who acts
as a catalyst and facilitator for the group. Discussion is based
on data generated by the group members out of their interaction.
Actions, interactions, reactions and feelings accompanying all
these form data for the group. The group meets for three days
upto two weeks. Learning derived out of T-Group is the group
experience which contributes to personal growth and development
of the individual.

<u>What</u> <u>are</u> <u>its</u> <u>Objectives?</u>:

Benne, Bradford and Ronald Lippitt list the goals of
laboratory method as follows:

1. One outcome for the participant is increased awareness of
   and Sensitivity to emotional reactions and expression in
   himself and others...

2. Another desired objective is greater ability to perceive
   and to learn from the consequences of his actions through
   attention to feelings, his own and others. Emphasis is
   placed on the development of sensitivity to cues
   furnished by the behaviour of others and ability to
   utilize "feedback" in understanding his own behaviours.

3. The staff also attempts to stimulate the clarification
   and development of personal values and goals consonant
   with a democratic and scientific approach to problems and
   personal decision and action....

4. Another objective is the development of concepts and
   theoretical insights which will serve as tools in linking
   personal values, goals and intentions to actions
   consistent with these inner factors and with requirements
   of the situations...one imprtant source of valid concepts
   is the findings and methodologies of behavioural
   sciences...

5. All laboratory programs foster the achievement of
   behavioural effectiveness in transactions with one's
   environment.... The learning of concepts, the setting of
   goals, the clarification of values, and even the

achievement of valid insight into self are sometimes far
ahead of the development of the performance skills
necessary to expression in actual social transactions.

What are its Uses?

T-Groups are used to introduce key members of the organiza-
tion to group methods and also to provide basic skill relevant to
group and individuals to individuals. T-Groups are constituted
for specific desired outcomes. For example, `cousin labs` for
those who do not have direct working relationship in the same
organization, `cluster labs` similar to cousin labs but also has
clusters of work related people and so on.

Thus, T-Group as a technique has become widely known and
appreciated.

Tavistock Approach

The term "Tavistock" model refers to a heuristic framework
for identifying and understanding what conscious and unconscious
process take place within and between groups of people. It's use
however is both accurate and misleading. It is accurate in the
sense that it has its roots in the Tavistock Institute and it is
still being developed there. It is misleading in two senses.
First, not only Tavistock but also other institution use this.
Two, the model is a living one and is being continually
interpreted in light of changing environments, so `Model` the
word is a question mark.

What Methodology is Adapted?

For identifying and understanding processes within and among groups, working conferences are residential and can last from a weekend to fortnight. They are temporary education institutions taking in members who have an interest in understanding issues of authority. The staff of a conference have two subroles: that of collective managements and that of consultants. As management they provide conditions for members to learn, and in their consultant role they interpret what is taking place from this role perspective. Essentially they manage a process which is to study group behaviour. This process is the transforming of feelings and ideas about authority into new ones. Hopefully, members will export themselves back into their institutions with fresh insights. The conference process is open-ended that means, the staff do not determine, what members and they, will learn. Experiences are provided through activities and consultants attempt to interpret the experiences of these events as they occur. Hence, it does happen that some insight will emerge in a conference of which neither staff nor members were aware before Tavistock model -- a living methodology.

The more we think about working conferences, the more we say that they are designed to provide opportunities for members to internalize, and make for themselves a 'living methodology' for inspecting the conscious and unconscious realities of groups and institutions and the political relatedness (authority, management and organization) of individuals in roles within these configurations.

What all these points to is that there is something 'Real' which is out there. An individual is made to think of about this and the idea of 'becoming' is held throughout the process of interaction is groups.

Consultant and his Role

Consultant adopts the methodology for discovery. He/she helps the members to realise their interpretation of situations. The consultant also leads the group into problem areas. He/she also frames working hypothesis based on experiences with the group and finally helps an individual to 'realize'.

Transactional Analysis Approach

Transactional Analaysis (TA) was primarily developed by Eric Berne, and was popularised in his book, Games people play. TA is used mainly as a technique to improve a healthy individual. So called "uncertified normals" who people most organisations seem to form target audience of TA tool.

Objectives of TA

Huse describes TA as follows: Transactional Analysis focuses on such areas as the structure of the personality (structural analysis), the way in which people interact (Transactional Analaysis) or the way in which people structure their time (Time structuring) and the roles that people learn to play in life.

Structural Analysis

Structural analysis describes an individual having three ego states the parent, the child and the adult. The parent ego state is gained from one's real parents; it reflects ego states of superiority, authority, being right etc. The adult ego state reflects maturity objectivity, problem-solving logic and so on. The child ego state is gained from one's experience as a child when one is dependent rebellious and perhaps inadequate.

Analysis of Transactions

Analysis of transaction or communication is a major aspect of TA. Transactions can be (1) complimentary, i.e., messages from one ego state are responded to with messages from an appropriate ego state (adult-adult, parent-child etc.), (2) crossed, here messages from one ego state are responded to with messages from inappropriate or unexpected ego state (parent-adult, adult-child, etc.), and (3) ulterior transactions in these messages do not mean what they literarry convey.

Time Structuring

Time is structured in six different ways: withdrawal, ritual, pastimes, games, activities and authenticity. Games are often destructive sets of interpersonal encounters: they stem from pathology and cause the individual to avoif intimacy and authenticity.

How it is done?

People are trained to identify dysfunctional life scripts, time structuring games, and crossed and ulterior transactions in themselves and others so that they may enjoy better relations with themselves and others. Usually training is given in the form of seminars.

Gestalt Approach

The word `Gestalt' roughly means "to form" or "to make into a comprehensive whole". Supporters of this approach believe that everything in nature, including human behaviour, has a sort of built-in drive to become whole or to complete itself. This approach rests on a form of psychotherapy developed by Dr. Frederick S. ("Fritz") Pearls, called `Gestalt therapy'. The major spokesperson for Gestalt approach is Stanely M. Herman, a management and OD consultant.

What are Gestalt Approach Goals

Gestalt approach aims at increasing individuals awareness, integration, maturation, authenticity, self regulation and behavioural change. Basically, one must come to terms with oneself, must accept responsibility for one's actions, must experience and live in the "here and now" and must stop blocking of awareness, authenticity and the like by dysfunctional behaviours.

In Herman's words,

"My objective here is not to provide instruction on making the organization culture safe, more pleasant or easier for the individual, but rather to help the individual recognize, develop his own potency, and ability to cope with his organisation world, whatever be its present condition. Further, I would like to encourage him to discover for himself his own unique wants of that environmental and his capacity to influence and shape it in ways that get him more of what he wants".

How can these goals be achieved?

Goals of this approach can be achieved only with the cooperation of the people. People must be able to express themselves fully positive and negative. They must know "where they are?" on issues, relation with others and relating with selves. They must learn to "stay with" transactions with others and work them through to revolution revolution rather than suppressing negative feelings or cutting the transaction prematurely. They also must learn to accept the polarities within themselves — weakness — strength — autocratic — democratic urges and so forth.

What Role Gestalat Practitioner Plays

A Gestalt practitioner tries to achieve goals of this approach by providing opportunities for individuals to express themselves, and creates a climate so that every participant achieves these aims. He/she usually uses group settings but is generally on individuals.

What is the Rating of this Approach

Gestalt orientation is not widespread but is increasing its influence slowly. A book by Herman and Korenich gives a theoretical framework examples and exercises for practice. Since this approach requires an individual to open up, go in-depth, they may believe that they are being coerced and may not cooperate to the extent expected. This method must be used only by practitioners who are trained and not by everyone to make it a successful technique of training individuals.

All these four approaches highlight the individual's experiences, his interpersonal transactions, his growth patterns and their influence on working relationships. The focus of training is to provide an understanding and then to develop appropriate and relevant responses in the organization.

These approaches have generated a whole series of instruments to diagnose, identify and design inputs for training. There are innumerable questionnaires to identify the various dimensions of organization structures, managerial functions, concepts of team building, attitudes to cooperation and collaboration, qualities of leadership, supervisory skills, concept of power, superior-subordinate and the class relationship and multiple dimensions of organizationbehaviour. Similarly, there are a whole series of exercises based on group work to explore inter-personal skills, inter-personal relations, inter-personal understanding, group dynamics, and methodologies of breaking ice, unfreezing, freezing, reaching out and being innovative and creative in management of organizations, tasks and relationships.

