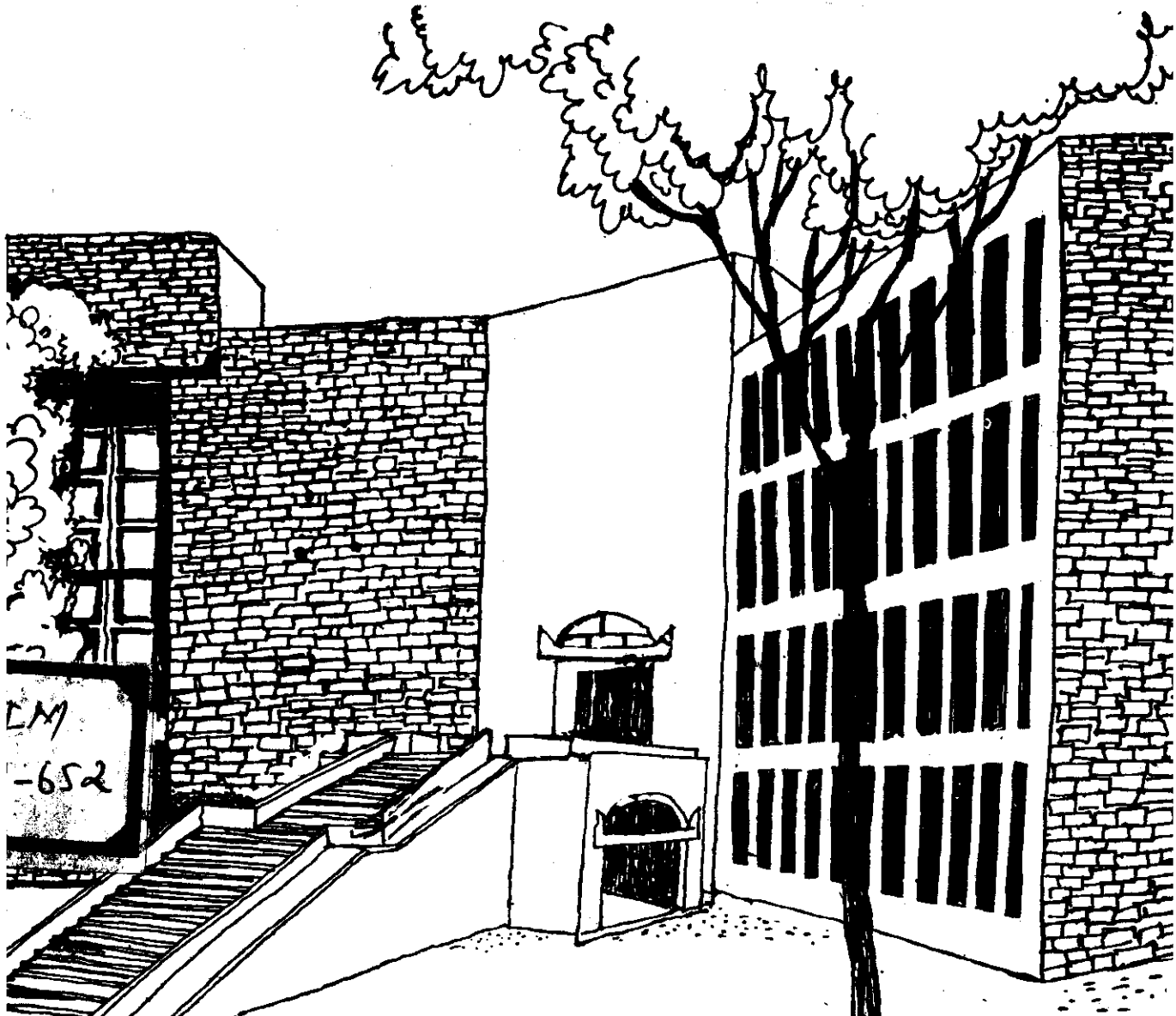




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**IIM**  
AHMEDABAD

# Working Paper



VALUES, DESIGN AND DEVELOPMENT OF  
STRATEGIC ORGANIZATIONS

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W P No. 652  
January, 1987

WP652



WP  
1987/652

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-380015  
INDIA

Values, Design and Development of  
Strategic Organizations

A Paper written for the International Conference on  
Organizational and Behavioural Perspectives for  
Social Development Dec. 29, 1986 to January 2, 1987

## Values, Design And Development Of

### Strategic Organizations

#### Introduction

Organization theorists have over the last two decades focussed on development of corporate structures, levels of management, co-ordination, control and collaboration, leadership, motivation and effectiveness, management of innovation, change and many other behavioural aspects operating in Indian organizations. However, concern with strategic organization, values and social development have lagged behind. What is a strategic organization? What values does it hold and do the values of strategic organization have any relevance to values of social development?

