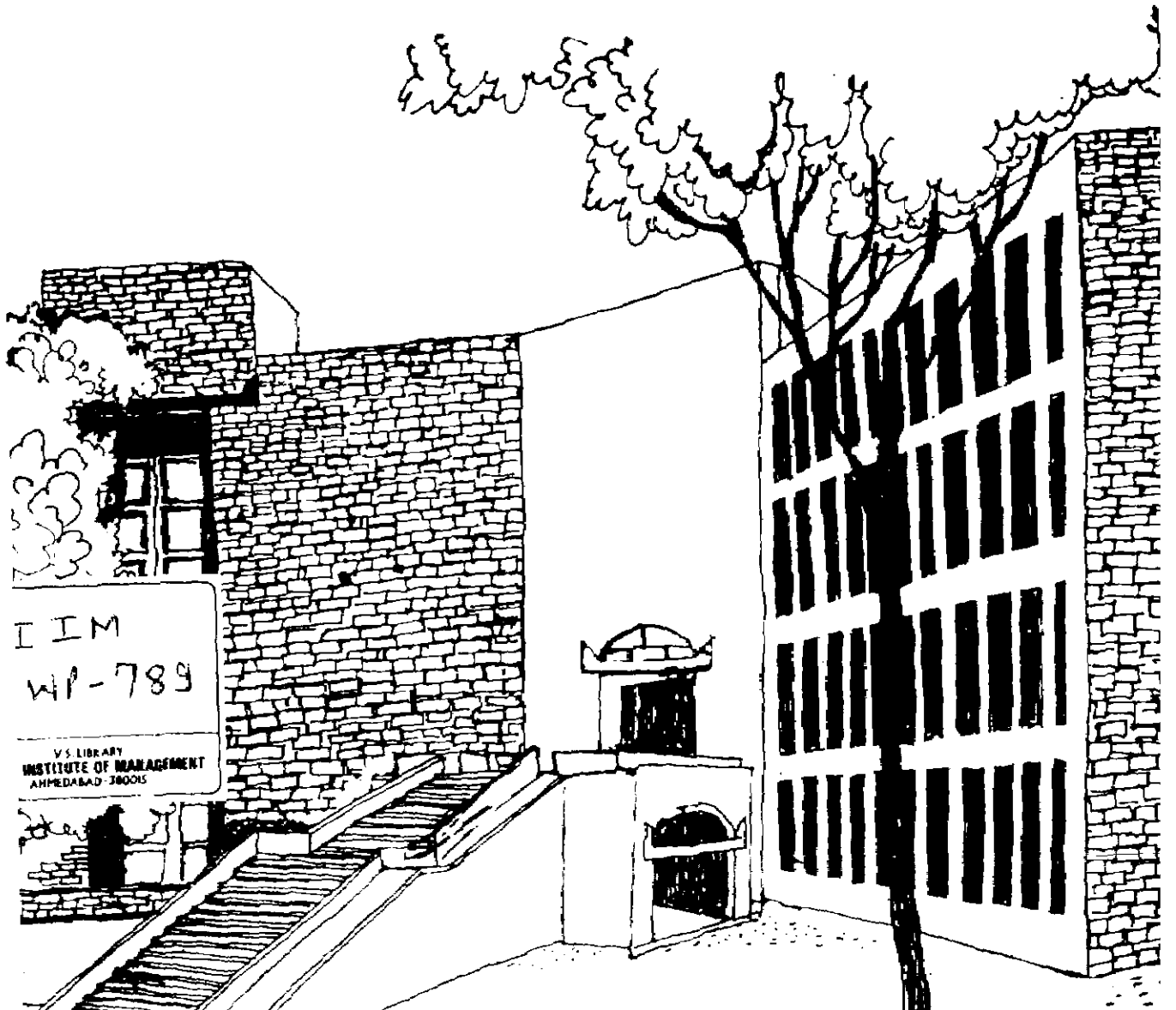




# Working Paper



PROBLEMS AND CHALLENGES IN TRANSFERRING  
AND ADAPTING KNOWHOW MANAGEMENT TO INDIA

By

Indira J. Parikh

WP789



WP

1989/789

W P No. 789  
March 1989

The main objective of the working paper series of the IIMA is to help faculty members to test out their research findings at the pre-publication stage.