Many of the above designs and inputs of training for organization and managerial effectiveness have been introduced in third world countries. Initially introductions of these have generated enthusiasm, and responsiveness to learn the new skills and techniques. These inputs do bring about cognitive clarity and specific action responses. However, these alone do not mobilise individuals to process situations and generate new responses in organizations and with individuals so as to mobilise them for relevant action choices. These approaches facilitates the emergence of better understanding the situation and relationships so as to discover alternative ways of relating. It also opens up ways to respond with professional orientation. The above two approaches and many similar others have their validity in the assumptions and definitions they hold. They have been relevant and meaningful in the context and with specific objectives for which they have been designed. These approaches of training design have first identified problems and training inputs provide solutions. These are problem-solution and input-output models of training.

The Experience-based Learning: Role and Identity Approaches

This approach was initiated in India by a set of people, viz. professionals in organization development and design work. These professionals in 1979 set up an institution called Indian Society for Individual and Social Development. Professor Pulin K. Garg sphereheaded this movement. The author is a founder member of the society. This movement brings to focus the missing element of social cultural structures, roles and processes influencing organization structures, roles and processes and thus

the tasks of the organization. This movement and approach have intensively worked with the Experience-based Learning: Role and Identity Approach leading to institution building processes in formal organizations.

This approach is anchored in personal professional, and institutional growth. It explores the process of role taking as acquired through processes of socialization and acculturation from the family as well as socialization from the secondary settings. It explores the emotive and cognitive maps of people and systems as held by role holders and crystallization of identity (Parikh, 1988). This approach is anchored in the experience based approach to learning creating temporary learning settings so as to create community of experiences through participation of both the participants and designers of the learning setting. This creation of learning situation leaves each individual the option to explore areas of growth the individual requires, hold the objectives of creating opportunities of learning, growth and development. The f..cus here lies in the process that would emerge in the learning setting.

The assumption of this approach is that creation of such a setting would accept multiplicity and diversity at one level and differential level of skills required which is the reality of any setting of the individuals. This approach does not have a single frame through which all situations are perceived. It introduces a perspective which creates possibilities of shared values, shared understanding and shared beliefs about the realities of diverse social and cultural factors. It creates a setting whereby individuals both men and women can explore the definitions of organizations and

structures they hold, the social stereotypes of roles **and** relationships of themselves and others they carry. The meanings they give to themselves others and situations and the action choices they opt or do not opt for, and the concept of simultaneously of self and system. This approach at identify level examines the nature of commitment, involvement and convictions indiviauals live by and processes of replenishment they bring to the self and system.

This process of learning is an exploration in a group setting. It generates understanding of cultural, social and family systems, the emergent formal work organisations and to discver strengths and positives inherent in the culture, society, family, organizations and individuals so as to mobilise them for action choices.This approach facilitates the emergence of a perspective to redesign and redefine self situation and relationships so as to discover coherent and congruent ways of relatedness in multiple systems.

In our working with men and women managers and diverse organisations we have attempted to ask ourselves about the purpose and objectives of any learning situation. To design any management training programme by individuals, trainers, management faculty and or consultants within their own country or any other country it is important that some critical questions are asked before any training programme is designed.

The author's experience of designing training programme in Sierra Leone sponsored by Commonwealth Secretariat, London, England provided the opportunity to explore multi-cultural

approaches to management training in third world countries. The programme had nine resource people from Cameroon, England, Ethiopia, India, Jamaica, Sierra Leone, St. Vincent, Tanzania and Uganda. The participants represented six countries in West Africa: Cameroon, Gambia, Ghana, Nigeria, Liberia and Sierra Leone. All of us represented different social cultural backgrounds, spoke different languages, occupied significant positions in government and varied academic institutions and with diverse set of professional experiences. After a detailed intensive sharing and explorations we realized that only creating a learning setting for all of us that we would be able to design an effective programme design. It would be critical that we withhold our specific designs but jointly come up with a design which is appropriate and relevant within the reality of the participants and the resource team. This meant that the programme design 'be an opportunity of learning to experience different styles, approaches, methodologies and skills for generating new responses. As such, the design made it necessary that we take the following three steps:

1. Share with each other our background, emphasis, scope and perspectives on the issue of training.

2. Share with each other our concept of design, thrust and overall goals, and

3. Design a programme keeping in mind the social, cultural and familial variable of West Africa.

The design of the programme which finally emerged consisted of three modules.

1. <u>Self Development Module</u>: This was the first module it consisted of (a) an introduction of getting to the know each other through structured activities, (b) diagnosis at the level of the self and managerial roles, and (c) exploring in small groups issues of self and its interaction with the significant people and the system in both home and work setting.

   The second part of the same module introduced the role of women as change agents, strategies of change and building network of women. This was designed through introduction of tools and techniques to add skills.

2. <u>Skill Building Module</u>: This module highlighted strategies of effective leadership, assertiveness and change. It focussed on management of conflict, creative relationships and communication skills.

3. <u>Elective Workshop Module</u>: In this third module several workshops were offered to suit the requirements and needs of the participants. These elective workshops focused on Managerial Role Analysis (based on questionnaire), Life Phase Analysis (based on bibliography work), Communication Skills, Conflict Management and Resolution, change strategies and management of dual roles in home and work setting.

   The workshop would then end with evaluation and closure of the programme.

The programme design which finally evolved and operationalized was a combination of experiential exploration where individual participants got in touch with their self, their social role taking, psychological role and dominant life role manifested in organizational work role.

We had in our own countries designed some training programmes and conducted them. Pauline Farrell in England worked with men and women managers on issues related within the framework of British organisations and managers. Indira Parikh had designed training programmes which were relevant in the context of Indian men and women managers. Misrak Elias had designed programmes in East Africa at ESAMI. Dorienne Wilson, Smillie had designed programmes on behalf of COMSEC. However, in the context of West Africa none of the design or inputs would be appropriate or relevant unless we understood the realities of the countries we were in and the realities of the participants that were to come for the training.

We asked ourselves the question as to what preparedness and openness we had to start from the given and existing realities of West Africa and what were we willing to give up of our existing frame and what were we willing to learn. We came up with some critical dimensions of designing management training programmes in a given cultural context. In our experience these dimensions must be understood and taken into consideration before any training programmes could be designed specially outside of one's socio-cultural and organisational context.

1. Each country has a unique social and cultural milieu.

2. Each country has a history with political ideology and forms of government.

3. The social, cultural and political history and ideology influences the individuals in role taking be it in the social setting or work setting.

4. Social structures and role taking are internalized through processes of socialization amd acculturation from society by individuals.

5. In any given country (speically the third world countries) there are a core set of people who have acquired training and professional orientatin toward technology and formal task organisation.

6. In any country ther are a core set of people who have had their education and training in prestigious academic institutions of the west.

7. That training programmes are to be designed for people whose education and attitudes are anchored in the socio-cultural processes of the society in the given country.

8. That socialization processes from the family anchored in traditions of the society acquire enduring roots.

9. That these processes of socialization of role taking from the traditins of the culture and society get carried over to organization structures, tasks and processes.

10. That often there is an incongruence and contradictions between the expectations, role taking and role performance of the two systems.

11. To design any relevant managment inputs the designer must be sensitive to the myths, history and role models of the cultural lore which influence the membership in role taking.

My experiences of looking at the history of training programmes designed and conducted in third world countries suggest a non-consideration of the above dimensions. Ignoring the socio-cultural context leads only to partial acceptance of designed inputs. When the design of the training programme borrows the concept of organization structures, roles, tasks and performance and adds to it the organization behavioural concepts of motivation, communication skills, leadership, empowerment, networking and managerial behaviour the learning creates a new setting and a cognitive clarity. In the initial phase of these inputs it creates enthusiasm and new resolutions of managerial behaviour. The newness of approach and the emphasis of development infuses the participants with motivation to achieve results and focus on excellence.