#### Social Development

This paper explores the connotations of concepts of social development, organizations and values in the current Indian Society. Social development on the Indian scene is a much abused concept.<sup>1</sup> It has so many meanings that no coherent action seems to emerge. Any action choice is like a merry go round unending and the context remains immobile and frozen. No amount of efforts brings to visible actualization of concrete social development. The Indian scenario suggests that there are some concrete meanings associated with social development. It suggests social, technical and economic development reflected in improved standards of living, changes in

the quality of life, increase in the number of facilities available and availability of products in the market. The popular concept of social development is then rooted in contents and products visible and measurable which have been added to the life space of individuals through planned action.

Consequently, social development has been and has remained as the task of agencies. These agencies are either solely governmental, semi-governmental or government supported voluntary agencies. These agencies then take upon themselves to define the nature of what is social development. They assume that what exists has not been development and then have models of what they identify as development and design action choices to implement the chosen design. This process brings into action the traditional mechanical model of social development - "the input-output" model. This model has many limitations.

First of all the model rarely explores the context or the social sector in which it is to be implemented. As such, it rarely becomes an integral part of the social system in which it is implemented or introduced. The social developmental objectives are perceived as the needs of the government, and hence the initiation, effort, operationalisation and mobilisation of resources lie with the agencies. This process sets the stage of dependency, lack of involvement and need for resources being provided for by an external force. As soon as the time frame of the agencies is

over, the resources utilised and the external agents of change withdrawn from the scene the programmes geared to social development fade out from the community. As a result one of the meanings of social development is that no social development takes place. The processes of social development do not get institutionalised in the community. In fact the evidence on the Indian scenario suggests that social development is sustained by continuous presence and occasionally by coersions of the agencies.

The second stream of meaning 'the product centered concept' of social development anchored in the socio-economic and technoeconomic is the most popular in the third world countries. This focus also has already identified and determined the goals, direction and the inputs where the development has to be reached. This is identified by an existing model either operative or existing in the west. As such, ready made input-output models are introduced with quite disheartening results. The disheartening consequences are then evaluated and assessed in a comparative frame with negative judgements. Such a phenomenon occurs as the planners have ignored the context in which the model is introduced but also the process connotations of the social development.

The process connotations of social development which the planners ignore are the mobilisation of internal resources of individuals and community for self directed goals, to invoke their initiative to engage in developmental tasks through energy and effort, and

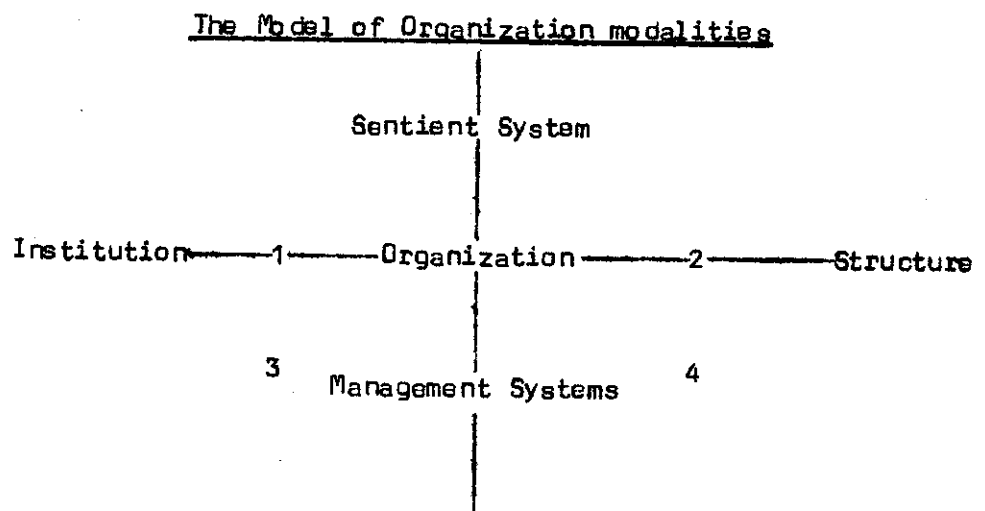
to design interventions which are relevant and congruent to the individual and community living space. This concept of process connotations of social development does not minimise or ignore the emphasis on tangible results. The emphasis is on building and creating a visible context for action. The process connotations of social development is concerned with creating a climate and a synergy in the community and generating commitment in individuals to engage with themselves for development.