INDIAN INSTITUTE OF MANAGEMENT  
AHMEDABAD-380 056  
INDIA

Problems and Challenges in Transferring and Adapting  
Knowhow Management to India

Indira J. Parikh

Indian Institute of Management

Ahmedabad-380 056, India

Paper prepared for the Conference "Transfer of Western Management Knowhow to Developing Countries". Organized by The Management Sub-Group at McGill's Centre for Developing Studies, November 24-26, 1988.

## Problems and Challenges in Transferring and Adapting Management Knowhow to India

### Introduction

Man has been an explorer for centuries. His exploration has taken him within and across continents, the seas and the oceans and now he explores the skies. His urge has been to discover, adventure, conquer, learn and experience and carry with him his context and life style to influence. In these explorations man has experienced diversity, multiplicity and uniqueness of social cultural fabric of the society. Either man has accepted the uniqueness of each culture or evaluated it within the framework of his own culture and given meanings to his experiences. Each society across cultures and continents has evolved unique assumptions of man, collectivity and the relationship between the two. These have influenced the philosophy, values, social traditions and rituals, social structures, beliefs and attitudes, design of social living, modes of relationships and modes of meeting life situations. This has given rise to the ethos and pathos of that specific society.

This century has witnessed dramatic changes. Two world wars, freedom of many countries from subjugation and industrial revolution. Freedom has enabled countries to take charge of their national destinies. Individuals have attempted to take charge of their life spaces and both the countries and individuals have designed policies and strategies for growth and development. This growth and development has not been uniform

across countries or continents. However, advances in one continent have been available to other continents in some measure. This has been both in technology as well as management knowhow.

The differential pace of development has given rise to the countries being defined in many different ways. The countries have been categorised into the haves and the have nots. The countries are defined as developed or under developed, developing or technologically advanced or labelled the third world countries. Many other similar categorizations also take place. All these categories revolve around the economic and technological coordinates on the one hand and social coordinates on the other hand. These economic and social coordinates define the countries as the third world countries in which India is one. By defining countries as third world some countries get considered as first world. This reflects a comparative frame anchored in economic resources, technological complexity and meanings given to social context of living.

One of the most critical and significant aspect of industrial development has been the emergence of formal work organizations. This has given rise to formal organization structures, management styles, management processes and similar other aspects related to industrial, technological, organizational growth and development. The western nations have initiated and acquired technological growth at a much faster pace than any other third world countries. As such, many of the third

world countries borrow, adapt, adopt and introduce technology as well as organization structures and management modalities anchored in the western model.

### Scope of the paper

This paper is based on my experiences of working in management development and training programme in Asia, East and West Africa, South East Asia, Caribbean and the Pacific. These experiences include working with multi-cultural resource group and participants from diverse cultures from within the same geographical region as well as across regions. This paper attempts to identify the introduction and impact of Western management knowhow in the third world countries with specific reference of India. It then focuses on identifying introduction and design of indigenous knowhow which have been simultaneously evolved for the specific needs of India.

The third world countries and specially India have two simultaneous foci of growth.

1. Industrial and technological development and growth, and
2. Social development and growth

The simultaneous choice of growth and development in these two sectors have given rise to national policies, strategies and goals and objectives. Having identified these two foci, India has had readymade models available as a reference point. These reference points are from various Western countries reflecting

both European and North American stream of thought. The models from these countries are diverse and different. India having adopted the technology from the West, as well as the knowhow designed organization structures and management systems borrowed from the West. However, when it came to translating the designed structures and management systems, styles, tools, skills and techniques, most third world countries including India have experienced difficulties. The adaptation and operationalization does not in any way correspond to the output of the Western models from which the knowhow has been sought.

The Western knowhow has been brought over to the third world countries in many ways.