However, once the individuals return to their context very soon they are confronted with organization structures and processes and their own role taking deeply embedded in the social and cultural attitudes, values and beliefs. Very soon the individual confronts the mammothness of the organization and monolithic social structures and feels inadequate to respond to the newly designed organisation structures and appropriate

managerial role behaviour. Thus, all new structues, tasks and organisation processes acquire an emergent structure and role processes which are congruent with the social modes of working and relationships determined by social norms, values, beliefs and attitudes. The emergent process then becomes a critical and significant influencing variable in the performance of tasks and network of task relationships of superior-subordinate and men and women relationships in work settings.

Our experiences have suggested that any design for management inputs for both men and women need to consider the cultural, social, historical and political contexts on the one hand and the ethos, myths and pathos of the society on the other hand. It is in the sensitivity of the above two context and processes that a relevant design of management training can emerge.

Learning Design

Much of the research in third world countries has been of replicating the Western research models. Instruments, methodologies and constructs were borrowed from the West and then the research is carried out in the third world countries. Similar pattern and trend have also been followed in India as well (Garg 1979-1980). Khandwalla (1988) has referred to series of studies carried out in India by researchers, scholars and behavioural scientists. These research studies end up highlighting negative findings and rsults compared to the Western findings. These negative findings are obvious when assumptions of organizations, the Indian context, social living and work relationships unique to Indian culture are measured in the comparative frame of

Western assumptions of social living and work relationship. Similarly, a whole host of studies have been carried out with Third World governmental, developmental strategies and approaches. These studies are also anchored in a comparative frame and as such do not provide realistic assessment or understanding of strategic developmental effort. Garg and Parikh (1986) and Khandwalla proposed research and studies of strategic developmental organizations in Third World countries, they building and theory construction.

The recent research trends in INdia by Garg (1986, 1987), Garg and Parikh (1984, 1986), Khandwalla (1987, 1988) and Parikh (1986, 1987) have focused on strategies designed for Indian organizations keeping in mind the Indian context, social cultural and role parameters of Indian managers. These attempts have provided insights to understand the problems of adaptation of Western knowhow and helped identify relevant designs for Indian organizations and management.

What needs to be understood when representatives from multi-cultures come together in formal work settings that all bring with them a rich college of multi-cultural social context and organization experiences. These multi-cultures reflect simultaneous differences and uniqueness. As such, when from one socio-cultural context inputs of organization growth, development, technology and management knowhow is brought to another cultural context the assumptions of each culture needs to be understood rather than to be evaluated and judged or transplanted without preparing the context for news inputs.

What perhaps needs to be done is that the following dimensions be explored:

1. That behind any concept of management knowhow, design or methodology, there exist ideological postulates which influence the design, strategy structures and processes.

2. There are ideological postulates anchored in economic, political and social coordinates which are carried over to cultural and philosophical coordinates of the given society. The latter two needs to be experienced and understood.

3. Both of the above are then reflected in the processes of designed organization, organization policies, strategies and task implementation.

4. The nature and quality of relationships either facilitate or hinder organization processes. In India, relationships are squarely grounded in emotive maps of people through the processes of socialization within the family. They have a unique social, cultural and familial orientation. Any inputs at formalisation needs to understand these dimensions and translate them as strengths in work settings rather than given a negative assessment to it (Parikh, 1988.)

5. There is aneed to discover learning models where specific of the culture are included to design and discover organizaztion models, managerial styles and new inputs for performance. This would mean designing learning models in partnership rather than training models being transferred from one country to another (Garg, 1989).

6. Different countries have specific issues and problems of management grounded in their reality. They need to be understood in the specificities of social, cultural, environment and context of the country rather than in the global universal sense.

7. Each country has designed policies for developmental thrust. There are existing barriers and constraints. Their solution does not lie in removing the barriers and constraints but understanding them so as to minimise the disfunctionalities of those. Most often these barriers and constraints are anchored in history, leadership choices the organization has made in the past, and the intended and unintended consequences of those choices, the changing leadership, and the emerging value trends in people and society.

8. Each culture, society and organization also generated space for new privileges, responsibilities, concept of autonomy and modes of meeting life situations congruent within the perspectives of the society. Learning models need to highlight these positive processes for creating dynamic organizations and effective role taking.

The learning models as distinct from training models can provide understanding of each culture's parameters which would facilitate diagnoses of problems and issues so that relegant and congruent knowhow can be designed. Very often the training models are designed and seek solutions only on the basis of manifest problems. As such, they are limited and do not deal with the real

issues confronted by the organizations and role holders. Learning models can consider simultaneous areas of complex, social, cultural, environmental, organizational and role taking processes existing in the given country where knowhow needs to be introduced.

Across countries and cultures of third world organizations and individuals are grappling with processes of transition. Organizations grow from small to large to mammoth. This leads to introduction of formal work organizations, wage earning stream of society, emergence of a new middle class, widening horizons, new aspirations and new paths. Learning models can create space and opportunikty for sharing these struggles, the euphoria and the excitement, the stress and the anguish and the discovery of new potentials and capabilities. Learning models can facilitate evolution and crysatalization of convictions and an approach to growth and development anchored in the realities of the country and processes of nation building.

As the third world countries have looked at the West for training inputs the West has also brought their training models to the third world countries. Very often these designs are manifestly accepted. One belief is that the third world countries are poor implementors of what they actively seek and receive from the West. One underlying factor which has rarely been examined let alone be expressed is how the West is held by the seekers of new techniques and skills of management and by the people to whom the training is brought. Exploration of this dimension has brought forth some constructs and responses.

As such there are other constructs which need to be under-
stood either through research or learning models as to how the
West is held in the minds of third world countries. Besides the
manifest acceptance of Western forms there are other emotive
responses which also exist. Some of the following dimensions have
surfaced duirng vairous workshops and training programmes.

1. The third world countries hold in ambivalence images of
   Western society, organizations, management based on hire
   and fire policies and modes of relationships existing
   both at social and work level. This evaluation does not
   emotively permit the operationalization of Western know-
   how. It gets accepted at the cognitive and logical level
   alone.

2. There are 'already existing new role and organizational
   definitions in the third world countries. They may not be
   congruent within the framework of Western knowhow and
   definitions. However, they have both an emotive and
   cognitive meaning to the people and within the organiza-
   tional context.

Both of these create an internal emotive barrier in
acceptance of the western models and as such implementation or
operationalising the learning.

In our experimentation of what would work and what models
would lead to change the patterns of work ethos in organizations
has led us to explore varied learning methodologies. What is
presented below is some of the new approaches.

When we have designed learning modules we have focused on these broad areas of learning:

1. Conceptual module

2. Experiential module

3. Integrative module

The objectives of each module, their focus and approach are distinct. Before we examine each module at length let us first look at what could be the overall long and short term objective of any design of the programme.

The overall objectives of any management module are to create an opportunity and a learning setting where participants through their experiences arrive at an understanding of:

1. Theoretical frameworks of evolution and growth of organization theories in the context of theory building

2. Macro theories of societies and their impact on current organizations

3. The nature of transition and flux in the society, social structures, family values, attitudes and beliefs and role taking processes of these individuals.

4. The nature of transition and flux in the environment, organization structures, complexity and turbulence in the environment and the changing nature of values and quality of new entrants in the organization.

5. The role taking processes required in the family as well as formal task structures.

6. The quality of institutional processes existing in the society to create a coherent and congruent map of ethos of living and work.

7. And finally, the quality of institutional processes required in today's times of transition and flux to design congruent and coherent role processes in the life space of the individual.

Essentially, the overall objectives of any programme design is to make participants sensitive to the context of the society and culture, family and organizations and for the individuals to mobilise the positives for growth and development and to initiate new responses for the self and system simultaneously. It is to evolve a work ethos which would foster organization growth in the environment and culture in which the organization is located.

Long Term Objectives:

- The long term objectives of any management training and development design can be the following:

1. To explore the philosophy of work ethos the participants hold in their context

2. To identify the elements and characteristics of their social and work context

3. To identify and discover the relevant and congruent perspectives on structures, tasks, role taking processes relevant for today in the social context as well as formal work organizations

4. To identify models of learning as relevant in the cultural and organizational context

5. To design programmes so that learning is relevant, enduring and meaningful and can take roots in individuals and systems

6. To discover and integrate technologies that would facilitate congruence and convergence between individuals in their formal work settings

7. To develop a set of individuals who see themselves as resources to themselves and their systems and who can work with relevant issues of individuals interfacing witrh multiple roles and systems in context which is experiencing transiton and flux.