### Organizations

The Indian scenario reflects unprecedented growth of organizations in India. They range from small, medium, large to mammoth and from one product one location to multi-product multiple location corporations. A further look into these organizations suggest that most organizations are largely structures designed to control and coordinate a set of people and their activities in order to achieve desired results through use of systems, rules and regulations. In effect these are not organizations. These are structures held together by leaders with charisma and personal profile who goad, cajole, tempt, reward and punish and hold them together to keep them engaged in productive efforts. The management styles of these leadership may be based on philosophy, personal values, mottos and credos. However, in their transactions with people they largely focus on social processes of coordination and control. In task processes they bemoan the lack of motivation and involvement of people in the working of an organization.

A fully functioning organization involves two modalities - the institutional and the structural. The institutional modality represents the coherence of philosophy, mission, aim, direction and energy. The structural modality represents the congruence of concept of business, strategy, objectives, goals, targets, roles, tasks and finally performance and evaluation. Both these modalities require supportive systems. The structural modality requires management systems, administrative procedures and rules and regulations. The institutional modality requires sentient systems to sustain the process of meaning making, role taking, choice making and defining quality of relatedness of the individual with the community. The wholesome organization can then be represented as,

Figure 1





The Quadrant 1 is the locus of energy and mobilisation. Quadrant 3 represents the processes of integration of logics of sentient and the task. Quadrant 2 represents appraisal of realities and potentials for redefinition of goals and Quadrant 4 represents the processes of control and coordination of the ongoing tasks. Our experience in India and generally in the third world suggests that the concept of organizations as it has evolved has shrunk only to Quadrant 4.

The sustenance and survival of the organization rests in all the four quadrants being active. In the absence of such a phenomenon the leadership of the organization colludes with the existing processes to take over and manage the three other quadrants. Most organizations then become dependent on the quality and person of the leadership. The membership of the organization then takes the role of employees who then need to be monitored, controlled, rewarded or punished.

#### Social Developmental Objectives

The third world countries in general and India in specific the strategic organizations focusing on specific sectors for growth are created by government. For example the government of India has set up in the last 30 years, over 200 public enterprises. Most of these could be regarded as strategic organizations.<sup>2</sup> These account for roughly half of the nations total industrial production, and a higher percentage of goods and services considered basic to rapid industrialization. The pattern of equating

social development with creation of products and equating organizations with structures of work has led Indian Society into a peculiar state of being a body without being alive. The functioning of such organizations are seeped into bureaucratic processes. The purpose of setting up these organizations have a critical rationale and the structures are logical. However, the actions emerging are mechanical and without convictions.

The planners of social developmental objectives have very little realistic appraisal of the social and living processes of the community. The planners design and impose programmes of development. Resources are promised and shown to allure the community and then individuals are pushed around to respond to the developmental tasks set up by the agencies.

In an attempt to identify why social developmental institutions, its tasks and objectives get started and soon become invisible in the dreary wasteland led us to explore the broad canvass of the Indian scenario.

Some of the broad elements of this canvass are,

A. The significant people of the society concerned with the planning of development in Indian society have been educated in Western theories and models. Their collective perspective on development and progress reflected in their choice of technology and techniques, logic and metaphor of planning, statement of

objectives and tasks, definitions of goals of society and perception of resources are all squarely anchored into the cognitive maps of the Western society. Their constructs of organization and management are similarly borrowed from the West. Even the legislation for developmental associations, agencies, their structures and rules and regulations are borrowed from the Western legal frame work. Consequently, the planners have been trained in an analytical mode which leads them to identify only those problems and their formulation for which they already have solutions from the precedence and practices of the Western societies. The planners as such, anchor development in problem solution centered approach.

B. However, the same significant people during their early periods of socialisation have incipiently developed emotive maps of reality which are grounded in Indian ethos. These emotive maps hold the primary meanings, commitments, quality of relatedness and the energy available for cathacting. These emotive maps are neither congruent nor convergent with the cognitive maps acquired from the Western ethos, which, in turn, hold the new aspirations and visions of the world to be. As such, the significant people then hold fragmented identity and wrestle with a double bind between the emotive and cognitive ethos.

