

LEADERSHIP AND MANAGEMENT IN FORMAL WORK
ORGANIZATIONS AND EDUCATIONAL INSTITUTIONS

By

Indira J. Parikh

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Abstract

This paper examines (1) the definition and concept of leadership as reflected in educational institutions and formal organizations, (2) patterns and models of leadership in the western Indian context, (3) the resultant functionality and dysfunctionality contributing to the health and pathology of systems and (4) leaderships models and qualities relevant for todays times.

Western patterns of leadership are examined in the feudalistic, paternalistic, democratic and bureaucratic. The leadership behaviour is categorized as supportive, directive, achievement oriented and participative. The five role models of leadership in the Indian context reflect the Rama model, the Indira model, the Virat Purush model, the Ravana model and the Dadhiche model. The patterns of leadership anchored in the western context and the five role models of Indian context a. intermixed and emergent styles of leadership are operative in both the educational institutions and formal organizations. Educational institutions provide role models for the young which are then carried forward to the organizations. The intermixing of the two the western and the Indian and the resultant style is insufficient for todays tasks of educational institutions and

large and mammoth organizations within the context of society experiencing flux and transition. The paper suggests leadership who represents and shares the values of sagacity, integrity, vision and relatedness with people and system simultaneously. A shift is required from a charismatic leader to an institutional leader who generates dynamicity and vitality in people and systems. In todays times leadership needs to create new traditions and paths and inspire people to a shared commitment to systems, tasks and policies and a sense of belonging and involvement.

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Introduction

Leadership in Indian organizations and educational institutions carry two legacies simultaneously. One is the legacy from the agrarian society anchored in traditional social structures, roles and processes. The other is the legacy from the west anchored in the technological model of industrialization with large formal systems (Garg and Parikh, 1986). Educational institutions have existed in India for centuries. Their form, structure and processes were unique and so were their mission. Formal large and mammoth work organizations are part of Indian reality since the turn of this century. Today the link between the educational institutions and formal work organizations are direct reflecting an input output model. For example, society provides the children who enter educational institutions and educational institutions train the young so that they can enter formal work organizations. As such, the characteristics and quality of educational institution will affect the quality of formal work organizations in terms of management styles, role taking and qualities of individuals in the organizations. Similarly, leadership in the educational system will provide role models for individuals to carry forward to formal work organizations.

Scope of the Paper

This paper examines (1) the definition and concept of leadership as reflected in educational systems as well as formal work organizations, (2) models of leadership in Indian context, (3) the resultant functionality and dysfunctionality contributing to the health and pathology of systems, and (4) finally the kind of leadership models and qualities relevant for today's times in both the educational systems and formal work organizations.

Traditionally, the Indian society had kings. The kings were not perceived as leaders but were rulers and role models for the rest of the people. The kings represented values, traditions, beliefs and ways of relating with people. In his role model as a king he was expected to hold the individuals, the collectivity and the system in coherence and rule the kingdom with fairness and justice. As such, the king was a role model which determined the governance in the systemic processes and transactions between individuals and the collectivity. He was the representative and held the responsibility and authority to facilitate the individual, collectivity and the system function. Today, there are no kings and kingdoms. However, there are industries and industrial or business empires. The individual heading the organizations or business empires are today's leaders. Their qualities, leadership styles and concept is quite different than those expected from the role models of the king relating to the collectivity and the systems.

In the traditional Indian society, educational institutions and institutions of learning were represented by Maharishis, Rishis, Gurus, Kulgurus, Pandits and Teachers. These individuals represented institutions of learning anchored in a spiritual and philosophical base. The institutions represented values, traditions, modes of learning, rituals, and beliefs. There existed simultaneously many such institutions with diverse learning modes and traditions. Each of these institution had a place and a space within the overall society. They represented the dynamicity and vitality of the learning traditions.