1. The educated elite, the technocrats as well as many policy designers, planners and administrators of growth and development have had their education in the western countries. The education within India specially the technological and management education, is also based on Western theories and models.
2. Western knowhow has been adopted as third world countries have borrowed technology from the West and as such the knowhow comes with the technology. Experts and advisors came from the West with the technological, management and implementation knowhow.
3. Western knowhow has also been introduced in the industrial sector through training programmes of management skills, tools and techniques on the one hand

and concepts of organizational structures, markets, products, planning, designing policies and strategies, management information systems and organization development, etc. Western knowhow has been both at the structural level as well as behaviour level.

The training inputs have revolved around the following dimensions:

- Corporate Management : Planning, External Environment of Business, Policies, Concept of Business & Industries, Strategies, Structure & Internal Management and Leadership, Mission, Philosophy, Values, Direction and Aims of the Organization.
- Middle Management : Managerial Skills, Managerial Tools & Techniques, Role Performance, Job/Role Clarity, Project Management, Decision Making.
- Entrants or Junior Management : On-the-job Training, Time Management, Conceptual and Knowledge-based Input, Motivation, Supervisory Skills Communication.

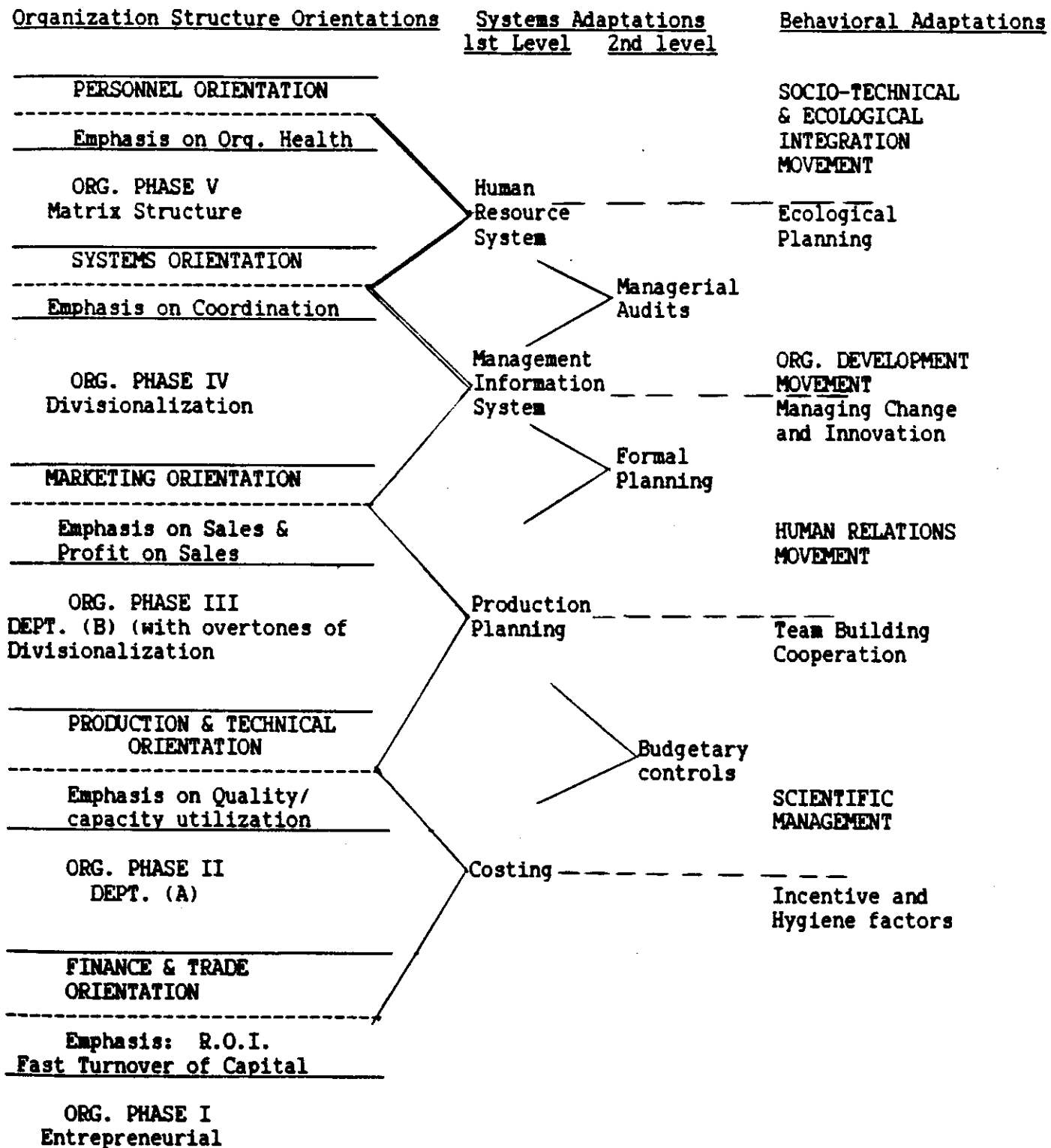
Figure I depicts the various stages of growth of Indian organizations and their adaptations of Western structures, management systems and behavioural inputs (Garg 1979).