Similarly, in the cross culture transfer of organization models the planners of organizations as well as legislation have remained blind to culture syntonic institutional modalities of Western

organizations. In their zeal they have only borrowed the structural modality and regulative systems. This kind of truncated adoption brought to development the structure and logic of tasks. They ignored and disregarded the logic of sentience. The logic of sentience fostered by Indian emotive maps of reality did not find a match with the logic of the task and structural modality from the West. This process however has remained operative in organizations and often is the major source of dysfunctional behaviour in people.

Our work with a variety of organizations ranging from High-Tech to consumer cooperatives; from Church to clubs suggests that the tug of war between the task logic and sentient logic has created a massive confusion of roles and structure interface in organizations. Most organizations display large dysfunctions in management processes. They continue to produce results by the pull of sentient response and pull of the tasks and the leadership is then experienced by people as being authoritative using authoritarian processes. Most organizations as such then get governed and managed by crisis, anxiety, and fear, or through guilt, control and dependency.

Below, we present a matrix which depicts models and Levels of Change:

Figure 2

Models and Levels of Change in Strategic Development

Level of Change

	Individual	Organization	Country
Universal			
Cultural			
Unique			

Developmental planners emphasize universal models and modalities of strategies for change. They focus on behavioural change of individuals, structural and management process change in organizations, and economic and technological growth of a country. The planners then identify culture as the inhibiting factor to

the growth and development of individuals, organizations and nations. The positive and unique qualities of individuals, organizations and nations get relegated as either insufficient or inadequate more so when they are put in context of the Western or technologically advanced nations. Very little attempts gets made to design strategic organizations based on cultural strengths and growth oriented dimension of modern tasks, and strategic organizations of a country. For any strategic design to take roots cultural context and processes need to be considered so as to integrate individuals and organizations with new directions and to mobilise them to make new action choices.

### VALUES

Every society is a complex network of beliefs, definitions of situations, and assumptions of values. These are anchored in the nature of interface between the society, organizations and individuals. In various culture the value-centered strategic approach treats the organization as a network of beliefs, some ideal, some normative and some historic. Society in its process of primary socialization provides its members to internalise and introject three levels of values.

1. Normative
2. Phenomenological, and
3. Existential

a. The Normative Values

These Values are in terms of "dos and don'ts" and "shoulds and shouldn'ts". These are stated in specific action terms. In Indian terminology, they are called "Mulya". These are the normative values utilized in the process of socialization of a child in the family or an employee in the organization. Essentially they are for role taking and behavioural stance. Normative Value concerns itself with structural inputs. It looks at tasks, roles, structures and design programs to make people aware of what role they hold and how they should be playing them to achieve the role targets.

b. The Phenomenological Values

They define the quality of relatedness in transactions and determine the universe of alternative choices for taking stance in transactions. They also provide certain basic orientations to and perspectives on the process of living in a society. Essentially, phenomenological values may provide some of the basic codes of interpersonal transactions and commitments for the individual. In Indian terminology, they are called "Pratigya or Vrat". Indian ethos states seven cardinal Vrats and many basic orientations. Vrats and Pratigyas are stated in terms of "oughts" and not in terms of "musts". Sacrifice, humility, unilateral commitment to duty are some of the Pratigyas. Sathya, Ahimsa, Aasteya and Aparigrah are some of the Vrats in the Indian ethos.

Organizationally, phenomenological values assume a network of interacting and interdependent roles. It also assumes that the feelings of the roleholders in interaction with each other get acted upon while managing the inevitable constraints dictated by the structure and developmental policy of the organization. The very concept of role differentiation and interdependence of roles for completion of organization generates these processes.

c. The Existential Values

In Indian terminology they are called "Aasthas". This level defines the basic purpose of life. They are the foundations of philosophy, meaning and direction. They define the world view, the primary core of identity and the boundaries within which the life space is supposed to unfold.