The need of the hour is to create a critical mass of trained individuals both men and women who are resources to themselves, others and the system, who would be pioneers and multiply the learning as well as resources for efficient and effective functioning of individuals and systems.

Short Term Objectives:

The specific short term objectives of any programme design could be the following:

1. To create a clarity in the nature and quality of primary system that is the family anchored in the social design.

2. To create a clarity in the nature and quality of secondary systems that of the organization anchored in the market condition of the environment.

3. To create an awareness and an understanding as to how social roles are shaped and determined by identities and role models rooted in the culture.

4. To create an awareness and an understanding as to how formal work roles are sought and socialized through task systems of formal work settings.

5. To create a learning setting where men and women can explore their own definitions of both social and organization systems so as to differentiate between them and initiate relevant action choices.

6. To learn skills, insights and perspectives as to discover their aspirations, convictions and action choices for both the systems viz., family and work.

7. To identify strengths and potentials of themselves and the systems so as to go beyond stereotyping the roles of men and women and to build concept of dynamism and creative responses.

Essentially, the programme design creates an understanding of the continuities and discontinuities, congruences, convergences and diversity and discreteness and the state of transition from one context to another. In this state of transition the essential action choices, values, attitudes and beliefs necessary for a meaningful transiton and role and system responses.

Conceptual Moldule:

The conceptual module of learning explores with participants the definitions of organizations, structure of the organization, functions, tasks and technolgyu of production source and process industries. It deals with the understanding of elements, characteristics of formal organizations, theoretical frameworks and theories and the basic functions of management structures, task, tehnology, leadership qualities and intensifies approaches to problem-solving. The conceptual module of learning explores the role taking as managers by men and women, their styles of being a manager, a leader and or a chief executive. It explores the varius interfaces of culture, role, organization and environment and the processes that emerge during these interfaces. It explores the interfaces of management development and the role taking by men and women managers.

The duration of these learning modules of management development programmes vary from two day specific function focussed workshops and seminars to a highly complex and comprehensive professionally oriented management development programmes of a week to two years. The focus of this section is to reflect upon and explore the short duration of one to - three weeks management development programmes for men, women and mixed groups.

Experiential Module:

Experience based training module as anchored in the role and identify approach explores through participation and sharing of experiences, thoughts, feelings, dilemmas and action choices. Participants are invited in a group setting to share their

journey of self, their roles, both social and organizational, the meanings they have given and live by to self, others and situations, the feelings they generate and experience the symbolic role models they have internalized and idealized, and the core identity they have crystalized for themselves.

The attempt is that the participants can create a shared community of experiences whre they can explore beyond the manifest events which may and do differ to a set of processes and feelings experienced and felt by each individual. It is an invitation to explore, share and reflect upon the life space during the process of growth.

The experience based approach in a group setting provides the participants a setting to explore their role, how they emotively and congnitively hold people and systems, what meanings they have given to themselves, others and the system and how these meanings are influencing their role-taking in the primary as well as secondary systems. Essentially, this exploration provides a setting where men and women explore the social stereo- types of being sons and daughters in social settings and being men and women managers in the formal organization. This explora- tion in a group setting provides the identification of societal patterns, cultural modes and a complex map of social and organizational expectations and code of conduct. This approach facilitates the unfolding of people's lives, space to process the emerging data without the evaluations and judgements anchored in socially desirable modes. This frees the energy of the psyche from frozen meanings and role taking to explore events and meanings of the past with the realities of the identity processes and to initiate action choices at the identity level rather than merely role level.

Integrative Module

The integrative module of learning brings together the per-
spectives, processes and action choices into an integrative
whole. It prepares the participants for reviewing the learning,
realistically appraising the situation in the organizatin con-
text, reentry into the family and organization, and action plans
to be implemented. The integrative module of learning focuses on
the intended and unintended consequences of the action choices
the participants design for themselves, and to review the
possibilities of new responses and their implications.   It
attempts to sort out the possible with the idealized, the doable
with the fantasized and difference between the will and the wish.
The integrative module brings a coherence in the learning and
empowering the individual for new and relevant actins.

The Resource Team:

It is evident in any programme design that there are a team
of resource people. In our experience in many of the programmes
there is by and large a multi-cultural team of resource people.
The participants are also members of diverse regional and
cultural affiliations. All these are issues specially related to
the training programmes designed for third world countries with
an international approach.

It becomes very critical that the selection of the resource
team be considered significant.   There are many factors
influencing the selection and creating a resource team. Other
than the coordinating institution, individual or the funding

agency there are political, academic, professinal, experienced and many other factors of which all converge together to make a resource team. However, in the final analysis the resource team is that which finally gathers together to start the programme. With all the advance planning the resource team which may come together reflect is diversity in approach, specialization, academic qualifications, age, experience, social and cultural backgrounds, race, religion and frameworks to designing programmes.

As such, it is essential that structurally an additional week of planning, meeting and designing be built into the programme for a coherent design to emerge. Very often the diversity adds to the enriching of the learning process. However, it may add to create cross currents and dysfunctionalities in the programme. Often the dysfunctionalities are then handed over to the participants. The participants instead of managing learning end up managing the fragmentation which is in the resource team. They are emotionally pulled and pushed by the ideology and approaches of the individuals in the resource team and have little space to explore their issues of learning. The profile of the resource team may have diversity but they need to create a setting where before the programme begins certain direction and approaches are shared and understood. Understanding does not mean agreements or conformity by acceptance to work wityh diversity.

1. The resource team must at least have two to five days prior to the beginning a programme to interact.

2. That each member of the resource team share with the team his/her philosophy of design, approach, method perspective and ideological postulates of management development programmes for men and women.

3. Share with each other constraints, concepts and meanings of being a resource person.

4. That jointly the resource team evolves a design congruent with overall objectives of management training, relevant concepts of organization structures and tasks within the coltural context of the country and the participants.

5. The resource team design an overall framework with inbuilt flexibility of review and redesign based on the operational realities of the participants socio-cultural and political settings.

6. The social, cultural and professional diversity or homogeneity of the resource team needs to be understood for its implications to the design and for the operationalising of the design.

7. The resource team must articulate their assumptions and models of training and learning.

It has been our experience that training has acquired both in the minds of the resource team as well as participants a mode of acquiring a battery of tools, techniques and management skills. The resource team are armed with diagnostic instruments and the participants come prepared to undergo the battery of tests and get assessments of themselves and answers to their specific problems. It has also become a reality that training has

become seeking solutions and techniques for specific problems ignoring the cultural, organizational and role-taking context. Similarly, the resource team comes prepared with pre-determined design to train and teach others. There is one kind of classroom model of teaching where the assumption is that the learning has to be done by the participants, the teaching. The assumption of the learning model is that both the participants and resource team can learn from each other that reality is masked under the traditional concept of training.' The focus on learning from each other becomes very important more so in the context of multi-cultural context of the participants and resource team.

As such in our experience it becomes very essential that the resource team:

1. design a role for themselves where they share with the participants their experiences and perspectives of training which has shaped the training modules.

2. create a context where both the participants and resource people experience a space to learn.

3. that the resource team and the participants jointly evolve new orientations, perspectives and design responses relevant in a given situation of the country, task, people and organization.

4. creates space where each individual can become sensitive to his/her approach and realities of the organization and discover new action choices relevant for the situation rather than only uniform skills.

5. emphasize the realities and influences·of the cultural
   context as a source of mobilisation of relevant action
   rather than relegating it to a predetermined negative
   evaluation of inhibitor of action.

6. discover that the infrastructures of action are anchored
   in the identiy. The role of the resource team is not to
   focus or shape socially desirable responses and mode of
   organizational behaviour but to release the energy
   embedded in individual and organizational identity and as
   such to creating a new direction for both the individual
   and the organization.

7. essentially, the role of the resource team is like a
   catalysts which facilitates the actualization and unfold-
   ing of the inherent potentials given the strengths and
   opportunities, in the country and a capacity to manage the
   threats and limitations of the environment and
   organizations.