Figure I



Figure I

ORGANIZATION STRUCTURE ORIENTATIONS AND THEIR EVOLUTION  
IN INDIAN ORGANIZATIONS



\*Source: Garg Pulin K. Organization Structure, Design and Development. Working Paper Series: Indian Institute of Management. Ahmedabad, India, 1979.

The traditional Indian organizations (before the technological and industrial revolution) have been finance and trade dominated. Their emphasis was on fast turnover of capital and return of investment (ROI). The industrial and technological revolution created opportunities for production and manufacturing. Manufacturing firms initially emphasized quality and capacity utilisation. As these organizations grew in size and complexity and the economic milieu shifted from a sellers market to a buyers market, the strategic focus shifted to marketing with emphasis on sales and profit on sales. As the territories expanded and sales grew, it became necessary to introduce new coordination and planning systems. As the number and qualities of employees changed, organisations introduced the personnel function with an emphasis on organisation health.

This functional growth made it essential for structural, systemic and behavioural adaptations. As the organizations evolved through phases I, II, III, IV and V structures were re-designed. This evolution tended to evolve from entrepreneurial, to departmentalised, to divisionalised, to matrix structures (Figure I). As more complex structures evolved, there was a need to introduce congruent systems. At the interface of Phase I & II of organization growth accounting systems were introduced. At the interface of Phase II & III, formal production planning were introduced. At the interface of Phase III & IV, formal management information systems were introduced. At the interface

of Phase IV & V, formal human resource management systems became the dominant theme. As complexity and size increased, second level systems were introduced, incorporating budgetary controls, formal planning, and managerial audits.

With changes in tasks and technologies and the introduction of new structures and systems, new issues and problems with employees were created. Organizations made various behavioural adaptations (see Exhibit 1). At the interface of Phase I & II, the concepts of scientific management, incentive systems and hygiene factors were adopted. As the task, structure and systems were redesigned for congruence with the human side of the organization, the focus shifted to team building, cooperation and collaboration. At the interface of Phase III & IV, the organization development (OD) experts introduced training processes for managing change and innovation. At the interface of Phase IV & V, the socio-technical and sociological integration movement entered the scene. Here, the emphasis was on ecological planning and social and community responsibility.

These structural systemic and behavioural adaptations were borrowed from the West. These borrowed Western constructs, tools and techniques of structural, systems and behavioural adaptations have manifestly and intellectually proved adequate in coping with shifts in tasks and technologies. Their "logic" is irrefutable. However, the logical adaptations did not create in people the conviction for action and change. These formal adaptations do not take into account the latent level emotional and social universe of Indian managers in which their manifest behaviour is

grounded. Indian managers' typical response to these formal recommendations for adaptation was simple and direct--"they are academic but not practical".

### The Indian Context of Organization Growth

As long as the Indian organizations were small and entrepreneurial in nature, the traditionally designed organization structures and modes of relationships of work settings were manageable, as individuals--both the employee and the employer--brought the social structures and processes into work settings. This facilitated the functioning of the organization and contributed to its growth. The owners/managers of organization secure in the people could respond to the challenges and opportunities of the external environment and people secure in the leadership and modes of relationships could respond to the demands and challenges made by the leadership. Both were anchored in the social and cultural sentient systems.