In today's times, there are schools, colleges and universities with a structure, administrative processes and stratified roles. The imparting of knowledge is anchored in information based scientific techniques and skills. Over the years it has become delinked with history and devoid of values, modes of meeting life situations and or philosophy and traditions. It has become directly linked with occupational opportunities, achievement orientation and career paths. With the above shift in focus, the significant role holders of educational systems have transformed their roles into managers of educational systems. Their positions give them the status of leaders who have to lead the employees and manage the teachers rather than the role models of yester years who represented traditions of learning and values, and provided time and space to arrive at beliefs, attitudes and ways of living life. Educational systems have become

competitive anchored in comparativism and delinked with the process of learning. They have remained focused on structures and roles and an acquisition of knowledge. The roles are those of administrators, teachers and the taught in the structural form of the educational systems.

The Western Concept of Leadership

The concept of leadership as we understand today is a legacy of formal work organizations. Studies have revolved around many forms, qualities, behaviour, traits and styles of leadership in organizations. The western models define leadership reflecting four styles. These styles are paternalistic, feudalistic, democratic and bureaucratic.

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Figure I

Styles of Leadership



These four styles of leadership reflect a transition from one ideological postulate to another. For example, feudalistic concept of leadership is anchored in the agrarian model while the democratic concept of leadership is anchored in political systems representing an industrial model. Similarly, paternalistic is either defined as autocratic or benevolent, while the bureaucratic is largely administrative anchored in the mode of formal large work organizations. All these four patterns of leadership explain some of the behaviour styles of individuals in any system. However, they are not sufficient to reflect on the concept of role models reflecting leadership qualities of individuals in both education and work systems within the socio-cultural context of the country.

As organizations have become more complex and formal the research and studies on leadership have identified newer dimensions. For example, Daft (1988) identifies desirable leader behaviour in formal work organizations as supportive, directive, achievement oriented and participative. Many of the studies on leadership identify those qualities of individuals who in relating to a set of individuals for task purposes within the organization setting reflect visibly outstanding dimensions. These are also the characteristics of individuals who create dynamic relationship with collectivity to get the tasks done.

The Indian Concept of Leadership

In any system be it education or formal work organization or that of family the concept of role models anchored in specific significant individuals prevail in India. Garg (1980) has identified five role models operative in Indian work organizations. These role models can be postulated to the role holders of education systems.

Garg (1980) defines leadership in organization as "referring to authority in interpersonal situation of superior and subordinates". It further states that "leadership is then the attribute of significant person in the role which determines how subordinates will relate to the organization tasks. In general, parlance leadership is taken to mean the style of exercising of authority and managerial style as the pattern of supervision. It also becomes a major determinant of organization health and pathology".

The five role models operative in the formal organizations and education systems are the following:

1. Role centered model of leadership (The Rama Model)
2. Authority centered model of leadership (The Indra Model)
3. The Goal centered model of leadership (The Virat Purush Model)
4. Power centered model of leadership (The Ravana Model)
5. Self righteous martyr model of leadership (The Dadhiche Model)

These five role models anchored in agrarian models of Indian social design represent five unique value systems and traditions. Each role model has one critical dimension which can be easily translated into exclusive managerial or leadership style in the formal work systems. In the traditional mode Rama represented and held on behalf of the people all that was then considered as representing virtue and idealism. Translated into formal work systems the role modality reflects a patriarch who he is the absolute ideal role.

Similarly, the four other role models of leadership reflect unique dimensions of the role models. Individuals in organization and education system portray either one of the five role models or in partial attributes of the other role models. This combined with the cognitive map of the western concept of leadership, individuals bring to systems, qualities of relatedness which often leads to stress. For example, the Rama model of leadership translated into today's organizations and systems means that the individuals holding other roles lose their membership roles and only become extensions of the role model. Such processes of translating membership roles into extension roles then adds to the dysfunctionality of systems. The chief executive reflecting the Rama model instead of experiencing and holding his role as representing the membership with values translates it into his role that of a patriarch either dictatorial or benevolent. He loses sight of operational task

and people realities of the system. He becomes the model of tyranny where others have neither the space nor the voice. The cross-breeding of the traditional and the industrial with their emotive and cognitive maps (Parikh, 1988) anchored in two distinct philosophies of living creates operative styles of system management where system considerations as well as people realities get ignored.