Profile of the Participants:

Like the resource team most programmes have participnats who
come from diverse background. The participants are often
selected not on the basis of needs of training alone. In third
world countries, there are other socio-potential inputs at one
level and organizational and leadership inputs at another level
which determines the criteria of selection. As such, given this
reality any training input must design processes to involve the
participants. This process and diversity has implications for
learning and programme designing. In our experience for any
programme design some of the following dimensions need to be
responded to with the participants.

1. The participants invariably would vary in age, educational qualifications, nature of work, years of experience and social cultural backgrounds.

2. Participants would hold diverse assumptions of learning, and definitions of formal work organizations. Similarly, the participants would give different meanings to formal tasks and structures of organizations and the ethos of work.

3. The participants hold varied assumptions about training and specially management training.

4. The expectations of the participants are largely to acquire techniques, tools and skills. Essentially, a magic formula to solve their problems in the organization or solve interpersonal problems of superior-subordinate relationships.

5. Most of the time for the participants a programme is experienced as either reward or punishment. As such, the design of the programme has to be such that it pulls the participants involvement and deploys their willingness to learn.

Whenever we have designed programmers for a group of participants who are from the same country or multiple countries reflecting homogeneity or heterogeneity of culture there are critical aims, directions and objectives we have kept as essential focus of our programme design. These are:

1. that both the resource team and the participants have opportunity to learn.

2. that learning is personal which means it has an integrative tonality of cognitive as well as experiential so that learning can be implemented and operationalized in the life space of the participants.

3. that both discover that there are univerality of management problems, there are culture specific problems, and ther are individualized ways of role taking. The beginning has to be made by the individual.

4. that many of the perceptions and identifications of what is a problem are embedded in the definitions of organizations and the cultures the individual holds.

5. As such, the solutions of the problems are not embedded in the problems as such but in one's perceptions, attitudes, values, beliefs and role taking processes on the one hand and secondly, in the definitions of structure, leadership, heirarchy and organization culture and values on the other hand. Both have to be understood for new definitions.

6. It becomes essential then to explore the sources of these perceptions, attitudes, values, beliefs and role-taking processes influenced by the socialization processes of the primary system, and

7. to discover the dimensions unique to the secondary systems so that new responses and action choices can emerge which are relevant and congruent with the role-taking and the system of belonging.

The diversity of the participants as well as resource team makes it essential that a context of learning get created. This context of learning then makes it possible to integrate conceptual learning with one's own experience to redefine and redesign one's role taking in the work systems. Essentially, in the third world countries, given the flux and transition and given the opportunities for growth for both the organization and individuals, the realities of the context become a critical factor to designing inputs. In this process both the resource team and the participants can jointly mobilise their resources for effective learning.

Design of the Experiential Module:

The experiential based module is ancohred in the identity level. Identity reflects the meaning making, role taking, action choices and processes of replenishment. This methodology is anchored in process work. It goes beyond the manifest, the content and the form level to the latent, and at the process level. This work is anchored in group work.

This means that the participants share their data and through process based methodology discover their potentials, their strengths and limitations and acquire a role which makes action choices relevant for the self and the situation. It also means that participants understand the organization structure, organization values and culture, concept of fgormal heirarchy and functional role taking in organizations. All third world countries are grapplig to define and design frameworks which can integrate both their own cultural context as well as the western logical frameworks. It is in the integration of both these that

an integrated structural and systematic process of a social and work ethos would emerge. Currently the culture, the formal work organizations and the individuals get pulled and pushed between two distinct ethos. One that of the traditional culture and society which influences the family and second the environment of western logic and formal organisations which demands a task and result orientation which is emotively new to individuals mode of living and meeting life situations.

Family

Culture   Individuals   Environment

Organisation

The experiential module based on process work in groups creates opportunities for individuals to explore the pulls and pushes of conflicting emotional and logical sources of action, the conflicting demands and expectations of family and work organizations, and one's own role location in the two systems. The experiential module focusses on reality appraisal of multiple roles and multiple systems and reaches for an alternative which goes beyond the socially desirable, the stereotyped overdetermined and predictable behaviour anchored in role expectations to a choice of an action anchored in the identity of the individual and the system in which the choice is being made.

Several structures have been designed for the experiential module. Here we present some of the core structures which we have experimented with in our design. Then we present some other structures which we have designed based on the emerging data, the themes, identity issues, structural issues, community issues and socio-cultural themes of role and identity of individuals and systems. The critical structures which are the anchors of experiential module are:

1. Community Group

2. Large Group

3. Small Group

Each of these structures have an aim and an objective, and a goal and a direction. In our programme design we use all these there. Most often we begin by a community session and then work in large and small groups as the specific design calls for.

Objectives of the Community Session:

The community sessions are designed to create the context to deal with the themes, patterns and context at the macro level. Individuals rise beyond the personal and the individual, the intra-personal and the inter-personal and the organizational and the functional. The context building attempts to converge to a macro cultural and human context so that a philosophy of living and working in different systems can be explored. The approach is that individuals can visualize new actions anchored in a shared macro perspective of a given living reality. The creation of a context takes away the entrenchments in a problem set and creates a setting for a wider perspective in which problems, issues and solutions exist. Specifically, the objectives can be stated as below:

1. Individual problems, experiences and feelings through interfacing with people and systems are put in a larger context of human living so that new perceptions and experiences can emerge so that relevant meanings and action choices are possible.

2. The macro issues of identity are set in the larger cultural context so that the positives and the depth of the culture can be sensed and experienced.With the multiplicity, multiple alternatives can emerge and choices can be made by the individual rather than compromises.

3. Psycho-dramas and role plays are part of the design of the community settings. These are anchored in the myths, ethos and pathos, the folk tales, fairy tales, epics and history of the culture so that the individual can rise beyond the finite and the limited to respond with the resilence and moreness of the identity. The assumption being that individuals directly or indirectly internalize the cultural lore, role models and processes for reenact-ment. Relating even the managerial structural and role taking issues provide creative and alternative action responses.

4. These psycho-dramas anchored in the cultural lore and context [myth, ethos and pathos of culture, epics, folk fales and fairy tales, history, parables, metaphors and symbols] envokes in an individual the positive role models available in the culture and a space to explore the struggle of human identity to touch its untested unexplored potentials.

5. The participation of the community release the energy trapped in the problem centered specifies and invites the individual to design roles for themselves from strength and vulnerability simultaneously.

The community sessions are designed as beginnings and closures, and when cumulative critical events have emerged. Many isolated and fragmented events which reflect multiple themes can be integrated where each individual can relate with the macro as well as community experiences with the self. What is focussed is on the commonality of experiences. It takes away the evaluation and judgements and individuals become aware that there is a shared reality. They are not isolated individuals.

In the third world countries the culture and the community of one's culture and the community of one's belonging is experienced as the inhibiting factor and the negatives are highlighted. The community sessions in the experiential module creates a setting where culture is not experienced as demanding conformity and surrender of one's being and aspirations but also its strengths and mobilising qualities in a supportive environment, where individuals can define new action choices. Essentially, the community sessions create a space where residues of the past can be explored and shed, reality appraisal of the identity and the culture explored and new beginnings can emerge.

Based on some of the community designs in the experiential module [designs will be discussed later] our experience of designing programmes for both men and women women's groups or mixed groups have brought about following themes:

1. Culture provides a heritage which both men and women have internalized. Whether this heritage is fostered or disowned is the choice of the individual. In effect what of the culture and with what meanings the individual will respond or not respond is made by the individual and system interface.

2. Culture is foreover dynamic. It is as ancient as the beginnings of mankind and as new as the moment. It is upto each individual to add to the culture what is relevant and retain its dynamicity.

3. Culture is as large and deep as the ocean and as small as a pond or a puddle. It is the individual and the collectivity who gives meaning to the culture and in turn is defined for its membership and by the membership.

4. The culture holds the pathos and ethos of the society. Pathos is the cumulative anguish, grief, sorrows and the pains of the collectivity while the ethos is the hopes, aspirations and the visions of tomorrow. Both together provide the collectivity processes to shape the future and destiny of itself and the individuals.