As organization grew large and mammoth, a basic fragmentation took place in the people and organization processes. From a situation of partnership and a concept of family came the concept of formal organizations, professional management, corporate structure, formal systems and processes and a fragmentation between the owners and that of employees. The relational processes anchored in the traditions of the social culture quickly got eroded. Formal work relationships in organizations anchored in structures, task, roles & performance

got introduced. The social institutional processes which provided coherence and cohesiveness between people themselves and authority started to be eroded. Organization was experienced by a large number of people as a set of structure and or management control systems.

The role-taking available for experiencing a sense of mutual belonging and partnership got translated into organization belonging to management and individual experiencing lethargy, loss of relatedness and apathy. Coming from family systems anchored in the culture of pre-determined and defined relationships, relationships in organizations were now experienced as compulsive, formal and creating confusion due to formalization and introduction of professionalism. Personal responses acquired negative connotation.

Logically and rationally to most managers in organizations these new structures of industrial and technological growth are acceptable and understood. To most managers, the management-know of the West seems ideal, logical and worthwhile to adopt. However, during implementation process, the management-knowhow of the West fails as socio-cultural realities of Indian people get ignored.

Similarly, in the social sector of growth a similar pattern occurs. The third world countries and specially in India, the designers and policy makers for growth and development of social sector have used a comparative frame for identifying the direction and strategy. In this process, they have negatively

assessed their existing social and cultural systems. The comparative frame is once again anchored in the Western social design. As such the diagnosis and assessment does not have its sources in the history of the country or in the internal cultural context but in a comparative framework. The adaptation of the Western knowhow as such does not acquire an enduring quality. This results in failures of any developmental effort in the third world countries. This further leads to an unrealistic negative self assessment at the social sectors identified for growth and development. Within the Indian context in the area of social development a fragmentation takes place.

What seems to happen is that structurally and for business the management role models anchored in tasks, technology, formal corporate and structures get accepted but the quality of relationships between people demanded by the Western knowhow creates dissonance and rejection in India. In the social sector the roles models and the direction are unacceptable to the people for whom the administrators and policy makers design the change. The introduction of Western models for growth and development create fragmentation of cognitive and emotive responses of individuals and result in inefficiency, invisible waste of enormous resources, time and energy, ineffectiveness and failures. This further creates ambivalency toward developmental focus, direction of change and areas of growth. The role holders providing the developmental inputs are also influenced by their training and thinking of the West. These role models are not emotively acceptable to the people concerned as viable role

models to adopt. Similarly, the direction of growth and change is also not experienced as desirable. For example, much of the urban, contemporary and modern behaviour, modes of meeting life situations and the nature of relationships have acquired a negative connotation in the minds of rural people. To the people living in communities adopting Indian urban designs and modes of relating leads to erosion of cohesiveness and togetherness in the communities. It becomes essential that for any designing of social and organizational growth and development, social cultural realities of people be considered significant and made relevant and meaningful for people as well as today's times.

#### Organizations and Societies in Transition

Indian organizations as well as those of third world countries are in the process of transition. This process of transition is both at the organizational as well as society level. In order to understand the nature of this transition let us look at what is the current situation at both social and organizational level.

1. India is experiencing growth and development simultaneously but at differential pace in industrial and social sector.
2. The government defines national policies and focus for growth, direction and development both in the social as well as industrial and technological sector.

3. In India, there is varied ownership of industry, size, technology and phases of growth.
4. There is an overwhelming powerful social cultural milieu which influences individuals in their role taking in the family.
5. In India, the cultural and social structures are carried over to formal work organizations. The role taking in the organization is influenced by pulls and pushes of both--the traditional and the professional.
6. Socialization process fosters the emotive maps to be anchored in social structures and cognitive maps in task structures.
7. Socialization from educational systems work organizations give rise to a new set of emotive and cognitive maps anchored in aspirations of professionalism. Both these systems then pulls the individual in opposite directions for role performance. The emotive and cognitive maps of primary systems, viz., the family have more enduring roots.
8. In India as well as in the third world countries as distinct from the Western world both men and women are undergoing dramatic changes in role-taking.