In education systems the above models of leadership do not represent traditions, values and beliefs anchored in either spiritual, philosophical or learning modes. Educational institutions in the goal of mass education have converted themselves into warehouses of scientific information and knowledge. Individuals experience their role as martyrs and victims who in the absence of other occupational opportunities have become educators and teachers. Education systems compete for resources both from the government and individual patrons. An individual is perceived as a leader who can generate resources and from whose system come students who are high achievers. There is little of value, traditions heritage, or role models which the students can look up to for inspiration and as such, internalization. By the very fact of being in the role the individual seeks homage, conformity, obedience and dutiful role bound responses. The leaders in and of education systems reflect self righteousness and turn themselves into models of self tyranny which demands complete surrender of individuals and performance within the given framework. The very critical dimension of value of

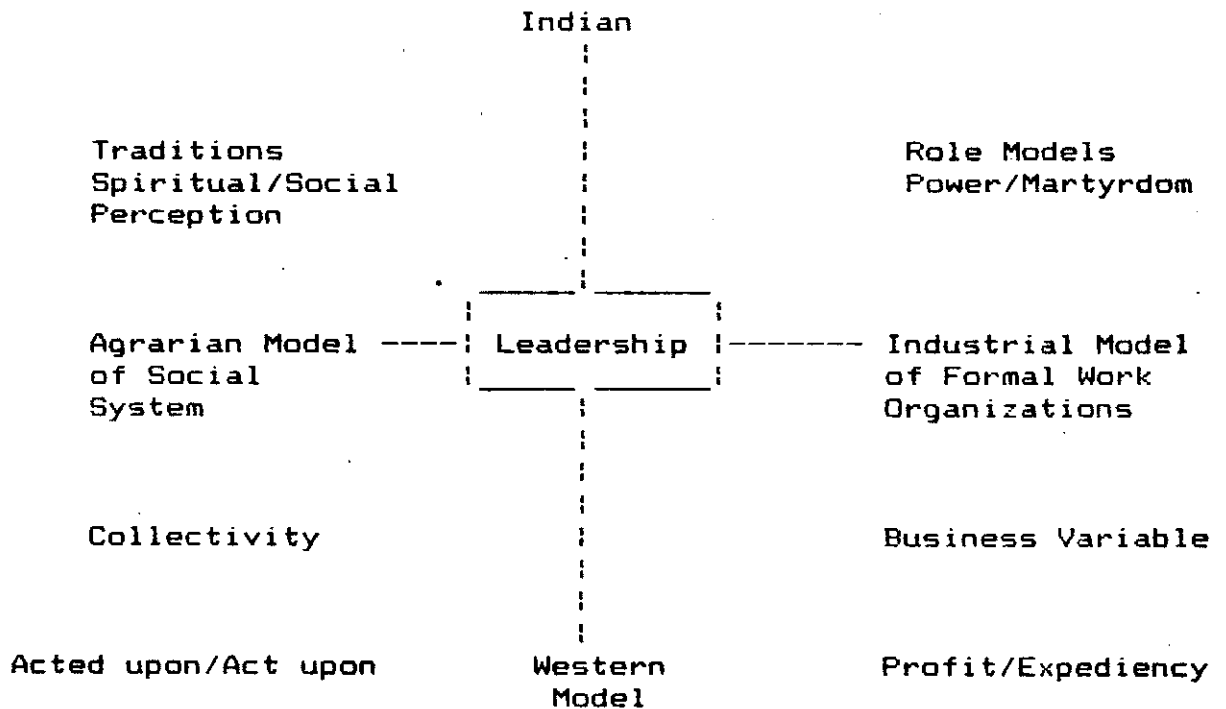
teacher-taught-relationship and learning gets eroded to giving-receiving and therefore obligation and or eventual indifference to both the individuals or to the learning itself.

Synthesis

Let us take a look at the attempts of synthesis of the traditional and the technological in leadership and its implications for both the formal organizations as well as educational systems.