All the three levels of values have a coherence and convergence in the basic assumptions of the nature of man, nature of group and the nature of their relationship as defined through existential values. These three levels of values were anchored in distinctly different state of assumption about the nature of man, nature of group and the nature of their relationship once upon a time. Today they simultaneously operate in society which is confronted by diversity and heterogeneity and held under sway of culture of transience. As such, the individual is caught in serious value conflicts. The cognitive map of the desired reality is anchored



in comparativism and the logic of the tasks. This pushes him to act from values which are not coherent with his logic of ~~sentience~~-governing anchored in his emotive maps. His emotive maps push him to act for sentience. Very often this conflict leaves him immobile. At other times, when he chooses to act in the logic of the task he experiences stress and anxiety. At still other times, he chooses to act in the logic of the task but finally ends up diluting his choices.

A classical example of this is very often available from the multitude of enquiries in bureaucratic systems. An individual is suspended for his mistakes. Enquiries are held. Responsibility and accountability is established. A punishment is identified. But, eventually, a post-script follows which says, "but for human consideration" and the whole punishment is, then diluted to almost an ineffectual action. This undermines the discipline as well as identification and involvement of individuals with the task systems. Thus individuals and organizations in the Indian society gets confronted by the double binds of the two ethos. These double bind creates fragmented identity. Similarly the two ethos of social and task systems embedded in the context of socio-economic, and technical development create a flux and culture of transience in Indian Society.

The Culture of Transience is that societal condition where individuals and groups are called upon to respond simultaneously to two distinct ethos which are exclusive in their basic assumptions of man, group and their relationship. The meanings, the choices and the roles that are promoted by the two ethos are neither congruent nor convergent with each other. The world views promoted by these two ethos do not cohere. The emotive maps hold together the commitments, meanings, quality of relatedness and the available energy for cathacting to the world. The cognitive maps of reality come to hold aspirations, the vision of the world to be and tasks as defined by reason. The lack of convergence between the two makes it difficult for individuals to deploy their energy, meaning and commitment to developmental tasks.

Governed by the dynamics of the Culture of Transience approach to social development gets anchored in comparative frameworks from the West. This comparative framework then projects and appraises Indian Society with massive lacunas, insufficiencies, inadequacies and backwardnesses in all sectors of living. As such, goals of development then get stated in concrete targets for achievement which compare favourably with Western societies. In order to implement such a model of development, the planners have put their entire thrust in the techno-economic, techno-scientific and econo-political coordinates. They have put aside the psycho-cultural and psycho-philosophical coordinates of Indian reality. As such, their efforts to implement deve-

developmental plans do not activate the emotive maps and hence deeper involvement of people. Cultural synergy does not trigger the developmental plans get initiated and survive due to immense backing of material resources and strength and power of controls that are held by the leadership. The whole society is trained to become dependant perhaps in a parasitical way, on the resources from outside to sustain the momentum of development.

To give an example,

Social Structure - Development Interface For 25 years many government agencies tried to get the link roads built through Shramdan in a district of West Uttar Pradesh. Nothing really happened except sporadic mobilisation and dumping of earth on a marked line. The economic rationale provided by the planners for the need of these roads by people made no sense. It had no value and meaning in their perspective and space of life. It was only after 25 years when a local young man picked up the cause of link roads and provided the rationale. His rationale was that young men and women in these economically throbbing villages are finding it difficult to get good quality of education in the village based schools. The young men and women ended up migrating from the villages. Their migration to town or city schools in later stages provided them with an improvement in the base and quality of education which was denied to them in the rural setting. His argument was that link roads would make it easy for the people to cycle or walk to urban schools of education and receive from the beginning good quality of

education. To this rationale the villagers responded. Because, they have come to value education and its equation, meaning of economic independence and development of family status. They created their own task structures to complete the building of the road and to create a base of many a link road in their area.

All this suggests that any design for strategic organizations has to consider not only the emotive and cognitive maps held by individuals, but also the social context as well as the culture which has existed for centuries. Similarly, a whole set of values are anchored in the social code of conduct and modes of meeting life situations. In an attempt to take giant strides in the name of growth and development and not taking account of the socio-cultural core Indian society has geared itself for repeated failures or partial successes.

Figure 3

Models of Change and Values in Strategic Organizations

STRATEGIC ORGANIZATION

	Normative Values	Phenomenological Values	Existential Values
Universal			
Cultural			
Unique			

Models of Change

Planners of Developmental tasks as such need to explore those cultural aspects which are reality oriented to the three levels of values of the society. The universal values have to be understood in the human context with the mediating values of the culture. The cultural values are then internalized through the process of socialization.