9. There is a simultaneous shift in attitudes, values, beliefs and modes of meeting life situations both at home and work. This creates a unique juxtaposition of the old and the new and the modern and the traditional. Both men and women are attempting to define their new roles and spaces in both home and work settings.

#### Research Trends in India

Much of the research in India has been of replicating the Western research models. Instruments, methodologies and constructs were borrowed from the West and carried out in the Indian context. Similar pattern and trend has also been followed in other third world countries. 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 results compared to the Western findings. These negative findings are obvious when assumptions of organizations, the Indian context, social living and relationships unique to Indian culture are measured in the comparative frame of Western assumptions of social living and 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 the developmental effort. He proposed research and studies of strategic developmental organizations in Third World countries, theory 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 need to be understood when representatives from multi-cultures come together in formal work settings that all bring with them a rich collage 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 new inputs.

What perhaps required is the following to be explored:

1. That behind any concept of management knowhow, design or methodology, there exists 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. 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 need to understand these dimensions and translate them as strengths in work settings rather than given a negative assessment to it.
4. There is a need to discover learning models where specific of the culture are included to design and discover organization 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.
5. Different countries have specific issues and problems of management grounded in their reality. They need to be understood in the specifics of social, cultural, environmental and context of that country rather than in the global universal sense.
6. 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 dysfunctionalities of those. Most often these barriers

and constraints are anchored in history, choices the organization has made in the past, and the intended and unintended consequences of those choices, the leadership, and the emerging value trends in people and society.

7. Each culture, society and organization also generates 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 relevant and congruent knowhow can be designed. 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, widening horizons, new aspirations and new paths.

Learning models can create space and opportunity 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 crystalization of convictions and an approach to growth and development anchored in the realities of the country and processes of nation building.

There are other constructs which need to be understood 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 during various 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 acceptance and adaptation of Western knowhow. 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 organizational context.

3. Often the Western knowhow is brought to the third world countries as patronage, bestowal and/or identification of lacunae, scarcity or inadequacy and insufficiency in that country. Each society has strengths and positives in the cultural heritage as well as limitations and dysfunctions. To a Western mind the period of transition may seem a chaos. But there are processes of realignment and recalibration constantly taking place.
4. The third world countries anchored in social relational dynamics has created a social design where Institutional processes fostered values, beliefs, rituals and traditions which provided coherence and convergence and fostered well being. Negative assessment or replacement of these through secondary processes anchored in formal work settings only creates resistance. It is only in the joint exploration and sharing that relevant perspectives may evolve, new organization and societal designs may unfold and new paths can be created.
5. Societies across the world have universal, cultural and organizational paradigms. A beginning can be made either to understand and learn from universal paradigms, explore the uniqueness of each culture and design relevant processes for the organizations. Western knowhow brings exclusively the universal paradigms without sensing the specificities of each culture. What needs to be also understand are the cultural processes of giving meaning to family and work, role-taking in social and work

settings and action choices available to men and women of that particular society. It is only in the understanding of such a reality that relevant inputs can emerge. In the absence of that centuries old attitudes, beliefs and stereotypes of both positives and negatives will continue to be reinforced.

What I am proposing is that the Western knowhow both in technology and management is necessary but so is the understanding of the social structures, cultures and processes. It becomes necessary to simultaneously provide inputs at the level of values, beliefs and attitudes. It is necessary to understand the role models adopted by the managers from the cultural myths and folklore and how they are enacted in the work settings. How the concept of authority as distinct from the West operates in India. It is in the clarity of understanding of both the social and the formal work organizations and the integration between the two that relevant values, beliefs and attitudes can be generated and fostered. It is only in the integrative processes that relevant and meaningful action choices could be made. It is essential to understand the cultural context, cultural positives and strengths and translate them into formal organization structures and processes.