Figure II

Synthesis of Indian and Western modes of Leadership



Indian organizations have adopted forms of both the models as well as selectively chosen processes. One set generates emotive responses while the other set generates cognitive responses. Both pull and push the individual in the dilemma of choices. Khandwalla (1988) has in his study of turnaround of organizations identified leadership styles which represent the Indian and the western tradition. One is the surgical while the other is the humane. Each leadership style leads to intended and unintended consequences.

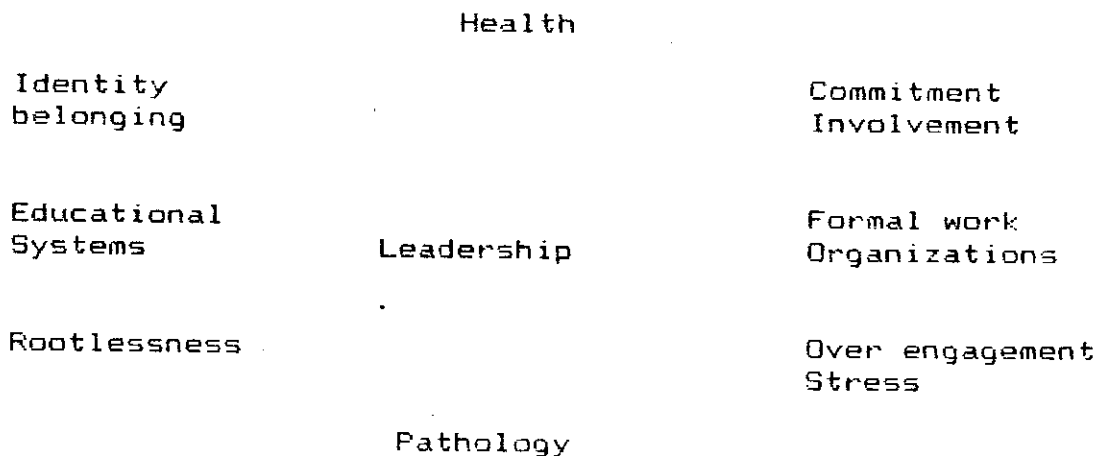
In both the systems of formal work organization and education the Indian role models anchored in traditional agrarian social design convert themselves in leadership style to a comparative and competitive frame linked to resources, achievement and performance. In this process focus on traditions, values, belonging and relatedness with people within both the systems gets lost. The interface and relational dimension between the individual and the membership acquires unilinear and unilateral dimension. The simultaneity of relationships, the simultaneity of both viz. leadership and membership holding values, traditions and beliefs and both being belonging the same system does not emerge. The systems get fragmented into ownership. In both the formal work organizations and educational systems, the systems end up belonging to an individual or a group of individuals who then become the gate keepers. It is they who hold and control future direction and or choices. The rest of the membership becomes the doers and the performers and or the silent majority

who have only to perform while the holders of the organization have only to command.

In both systems all the five role models of leadership reflecting their unique dimension are prevalent. None of these dimensions exist in a pure form or in their totality. In the operationalization of the five role models and attempted synthesis there is both the functionality and dysfunctionality and as such reflect the health and pathology in the systems.

Figure III

Pattern of Systemic Health and Pathology



Organization health be that of education and or formal work systems can be defined as "that state of system and people membership which reflects belonging and performance simultaneously". Similarly, pathology can be defined as "that state of

system and people membership which reflects incongruence and incoherence in goals, tasks, performance and belonging". (Garg 1980) Essentially, a system is healthy when there exists shared tradition, philosophy, mission, aims, directions and energy to create institutional processes. A system is essentially generating pathology when there are contrary pulls and pushes in goals, objectives, policy implementations, processes of rewards and punishments and demands for surrender of individuals role taking and membership qualities.