A visible design for strategic organizations has to wrestle with both the culture of transience and the confused interplay of values. Detailed discussions of what the culture of transience creates at different levels of behaviour in Indian society have been documented.<sup>4</sup> Indian society has lost sense of cogency in choices and direction, sense of consistency in pursuing goals, feelings of continuity in belonging, quality of representiveness in the community and the commitment of replanishing the system by the individual. It has left Indian society in disarray and diffusion. It has led to multiplication of differences and fragmentations which are becoming unmanageable. The push and pull of these differences is not letting society develop priorities. Even when the priorities are fixed the push and pulls of fragmented communities make it difficult to retain boundaries of priority. Expediency is very often the mode of decision-making. Pseudo compromise rather than firmness of vision is the most prevalent behaviour.

In the midst of disruption of the identity of society by the culture of transience one must emphasize and recognise the great

techno-economic development that India has achieved. We believe that there are few countries, not only in the third world, but even in the developed countries which can match this performance against so many odds. However, this realisation does not free us from our search for coherent designs which can resolve societal state of culture of transience. Strategic organizations in the tradition of India create an assimilation of divergences into a bigger whole which can then inspire a synergetic unfolding of the Indian society. This unfolding, on the one hand, has to be anchored in the continuity of significant and relevant aspect of Indian ethos, and, on the other hand, be linked with selective modalities of a universal culture which the new technology is starting to create in the world. No society uprooted from its basic ethos can survive with dignity and integrity. Such societies can only break up and become dependent on forces outside its control.

Our work has, as such, been directed to search for parameters to design organizations - organizations which can take hold of the competing ethos and mould them to converge for synergy and development. In our effort, we have come to identify two clear goals for designing organizations.

1. Organizations have to be so designed as not to become only the structures of work controlled and coordinated by power. It is necessary that in designing of organizations institutions of sentience are simultaneously designed and specified. The authority of these institutions of sentient have to be distributive and

not located in the top hierarchy.

2. Performance of an organization has to be evaluated not only by the products and results but by the evaluation of its investment in building contexts and replenishment of the societal base.

Our attempts to visualise design forms that will meet the above two conditions and counteract the culture of transience confronted us to identify and understand the parametric derivatives for organizations from the phenomenological values of traditional Indian ethos and the adopted Western ethos.

We summarise them in a tabular form below:

<u>Phenomenological Parameters defined by Traditional Ethos</u>	<u>Phenomenological Parameters adopted from 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 individual 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.

At one level it is obvious that these two sets of value parameters belong to two distinct universes. It is also clear that the two sets of value parameters cannot be integrated in their totality. Some kind of priority and selectivity to create a convergence has to be established. It is here that we ran into very serious problems. We found it very difficult to select the thrust for designing organizations which drew upon the primary processes of both ethos. We found ourselves caught with the same process, i.e., of over emphasizing the 'task-performance' criterion in order to conceive the form and the processes of organizations. The value parameters of Indian ethos became merely statements of underlying commitments of organizations. We could not design support systems for operationalising these commitments. They became a matter of repeated statements without identification of a locus for consistent operations. The Chief Executive then became the holder of these commitments which he did in his own manner of patronage and legal necessity.

We moved away from designing organizations. We decided to begin by designing of institutions and their interfaces and support systems in existing organizations. Our choice was an organization with the usual problems of lack of motivation, stress, conflicts and management by crisis. We brought to our attempts of designing institutions, their interfaces and support structures— all of our understanding of technology of organization development



with all due credit to those priority technologies. We must admit that they were ineffective in our hands. We believe that they would be ineffective in the hands of anybody. The reason is that these techniques do not get in touch with the organization identity or the individual identity for that matter. However, we must admit that our repeated failures provided us many insights. It led us to involve ourselves in a very serious dialogue with some wise managers. Their understanding of how organizations really work helped us generate analogous models of organization structures both for task performance and sentient involvement.

The design and models for strategic organizations are new. They reflect a set of models or working hypotheses for designing institutions. We, however, wish to report some of our efforts with new design experiments which contributed to institutions, leading to convergence of 'task-performance' and 'sentient involvement' in different settings.