5. Culture and its heritage provide the individual its cultural identity, its social membership and orientations to role taking. It also provides the thresholds — social, psychological and existential — which the individual can choose to remain or cross and acquire a personal identity. The culture neither restrains nor pushes. It is a context from which the individual may add and draw strength or remain rooted.

Essentially, the community sessions designed for collectivity at macro level are sources for releasing tremendous energy trapped in obsolete meanings and experiences of the past. Once the collective energy is released it is for each individual to give it a direction, a meaning, a shape and a form. The process leaves the individuals free to claim or disengage as they wish. In the managerial training setting this release provides space for realistic meanings and action choices to emerge. Concept of organizational and systemic memership becomes clearer and the individual can commit to add and replenish the system by new role responses.

Objectives of Small groups:

Small groups of the experiential module are spaces were a set of participants come together to explore the specific experiences and issues they have with themselves. Here in these groups the individuals explore what is the nature of socio-psychological world they are living in, what are their experiences, what meanings they are giving to people and situations, what feelings they experience and what barriers and inhibitions they are experiencing. In essense, the invitation is to pause, reflect and articulate what each individual does in moments of stress, alone and in solitude. Specifically, the objectives of the small group are to invite the participants to:

1. Share with each other the experiences of living in the world of family, work and community.

2. To share the pressures and demands of multiple roles and multiple systems and the facilitating and inhibiting processes.

3. To explore feelings at the role and self level and differentiate between the reactive and proactive feelings.

4. To explore the nature of familiar and formal role relationships and the nature and quality of inter-personal transactions.

5. To explore the stereotypes of man-women they hold and its implications to the emergence of working relationship in formal work settings.

6. To explore the experiences of both familial and organization authority so as to discover new ways of relating with authority.

7. To make a reality appraisal of one's strengths and limitations and ot design an actor role for the self.

8. To explore the definitions and meanings of family and work structures, affiliative and task relationships, personal and impersonal authority, and the quality of role taking both in the family and organization.

9. To explore the nature of membership in the collectivity, institution and system and to explore the interfaces of self with collectivity, institution, culture, society, family, organization and environment.

Small groups are settings where sharing and exploration becomes easier. Cumulative stresses can be stated and there is an invitation where listening also takes place. Our experiences of small groups have reflected some specific patterns for men and women.

Themes and Issues from Men's Group:

1. Men first start talking about organization issues. The focus initially is on rigidities of structure, disaffiliation from the system, lack of participation in the policy and essentially limitations of one's capabilities and potentials.

2. Men talk of their contribution to the growth of the organization and their lack of experiencing affirmation.

3. They share their difficulties and resentment of relationships with authority.

4. Systems being experienced as mechanisms of control and lack of coordination.

5. Organization as settings of inter-personal conflict and power play.

6. The need or lack of investment by organization in people.

7. Men overload and over-engage in work settings. The family becomes the holder of stress and compete with work settings for time, involvement and commitment.

8. Man experience stress due to overwork and often live with physical distress.

9. Achievement not leading to feeling of fulfilment or satisfaction. Every success leaves fear and anxiety of failure and does not replenish.

10. A sense of emptiness inspite of doing and performing well.

11. Limitations in organization role, constraints in managing
    the environment and the limited life space.

Themes Reflected by Men in Organizations:

Most of our experiences [Parikh, Garg and Parikh, Parikh and
Garg] with men suggest that it is only when the men have shared
their experiences with the organizations that they are willing to
share their personal experiences. In our explorations with the
cultural processes of work it became clear that most men socia-
lized in third world countries specially India are used to
working alone and in isolation. In traditional model of social
design there were only a few activities which required group
effort. In most cultures these group activities acquire a tradi-
tion or a ritualistic orientation often tied with agricultural
seasons or religious rituals which are equally linked to the
seasons of nature. The largest areas of stress the men expe-
rience are related to working in groups with experience of
limited space and a routinised life space. The central meaning
of a man's identity is derived from achievement, nature of work,
designation and experiences of contribution and status.

The exploration with men in his life space with his pathos,
pain, anguish and other similar feelings of inadequacy, meaning-
less and emptiness require a tremendously sensitive and inviting
approach. But when the setting is created and the men are open to
sharing they bring forth the deeply embedded social, cultural and
familial patterns of being men in the society. They talk of the
burden of expectations, of achievement and role of a provider,
the limited role in the formal work settings and the acute pulls
and pushes of emotive and cognitive orientation to the culturally

desired roles and the expected roles of the social context. The pulls and pushes from the belonging system, their own dreams and hopes of achievement and success and reaching middle age and professional plateau are a commentary on the social stereotypes of men which do not permit them acceptance and owning up of their vulnerabilities. It leaves men having big shoulders to invite other people's burden but no place or person to share their own.

The small group work in the context of experiential module provides a space where without shame, evaluation and judgements participants can explore

1. Organizational tasks, structures and processes related to their roles,

2. Nature of leadership, authority and processes of control and coordination.

3. Discovery of broader perspectives which can facilitate in making effective choices, integration of one's role in the life space and crystalization of one's identity.

4. Exploration of social, cultural, psychological and organizational barriers which inhibit mobilisation of designing relevant actions.

5. And exploration of identity and its interface with organization identity, institutions of the organisations, and relatedness with the structures leadershipand authority of the organization.

Essentially, the small group provides an opportunity to individuals to explore the sources of their behaviour anchored in identity as they relate with organizations, social structures of the society and the influences of society, home and organizations to their role-taking.

At another level the small group settings provides an opportunity to explore and reflect upon

1. goals and objectives in life and future direction

2. realistically appraise self and systems potentials, capabilities and limitations

3. explore the nature of relationships, evaluations and judgements anchored in social stereotypes

4. explore the meanings of self worth, security, success, adequacy, inadequacy and loss of direction and meaning in life.

5. discover and design alternative action choices relevant for the self-interfacing with multiple systems, culture and society.

Essentially, the men participants discover that they would like to actively participate in systems its policies and strategies rather than be mere performers or doers. However, they realise that they themselves have become repetitive and frozen in their responses in all settings. This process provides an opportunity where they can awaken their creativity and act within the system with dynamic responses. It is suggested here that men in their new role space where they work with men and women need

to understand the social, structural, psychological role pressures both live in. Men also need to be sensitive to the pathos of each other which the men are socialized not to articulate. That there are structural and societal definitions which both men and women live by is also a reality. But both the perspectives of men and women are equally important to understand by both.

Themes Reflected by Women in Organizations:

The women's responses and participation brings forth a unique kind of response. Their first response is the reflection on being women, being women in organizations, and being women managers.

Small groups bring forth from the women all those experiences which traditionally were shared when women lived in groups. The urban and industralized living has created islands where women live alone and absorb the stress alone. Their expression of stress is experienced as grumbling, complaining, and gossiping. The small group provides a setting where initially there is release of cumulative feelings and a release generating catharsis and euphoria.

Some of the salient themes which have emerged in small groups reflect the following:

1. Women feel constrained by the rigidities of the role as expected from society, family and organizations.

2. Women experience constraints, compulsions and rigid negative interfaces with organisation and society through their taking up managerial roles.

3. There is an over codification of role taking in their life. This creates stress. The stress creates helplessness at one level, anger and resentment with the environment at another level, and very little space for their personhood to emerge.

4. Women carry doubts about their self-worth and capabilities. They focus more on incapabilities inspite of, evidence of success. Other people's input acquire more significance and women ignore the source of their own responses.

5. There is rigidity of beliefs, that the social and cultural traditions have negative pulls. Women experience very little positive from the environment.

It seemed that women in attempting to manage their home-work interfaces have set themselves in the direction of achievement and performance. In the oerformance they have become `Atlas`, where they carry the entire burden of responsibilities through their competence. In so doing they hold pathos and intensities of feelings. Sharing becomes difficult. These processes do not allow women or others to become resources for the self. The women also experience an acute sense of loss where they find that in order to survive they are their only resources. They cannot depend on people or systems for a sense of well-being. It also seemed that women in their primary context have come to accept that they have no space to seek replenishment. Their meaning gets anchored in the outside environment and people. They find it difficult to create space of their own.

Critical Influences on Women's Role and Identity:

1. In many third world countries the culture gives signifi-
cance to a male child and a secondary status to female
child.