Attempts at synthesis of East and West to evolve a leadership quality and style has not resulted in either organizations or educational systems becoming dynamic. Around the turn of the century and around the time of independence there were individuals with vision, sagacity and direction for creating institutions of learning. However, all such institutions have turned themselves into systems teaching skills and techniques for efficiency. Somewhere, along the growth of our systems, our focus has shifted from facilitating individuals and systems to grow to development of technology and performers.

New Patterns of Leadership

The new parameters which individuals in significant and critical positions might like to consider as leadership patterns are the following.

1. Direct linkage and interface with the membership.
2. Processes of congruence and coherence between individuals
- system values
3. Task authority and shared power
4. Review of reality and regeneration of constant synergy.
5. Space for contribution, participation and involvement in
policy formulation and task performance by membership
6. Processes of systemic and individual renewal
7. Role taking anchored in systemic-individual sanctity and
unfolding leading to institutional processes

All the above dimensions imply that there is a constant flow and inter-relatedness between the membership and that individual who represents the collectivity in his leadership role. As said earlier, in the times of yore when there were kings the king represented and held the tradition which reflected openness, accessibility, and dialogue about that which was held sacred and sanctified and those areas of role taking which were job, role, task and performance oriented. It may be argued that given today's complex industrial environment in the context of flux and transition the leadership values, processes and orientation are not only too idealistic but perhaps not realistic. In my experience in both systems of formal work organizations and education lack of values, and institutional processes and orientations lead to enormous invisible waste of people and system potentials and as such systems degenerating and decaying.

This manifests itself in rigidities of norms, centralization of power and decision making bounded structures, narrow roles and individuals doing their minimum rather than their best.

Let us look at some of the processes prevalent in education systems and formal work organizations.

Education Systems:

The current education system focuses on generating and imparting knowledge based on scientific information. It generates pressures on children for performance and achievement. Children are overloaded with work. They are overengaged in information based activities. They are compelled to postpone and deny their childhood (Garg and Parikh 1976). In this process what the role holders of educational system do not bring forth are value based role models, participation and opportunities to share and explore the life spaces beyond the education system. It also ignores that this pressure and form of education has delinked the bio-physical, social and educational maturities of individuals (Garg & Parikh, 1976). This pattern only focuses on educational achievement linked to direct career opportunities. The individual is left to manage and experience his physical maturity as well as his social maturity. The leaders of education system do not consider the total individual in the system as their responsibility. The education system has become fragmented into an isolated system.

This process of education then creates biological metaphors of only the brain being utilized more than the other parts of the body. Social role taking is also postponed and sacrificed at the altar of acquiring knowledge. The collectivity of students overengage and over focus on the acquisition, achievement and performance dimensions. They loose out on wholesome integration of bio-physical, social and psychological maturities. This results in higher incidents of pathology of various kinds. Greater the pressure for knowledge, performance and achievement from the system greater is the emotional stress leading to emotional break-downs displayed in behaviour problems. The cost at the national level is wastage of human potentials at the altar of drugs, drop outs, violence, rootlessnes and rejection of belonging to any systems or relationships with people. Today's youth display a rootless, restless collectivity without a sense of direction and or belonging. The educational systems held by leadership seem to be themselves caught in the dynamics of ownership of systems and resources which leaves them very little time for institution building processes in systems of education. The loss of tremendous human potentials rests squarely with the leaders of these systems in whose hands lie the shaping of destinies of the systems of education and the collectivity of the youth who are the inheritors of tomorrow.

Formal Work Organization:

Indian organizations have witnessed unprecedented growth resulting from national thrust on industrial growth. Organizations have grown from small entrepreneurial to medium, large, mammoth and global. The environmental opportunities have resulted in business expansion and profit oriented performance. That system and that individual is considered a leader which generates the largest business profit. The price paid by other systems is often ignored. For example, in my experience with several organizations the price paid by families of the managers is quite high. Children grow up without fathers, women live in isolation, manage the environmental interfaces, and men are visitors at home often not remembering the ages of the children or social engagements of the family system. Organization growth is at the cost of another system. This is invisible waste. Managers in a high profile high stress job experience burn outs and climb up the corporate ladder too soon, too fast and discover the price they have paid for it is too high. Many experience no rooting, no belonging and no anchoring. They find it difficult to experience fulfillment or internalize their success.