Garg and Parikh (1988) in their attempt to design organization growth and development work in the Indian context identified value centered approach to organizations. Figure II identifies three kinds of approaches to organizations.

Figure II

Task- , Interaction- , and Value-Centered Organizational Analysis

	Individual	Dyad/Groups	Structure	
Task				Task Centered
Organiza- tion				Inter- action Centered
Culture				Value Centered

Adapted from Garg, Pulin K., Parikh, Indira J., Value Centered Approaches to Organization Development. IIM, Ahmedabad.

What needs to be understood is that in India there is simultaneously a diverse set of organization cultures. Some retain social structures while some others opt for and introduce formal structures. The mix of the employees tend to influence the emergent structures and cultures of the organization. In the Western literature, there is no clear-cut theory or a clear-cut technology to develop the value-centered strategic approach. There are references available. Garg and Parikh (1985) have attempted to explore the philosophical traditions of the Indian culture and evolved experiential modes of learning for both individuals and organizations. From these experiences have emerged the value-centered approach to organizations.



The basic thrust of the value-centered approach is to initiate the processes leading to convergence and coherence between the believed and operational ethos, between myth and reality, between the explicit and the implicit, and between the formal and informal aspects of the organization. Simultaneously it attempts to optimize the convergence, the coherence, and the valences of different elements constituting the organization. We include as elements the leadership and managerial role styles as part of organization elements. It addresses itself to reviewing and re-examining the internal interfaces of the organization. It initiates the processes through which the organization can evolve, restructure, or recenter its pattern of interfaces to make it suited for the current tasks and environment. Essentially, it aims to re-create the synergy in the organization (Garg, Parikh and Smith, 1984).

Garg and Parikh have designed institutional processes in organizations which create space for not only catharsis but also generates well-being for the individual and the system simultaneously. Some of the institution building and organization development work focus on

1. Value-centered approach to organization development
2. Organization identity and individual identity
3. Nature of task relationship and sentient relationships
4. Authority and its network of linkages
5. System-structure interface anchored in systemic processes
6. Culture system interface anchored in community processes

7. Role system interface anchored in corporate processes
8. Individual role interface anchored in identity processes
9. Organization community processes anchored in institutional processes.

Garg and Parikh (1987) suggest that traditionally the Indian society had designed processes of cogency in choices and direction, consistency in social and occupational living, continuity of goals, permanence of belonging, quality of representativeness in the community and a sense of commitment to replenish the system by the individual. However, introduction of the technological era and with it the Western knowhow both at the formal work and social settings has created in the Indian society chaos and diffusion. It has created multiplication of differences and fragmentation at the societal level. It creates pulls and pushes which does not let priorities get established. Decision making and choices are made in ambivalence and as such outcome is partial and tentative.

At the societal level, Garg and Parikh (1987) have identified a set of parameters which are part of traditional society and a set of parameters adopted from the Western knowhow.

Figure III

Parameters of Traditional Indian Ethos and Western Ethos

<u>Traditional Ethos</u>	<u>Western Ethos</u>
1. Distribution of resources.	1. Distribution of income.
2. Creation of distinct life space for work groups.	2. Creation of a common life space for all work groups.
3. Distributive authority and collective functioning.	3. Centralised authority and decentralised functioning.
4. Location of social authority with resource generators and sentient symbols.	4. Location of social authority with resource controllers and task symbols
5. Negotiative lateral processes used for community link.	5. Legislative processes for lateral linkages.
6. Societal efforts directed for simultaneous well-being of individuals and community.	6. Societal efforts directed to achieve overall well-being of the society and then planning delivery systems to provide benefits to the individual.

Given the above two sets of distinct assumptions and definitions of society, India today is polarised toward creating formal processes of tasks anchored in Western definitions of organizations. Garg and Parikh (1987) suggest that organizations in India cannot be designed only on the basis of organization structures controlled and coordinated by power. In order that organizations become spaces for work as well as belonging organizations need to design institutions of sentience as well as task. In these institutions in organizations authority has to be distributive rather than being centralized at the top hierarchy

or in the corporate structure alone. Similarly, performance of an organization not only needs to consider profit, products and results but also replenishment of the societal context in which it exists.