2. The female child is considered a guest and a transient at
home and as such she experiences no place or space as her
own.

3. In the parent's home she is treated as a property to be
looked after for other family. The in-law's family con-
siders her the daughter of the other house. She really
has no space or belonging of her own. Her survival lies
in living by social roles and expectations and holds her
feelings in abeyance (specially in India).

4. Women's academic aspirations are experienced as an asset
for the husband and family.

5. Women's economic earning capacity is for the husbands'
family. Her resources are welcome but not her involve-
ment. Time required at the job is a source of stress in
the home.

6. Her needs for career and profession are her needs. As
such, economic benefits are for the family but the pull
towards professionalisation demanding time and energy is
resented by the family.

7. As such, women continue to be pulled and pushed between
home and career. They carry a sense of hurt, anxieties,
guilt and await some understanding. They are largely
governed by the role appropriate behaviour of the tradi-

tional society and feel burdened to be a traditional and modern wife simultaneously.

It is only when women have shared some of the pathos of being women that they come to exploring issues with organizations and their managerial roles in it. Our experiences of working with women managers suggest the following themes:

1. That women in organizations continue to govern themselves with the concept of social authority and do not easily grant themselves formal functional authority.

2. The women managers have cognitive clarity about their job performance, task linkages and corporate structures. However, they do not operatiionalize their cognitive clarity in action choices.

3. Women seek from authority that they give them legitimacy to be in the organization.

4. They withhold initiative and assertiveness in tasks but take initiative in caring, nurturing and fostering. This leads to further stereotyping. If they are assertive then it further stereotypes them in being agressive.

5. Women managers often become entrenched into immediate short term problem centered solutions and ignore long term organization perspectives.

The explorations by women often turn to focus around their entry into formal organizations and managerial roles. Most women find it difficult to give legitimacy to their roles in the organization. When they relate with male subordinates either they

come through as tentative and unsure or end up playing being
sister, mother, aunt, or similar social roles. Most often they
fail to exercise authority upward, downward or laterally. With
women colleagues and subordinates they are harsh and evaluative,
expect more and become task masters. At other times they tend to
become advisory and preaching. Many women find it difficult to
relate with external interface with the environment. They tend
to focus and relate with internal structures and process vis-a-
vis their role-taking. As women feel constrained in the formal
settings of work they find it difficult to become effective as
they know they are.

In the small group women eventually bring out the above
issues. It is, in the nonevaluative and non-judgemented setting
that women are open to share and explore their own contribution
and sources. In the absence of supportive group or a very direc-
tive group women become defensive and overwhelmingly talk of
either their victimhood and sufferings or martyrdom and their
sacrifices. A realistic appraisal and new responses do not
emerge.

Once the women find a supportive but realistic exploratory
space in the group they are willing and open to:

1. explore the barriers both social and organizational and
   their own lack of policy perspectives

2. explore their feelings of psychological illegitimacy in
   the organization rather than blaming and accusing men or
   organizations

3. explore and identify their real resources and bring it to both the home and organization setting

4. accept and own their aspirations to achieve and feelings at the level of self rather than merely responding with role appropriate and socially desirable role actions.

5. own up the partnership in the system and willingness to invest to create and contribute to a new culture in the organization and family rather than remaining martyrs and victims and as such only recipients.

The small group work for women in women's group have provided a space where they can explore in themselves centuries old cultural processes of role taking which have made women over codified and over concretised into role activities and as such role taking. These settings provide women to articulate their inner monologue in a dialogue and discover their infinity of responses possible. Essentially, the openness in small groups provides the space for women to discover that they are not the only ones who struggle to understand, aspire and hope for newer kinds of settings. In the sharing and the collective process they get in touch with the realistic self-systemic interfaces. Thus, they not only add to the systems but also to people and themselves.

Large Group:

Large groups are a setting whreby experiences of the community and small groups are conceptually and experientially integrated. The individual pathos of small groups and the cultural pathos of the collectivity is translated in the large group space

to integrate the intensity of emotions,into a logical rational understanding. The large groups are spaces hwre narrations of events take place and implications and consequences both intended and unintended can be explored without the euphoria or magic, or the depth of despair. Large groups provide a setting whre clarifications, review and the multiple dimensions of individuals, roles, organizations, systems and cultures are understood in their wider context. Essentially, the large groups have specifically the following objectives:

1. It provides for sharing the personal events, processes, themes and issues which have emerged in small groups within the framework of a context.

2. It provides a setting where the intensities of the small group and poignancies of feelings can be understood as a process of collectivity to create a commonality of experiences.

3. It provides a setting where the shame, despair, desparateness, loneliness and anxiety of small groups translated within the framework of identifying individual strengths, capabilities and resources. The personal experiences become shared experiences and as such identification of network of people and individual's struggle in the context of society and culture under transition.

4. It provides a space where participants across groups can come together in new groups to review, reflect, elaborate and come up with action choices.

5. It is a setting where conceptual clarity, intellectual dialogue and discussions can emerge from the real live data of the participants rather than hypothetical situations.

6. It is a setting to build upon each other's experiences and evolve relevant theoretical frames rather than fitting the data in existing theories.

7. It is a setting whre shared values, beliefs, assumptions and perspectives emerge of the formal organizations. From the macro culture the individuals carry personal experiences. From this they define commitments to action perspectives and values to live by. Large group is that space where a concept of collectivity emerges which then gives a shape to itself.

The community, small groups and large groups are structures designed for the individuals, groups, collectivity within the framework of transient institution of learning. These three integrated together with the commitment of providing space for exploration the living realities of participants and their systems. The resource people when they are committed to the philosophy of sanctity of individuals in their own settings and their openness to ideological postulates and assumptions can provide the emergence of new definitions and meanings of realities both past and present and as such relevant definitions and responses in formal organizations. The discovery of new meanings of present experiences of people and systems frees the individual from the residues of past feelings and meanings thus providing space for redefining relationships and redesigning one's location in the system.

In our experience working with groups of multi-cultural membership we have discovered that when the participants have joined to create the learning setting and feel that their reality is understood by the resource people learning takes place. That the learning has emerged can be reflected in the movement and shifts which emerge. Some of these shifts we have identified are the following:

1. There is a shift in the participants from an exclusive focus on techniques and skill building to a wider focus on perspective on organizations, tasks and structures.

2. There is a shift from an explanation mode of situations and helplessness of one's role and action choices to a realistic diagnosis of the context, event, problems and alternative ways of role taking and responding.

3. A shift from problem-solution centred and an input-output approach to multiple influences to redefinition of organisation systems, individuals and relationship so that alternatives can be identified for new cultures to emerge.

4. A shift from justification of holding onto existing interpretation and meanings to exploration and discovery of alternative meanings thus freeing prople, situations and self from mortgages of the past and discovering ways to invest in people, situation and self.

5. A shift from overwhelming negative evaluations and judge-
   ments of organization culture to exploring realistically
   organization strengths and limitations. This shift frees
   the individuals and organizations to jointly create
   organization cultures relevant for tasks and role perfor-
   mance.

6. A shift from fragmentation and polarisation of either-or
   choices between family and work systems to exploration
   of family and work systems in the context of larger life
   space. This facilitates in the individual discovering
   the community space and membership in the collectivity.
   It is a shift to identifying simultaneous membership of
   multiple systems.

7. The above process facilitates an integration in the
   individual of multiple locations and multiple member-
   ships and discovering the simultaneity of sentient
   [within the family and community] inter-dependence and
   task [within the formal organization] inter-dependence.

The large groups provide space to integrate and acquire a
cognitive perspective of multiple systems and release the energy
from frozen meanings and processes to discover actions which are
relevant for the situation. The large group is also a public
forum where a shared understanding of philosophy, values,
attitudes and beliefs emerge which are anchored in personal
choices. The integrative process in large groups also gives rise
to the following dimensions in individuals.

1. Large group provides the space for each individual to discover that besides being a resource to himself/herself, others are resources to the self for tasks. The choice is open to the individual whether to be an island, or an Atlas, on in an organization setting to be a resource of the self as well as others for performance or organization tasks.