The managers in their role-taking become responsibility oriented and translate the responsibility only to their jobs and become the Atlas & Hercules -- the doers and performers. Their creativity and potentials remain withheld in abeyance waiting for the individual holding responsibility as leadership to invite

them to bring their creativity. The managers perform, become result and target oriented and often loose out on the multiple systemic belonging and membership.

There are a large number of managers who as the organizations grow, rise into positions of authority and responsibility. In the absence of a systemic and membership perspective they translate the responsibility and authority into processes of power and control systems. They in fact deny the space and opportunity of growth to their subordinates. In reality these very same managers start to compete with their younger subordinates who are often professionally trained. The supervisors in their leadership over supervise and then condemn them for being mercenaries, having high expectations, aspirations and wanting to change the systems too soon too fast. As such, all sets of managers, the successful ones, the promoted ones, the aspiring ones and the large portion of nonpromoted ones all withhold their involvement and potentials and create processes of invisible waste through burn outs, mass attrition or stagnation.

The leadership in many such organizations which have experienced phenomenal growth are attributed charismatic quality. They have the business acumen, vision, foresightedness and an ability to take along the membership for growth and achievement. In the initial phases of growth the collectivity responds to the growth opportunities. However, as the value based approach and belonging gets masked by focus on target and result oriented

performance there is attrition or grumblings in the corridor. Similarly, depression, professional plateau, overengagement and disaffiliation processes surface. Organization gets fragmented into either vertical or horizontal departments, divisions or levels and system-individual disintegration emerges (Garg & Parikh, 1986 and Parikh, 1989). The charismatic qualities of leadership over time does not have processes to build individual-system interfaces, maturity, reciprocity, shared values, beliefs and belonging. Organization structures become rigid, management systems turn controlling, and role-taking as restrictive.

Who is then a leader and what are the qualities of leadership in today's systems.

A leader -- in today's times when the Indian socio-cultural context and the environment is experiencing flux and transition from the traditional modes of meeting life situations to a complex pulls and pushes of multiple roles and memberships of systems first and foremost -- is a person who represents and shares the values of sagacity, integrity, vision, and relatedness with the people of the system. The systemic belonging is of both as experienced in the traditions of the systems. In essence, there is no leader without the relatedness and linkages with the people within the framework of a shared context. This shared context may be of an educational system, formal work organization or of the larger socio-cultural context.

The qualities of leadership and the membership have similar dimensions and both are anchored in an ideology, a cause, a purpose or meanings in the context. For example, Gandhiji represented with the Indian mass a cause to achieve independence. He represented the aspirations, hopes and beliefs all embedded in the cause of independence, courage and convictions. One does not exist without the other. As such, the leadership qualities are those which engage with the aspirations and hopes of the collectivity and are then translated into visions which the collectivity responds to, traditions which can be shared and jointly shaped and values which can be held by both.

There is a shift from the charismatic quality of leadership which is person based to an institutional quality of leadership which inspires people to bring their commitment for themselves and the system simultaneously. The institutional quality of leadership creates a context where membership can experience multiplicity of their roles with a coherence. The institutional leader is the one who can generate a vision which the collectivity responds to.

In educational systems leadership is not of individuals but traditions of excellence, learning models representing values to live by and knowledge translated into wisdom to experience life and living processes. It prepares the individual for multiple roles and membership of multiple systems so as to contribute and invest in self and systems simultaneously. The vision of

educational systems is to create traditions of learning and processes of unfolding in each individual so that they grow as contributing citizens. The vision includes excellence and growth.

Similarly, leadership in formal organizations require inclusion and participation of collectivity in giving shape to the growth of the organization. The attempt is to create institutions of diverse kinds which invites the mobilization and deployment of resources of collectivity to create a work ethos of excellence, quality and belonging. It generates processes of environmental linkage of organizations contributing to nation building and where there is pride of creation and meaningfulness in role performance.

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