In an organization which was squarely embedded in a very severe interdepartmental conflict we attempted standard OB technologies for conflict resolution, team building and role negotiations. They were entertaining, revealing but ineffective to create the desired culture. After three such programmes, we held a review with a small group of managers. The discussions in this group brought into focus the struggle of the managers to ensure resource

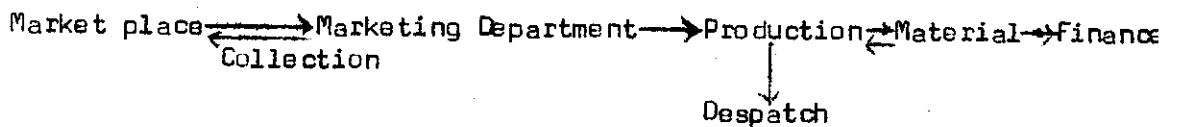
inputs for their domain tasks. The process of convergence of resource inputs to a particular department was very complex due to the nature of organization structure and the definition of departmental tasks. We, of course, were quick to point out that the managers have failed to recognise the 'task-interdependence' which is assumed in the Organization Design. One of the senior managers laughed and said that there is no "BHAVA" interdependence. The organization is governed by 'divide-and-rule' processes. It is meaningless to talk of task-interdependence. This statement triggered an examination the group and that led to the identification of a new idea of 'Input-Flow' analogous to 'Work Flow'. They discovered that the organization structure itself blocks the inputflow of the resources. Each department then gets caught with making demands and disowning counter-demands. The managers themselves sat down to reorganise the input flow. What they came up was a reorganization of the locus interfaces of current departments. The organization was operated with the departmental design consisting of a marketing department, material department, production department, despatch department, finance department, etc. The flow of inputs was originating in marketing, going to production to material to finance, back to material, and back to production, then on to despatch. The whole process was caught with pressures. Each department responsible for the contribution of resources to other departments felt handicapped. For example, finance department was caught with management or rocking capital and complained of tardiness of the marketing department in collecting bills.

Material man complained of lack of timely payments to the vendors and hence of difficulty in obtaining materials. The process of blaming was circuitous with no break in the chain. Eventually managers came up with a structural design which reorganised the input flow. The marketing man dealt with the material man and gave him his needs. The material man negotiated with the finance man and gave the material to the production man and negotiated time boundaries to receive the finished goods back from production. He, then handed over finished goods to the marketing department.

Visually, the earlier flow of the input was,

Figure 4

Model of Departmental Input - Output

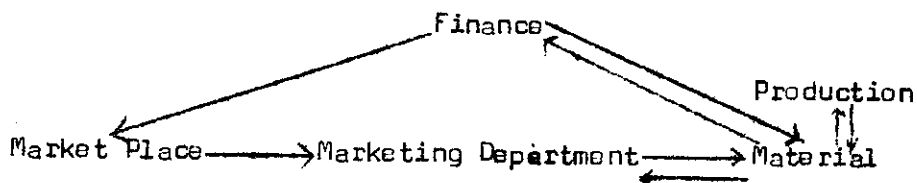


In this flow, ofcourse, the real power remained in the hands of the finance department.

The new model designed by the managers was,

Figure 5

New Design of Model of Departmental Input - Output



This model was implemented. And soon the problems got shifted to the middle management. The department heads learnt to work together but the middle managers found themselves at logger heads. It is at this point, we looked at our value parameters and designed an institution which we called the "process house". This process house brought together managers at the same level but having interdependent tasks together under the rotating chairmanship from among themselves for a fortnightly meeting to take stock of recurrent problems in operations. The Chairman of this process house, then presented the problems orally to the next level process house where managers earlier identified recurrent problems at their own levels. Then the Chairman of both levels met the department heads for an hour to discover ways and means of meeting these interfaces. The process house promoted an attitude where the task problems of the system were held by the individuals as theirs regardless of the departmental affiliation. Over a period of one year or so, this institution of 'process house' got rooted and became the most significant element of the organization. It also became the locus of designing and redesigning relevant structures, rules and regulations to govern the task flow.

The experiment did not end the problems of the organization as a whole. However, it brought home both to us and the managers that institutions like 'process house' can generate lot of investment from managers and BHAVA which the earlier structures discouraged.

In another organization, we saw two interesting institutions implemented by the MD. He initiated that all managerial inductees by turn spend a week in his office. All discussions with department heads and company clients were carried out in the presence of the inductees. The MD called him a shadow of himself. He discussed his experiences with the inductees. MD believed that large part of organization problems are due to the policy of 'half-disclosure' that owner centred organization normally pursue. The institution of induction, according to him, provided the inductee the possibility of tuning in and sensing the philosophy, the approach and attitudes of people in authority. In our survey, we found that this organization had a stable managerial population. There was a turnover not of job-hopping kind, but well designed departures for the development of the individual. We also found that task issues could be discussed and easily resolved verbally. Our interviews with managers suggested that the institution of induction was the most significant source of their identification with the policies of the organization and sense of belonging with the task.