2. The large group belonging provides space to women to accept their legitimacy of their membership in formal work organizations. It brings to cognisance that legitimacy in the membership of the group is determined by the nature of investment in the group and the system and not being legitimized.

3. The group provides belongingness. The nature of commitment and contribution will determine the nature of belongingness in the system and not just the role of being a member.

4. In any group there is a role location for each individual. The meaning given to the role by the individual determines the nature of role-taking processes. The choice is left to the individual to bring the acceptable which can be minimum or bring the best.

5. Roles have simultaneous anchors in the self and the system. The meaning given to the self and system will determine the quality of interface and mode of relationships between self, others and systems.

6. The self of the individual has the potential to act in the role of a manager. The nature and quality of owning up one/s resources and responsiveness will determine whether the individual will control or be controlled, negotiate, be obedient or rebel, conform or defy, be withholding or sharing and similar other dimensions. In essense it will determine whether the individual is constantly willing to explore and understand his/her managerial and membership role. It is in the capacity of individuals to add new dimensions to transactions and redefine relatedness rather than merely to perfor a role as defined by others and the system.

7. And finally, the large group provides a space to discover and experience personal resources, resources of others, and systems and articulating personal values, to be brought to the work settings and managerial performance.

Integrative l.odule

Integrative module brings together in a coherence both the experiential as well as the conceptual module. It also brings a closure to the programme, or the workshop or the seminar — in effect it makes possible for the participants to ask the question of reentry and what additional specific inputs they require. As such the integrative module focuses on the following objectives:

1. Any specific requirements, expectations and needs the participants may have and have identified during the programme which they may consider relevant in their back home situation which has not been explored.

2. Focus on reentry and the situations they are returning to the family or work.

3. Design of action plans they would like to make a beginning with. That is focus on the most critical and significant area of task or relationship that require new responses.

4. Review of their learning and any specific clarifications they may like to have.

5. Future networking and linkages they may like to build with the programme participants and institutions.

In our experience there are several inputs and design which become significant here. One of the settings we have attempted to build into this area of integrative module is the elective workshops. Depending upon the expectations and the needs expressed by the participants for the inputs the resource team can bring together some elective workshops. In fact these are the times when participants can offer their resources which they have and share it with others. One of the most rewarding experience of learning the participants can have is to share their strengths and discover the ability to reach out for resources, seek resources and offer them resources. Here is where in reality a learning situation gets created and a spirit of learning emerges.

Structurally, the elective workshops can be offered for a day or a day and a half. Four to six sessions depending upon the resources and the needs of the participants. Following are the workshops most likely to be asked and resources available within the resource team as well as participants.

1. Communication or inter-personal skills

2. Motivation skills to motivate subordinates and workers

3. Empowering their managerial role in the organization

4. Management of inter-personal skills and inter-personal relationships in the organizations – superiors, sub-ordinates and colleagues

5. Management of conflict

6. Management of change

7. Reor. Chart Analysis

8. Force Field Analysis

9. Management and conducting staff and Executive Committee meetings.

10. Corporate planning and formulation of policies

A whole host of other needs and expectations are identified. Most of the time there are adequate resources and skills in the resource team as well as participants to provide quite a number of elective workshops. These elective workshops provide the participants skills and techniques which can be relevantly brought to the organization situations. The experiential module combined with the conceptual module then prepares the individual to make a realistic appraisal of the personal and organizational needs so as to maximise the learning.

The elective workshops are also a setting which starts making the participants think of reentry back into the family and organization setting. Just as the entry and participation in the programme had created anxieties and or hopes the process of returning also creates similar anxieties and anticipations. This process provides the participants to make reality appraisal that

1. They have undergone the experience and not the others either in family or work setting.

2. They have experienced some new learnings and ways of looking at themselves, others and situations. The situation and people back in the organization and family have remained the same.

3. With the new perspective learning they have experienced, it does not automatically become acceptable to the outside. It is a tremendous effort they have to put in for themselves and it is upto them to take it to others.

4. That they have experienced a process. It is the process which needs to be taken and not the content or the consequences.

5. That systems'structures and processes are monolithic and new options and responses are not necessarily acceptable just because they are good. It requires investment and persistence if the new responses have to be implemented and sustained.

In effect the elective workshops provide the participants to assess realistically their new experience as well as back home situation. This confronts the participants the issues of reentry. To facilitate the issues of reentry it becomes quite critical that time and space is provided for actual action plans the participants may have designed for themselves. It is important that these action plans are articulated and openly stated for explorations. In the integrative module after the elective workshop we design time and space for the participants to design action plans and often enact them.

The participants have designed action plans in several ways:

1. Either they have spent a session or an hour by themselves and writing down critical areas or relationships or tasks they would like to begin with. This gives them the time to reflect and prepare themselves together for reentry.

2. Either they work in small groups, country groups, the same organization group, or the same city group depending upon the mix of the participants. They come up with their individual, or departmental or organizational actin plan relevant in their back home/work settings.

3. Either of the above or both are then shared in the large group where the resource team as well as the participants jointly conceptualize and identify the intended and unintended consequence of these action plans. A realistic review is done to see what is possible and what is short term and long term and what will be the areas of constraints and opportunities.

This joint reflective process often leads to the realities of what actions are possible, what are idealized, what are the postulations being made about people and situations and the need for constant review and verification. In our experience this brings about the reality that cognitive understanding alone does not mean success as intended. There are multiple factors being simultaneously present and any change is a consequence of one's effort and response. The nature of change and response from the environment is not predictable or as expected. It needs persistance and sustained efforts.

Once the action plans designed by the participants either at the individual or organizational level are stated and expressed they are reinforced in the context of a larger perspective. Conceptual frames are shared so that a relevant theoretical frame can emerge for participants. There are many designs available for such a reentry process. We have found that there are some ways which makes the issue of reentry come alive and better able to manage the anxieties and anticipations. One of the designs we have often used is the role play.

Structurally, the participants work in small groups. Each group is free to choose one theme, one area, one setting or relationship, one project with which they would like to begin their action responses. This theme is discussed in the group. They then design a role play. This role play enactment is either verbal or non-verbal. In our experience non-verbal presentation makes it quite a challenging exercise. Each small group then presents the role play and the rest of the participants share their reflectins. In more ways than one the processes which emerge from each presentation reflect the diversity of learning or non-learning that has taken place. They reflect the themes and issues of role taking with its multiple interfaces. Putting all the varied reflections in an integrated perspective and a theoretical framework becomes the task of the resource team as the participants attempt to redefine their roles as well as that of the resource team. Both have gone through the experiences and shared moments of learning. It is appropriate that there emerges a partnership and ownership of learning at this point of time.

Review and Evaluation

Once the reentry themes are explored and the reanchoring of learning is within each individual, there is one more dimension of the programme design which needs to be carried out. These are the review and evaluation of the programme. Evaluation has two broad focus. One is the debriefing by the resource of their assumptions of learning model, their choices and actions, their strategies and interventions and essentially where they were with themselves and the participants. Once this debriefing is done the participants reflect upon the specificities of the inputs, the structure of the programme, the quality of the inputs, the strengths and dysfunctionalities of each individual member of the resource team and the resource team as a whole. The review, evaluation and feedback are essential as they create an open setting for review. The process of review as a learning mechanism rather than a judgemental process is an integral process. The success of the programme is also the identification of many lacunae as well as failure as well as the strengths. Both are equally significant to review.

The review process immediately after the programme may overwhelmingly give a positive reflection. Some of our colleagues have experimented with varied mechanisms. For example, Misiak Elias in her programmes takes a few moments after each day to ask the participants to write review and reflection on their experiences and learning for each day. While some others have a midcourse and end of the programme review. Review whenever done is an indicator to pause, reflect and if necessary modify and change the pre-planned designs or carry them through depending upon the context, setting, the programme design and where the participants

are.   The resource team have to be quite sensitive to the   feed-
back arising out of the anxieties of the participants, difficul-
ties in exploration or the dysfunctionalities arising out of
stress experienced by the resource team while working together.
It requires tremendous amount of clarity of the resource team to
make a realistic diagnosis of the situation of the programme with
themselves equally in the situation and their own contribution.
Review reflection and evaluation of both the groups lead to new
learnings and realistic action choices.

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