The two sets of values and their assumptions are anchored in distinct universes of definitions of society. As such an integration is not possible in its totality or absolutism. What can possibly be attempted is first of all understand the unique definitions and assumptions of individuals and societies and then have a shared perspective. In the sharing of the perspective there is space for cultural and societal specificities as well organizational realities in the context of national priorities.

For example, in India what is most important is the designing of infrastructures and systems for consistency and predicability of systemic responses at one level and interphases of relationships which can be understood at both social as well as formal work level. Given both of these in the process of transience individuals and organizations get caught with personal self-righteousness and use of systems as processes of punishment or self-aggrandisement. Competence in formal work organizations gets translated into models of tyranny and ideals get combined with social status and processes get used as power and authority often illegitimately and to serve personal aspirations. Caught between the traditional and the formal individuals and organizations are reduced to conflicts, pawns in the hands of few and disengagement of membership to bring in their best of

resources either for growth or replenishment. The use of two systems social and formal become deadly weapons in the hands of few to unleash processes of destruction which does not allow processes of institution building to occur.

As such, what I am proposing is that models of learning as distinct from models of training be designed so that the western management knowhow and the context of third world countries are understood by both. Boundaries of each need be understood and choice be made of which can be emotively responded to for action. Models of learning will also provide space for relevant institutions and institutional processes in the context of society, culture and organizations can be designed. It also keeps the realities of people interfaces with society, organizations and wider heterogeneity in perspective.

In essence, nations need to be autonomous to make choices for their destiny be it national, organizational or individual. To give it a shape and a form through their own effort will add self-worth, self-respect, dignity and add value to being citizens, members and representatives. Third world countries vision of the future needs to include the processes of the simultaneity of the well-being and dignity of the self as well as the system. In the culture of transience processes of reflection, evaluation, judgments, direction for growth seem to overwhelm individuals and systems and there is little space left for processes of pause, consolidation, relatedness and unfolding left. As such, there needs to be created space whereby the Indian traditional ethos and Western management knowhow can by

shared understanding create dynamicity, synergy and unfolding within the cultural context for both individuals and the organizations.

## REFERENCES

- Garg, Pulin. K. Organisation Structure and Design - Part I-IV  
Mimeographed, Indian Institute of Management, Ahmedabad,  
1979.
- Garg, Pulin. K., and Parikh, Indira. J. "Managers and Corporate  
Cultures: The Case of Indian Organizations, 1986 Management  
International Review 3.36, 1986.
- Garg, Pulin. K., and Parikh, Indira. J. Values, Design and  
Development of Strategic Organizations. In Proceedings  
International Conference on Organizational and Behavioural  
Perspectives for Social Development - editor P N Khandwalla,  
1988.
- Khandwalla, Pradip. Organizational Behaviour for Social  
Development: A Position Paper. Indian Institute of  
Management, Ahmedabad, 1987.
- Khandwalla, Pradip. Some Lessons for the Management of Public  
Enterprises. International Studies of Management and  
Organization, 14, 2-3, 167-196.
- Khandwalla, Pradip. Dynamics of Corporate Regeneration. L & T  
Chair Lecture at IIMA, September 12, 1988.
- Parikh, Indira. J., Garg, Pulin. K., and Smith, August W. Toward  
Value-centered Strategies for Managerial and Organizational  
Development: An Evolutionary Cultural Systems Approach in

Proceedings Society for General Systems Research.  
International Conference, New York. Vol. I, Systems  
Methodologies and Isomorphies, pp. 378-379, 1984.

Parikh, Indira. J. Systems and Structures: The Issue of Cultural  
Interface in Indian Organizations. In Proceedings ISISD  
International Conference Transcience and Transitions in  
Indian Organizations, Vol. II, ISISD Publication, 1988.

Parikh, Indira. J. Management Training in Third World Countries  
Workshop on "African Women Development Planning and  
Management." 30 Nov.-4 Dec., 1987, Organized by UNDP, EDI,  
ILO Douala Cameroon, W. Africa. Experience based Training  
Methodology.