We could, perhaps, list some other experiments of designing institutions which being analogous in quality emerged with the organization structure to motivate these operations and create a synergy. For example, in a small organization, where near about 400 people helped create an institution of catharsis called the "Kope Bhavan", the house of anger. This institution implied

creating a close place where anybody who felt disgruntled, pro-  
strait and angry could go and shout at himself. He will then  
have to be approached either by the MD or by the Chief of the  
department. He had to sit and listen to all that the person had  
to say without arguing or explaining. His task was to hear,  
understand and clarify to himself the real issues that person  
carried with himself. Also, like the traditional Indian system,  
the MD or his surrogate talked of the nature of living together,  
perspectives, and constraints and handicaps under a reflective  
manner. This institution was borrowed from our living experiences  
in joint families as well as from the epic of Ramayana. It worked  
very effectively. People found that this institution provided  
space to express tension and provided basis for understanding and  
appreciation of constraints and the consideration for policy  
formulation. Some of these encounters did lead to revisions  
and redesigning of policy procedures. But, largely these encou-  
nters created an environment of sensing and appreciating cons-  
traints and togetherness and sharing divergent perspectives.

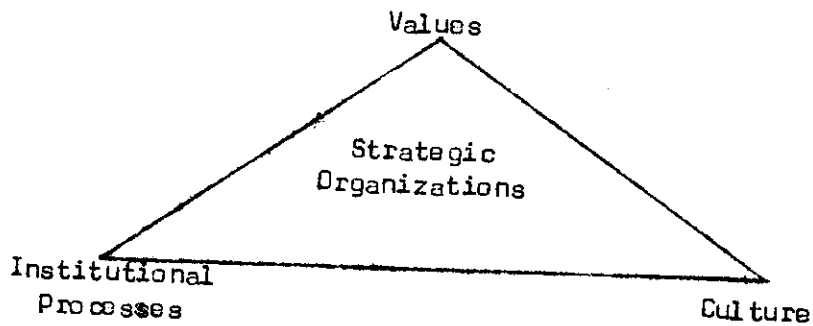
Some of our attempts at designing strategic, institutional pro-  
cesses which have not yet fully yielded visible results have been  
towards designing institutions of replenishment and regeneration.  
Examples around where individuals in Indian organizations and  
even institutions seem to be focussed on receiving and taking  
something from the organization or institution. They do not seem  
to bring back and reinvest in the organisation and the institu-  
tion. For example, Alumni associations of most organisations  
have failed repeatedly to respond to the needs of the institution

in terms of resources. They have also not actively tried to influence and help institutions to become relevant to changing professional realities. We had realised that the institutions of replanishment and regeneration can only take roots when institutions of fostering, belonging and identification are fostered.

For any effective and enduring implementation of developmental strategic design simultaneous concern at various levels is essential. Values of society and culture, as anchored institutional processes as continuity and strategic organizations as the future unfolding need to cohere and converge.

Figure 6

Integrative Model for Strategic Organizations



To summarise, any designer of a strategic organization for social development needs to begin by clearly identifying the institutions needed to foster the sentiment - investment of the community for initiating new organizations. It is only after institutional support systems and the nature of their interface have been clearly understood and planned that an attempt to develop a form and a

structure for the organization can be undertaken. Furthermore, a designer must become aware of what value and meaning are given by the community to the products of the new organization. We are proposing a departure from need based planning to meaning and value based planning. The understanding of the meaning and value base would provide the clue for designing institutions as well as structural processes, and involve the sentient - investment by people. The priori development values of some planners make very little sense to the community.

Furthermore, we believe that another critical focus for the planners and organizations need to be designing institutions of debriefing (sharing of perspectives). The institution of debriefing would help create a shared, concrete concept of organizational reality in terms of demands, constraints and policies. Our attempt to design institutions of debriefing are still in an experimental stage. This model invites the leadership of strategic organizations, patriarchs of Indian joint families to share their own evaluation of constraints and dissatisfactions. They also need to share why they do what they do. Our review of these attempts suggests that institutions of debriefing create cultures of investment, sense of belonging, understanding of constraints, and facilitate mobilisation of organizational members for involvement and contribution to the growth of systems.



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