CONTRIBUTORS

Fr.R.D'Souza.S.J.
Mr.M.S.S.Varadan
Mr.Sharu Rangnekar
Prof.J. Philip
Dr.N.R.Sheth
Dr.Dharani P.Sinha
Prof.Ishwar Dayal
Dr.G.Chattopadhyay
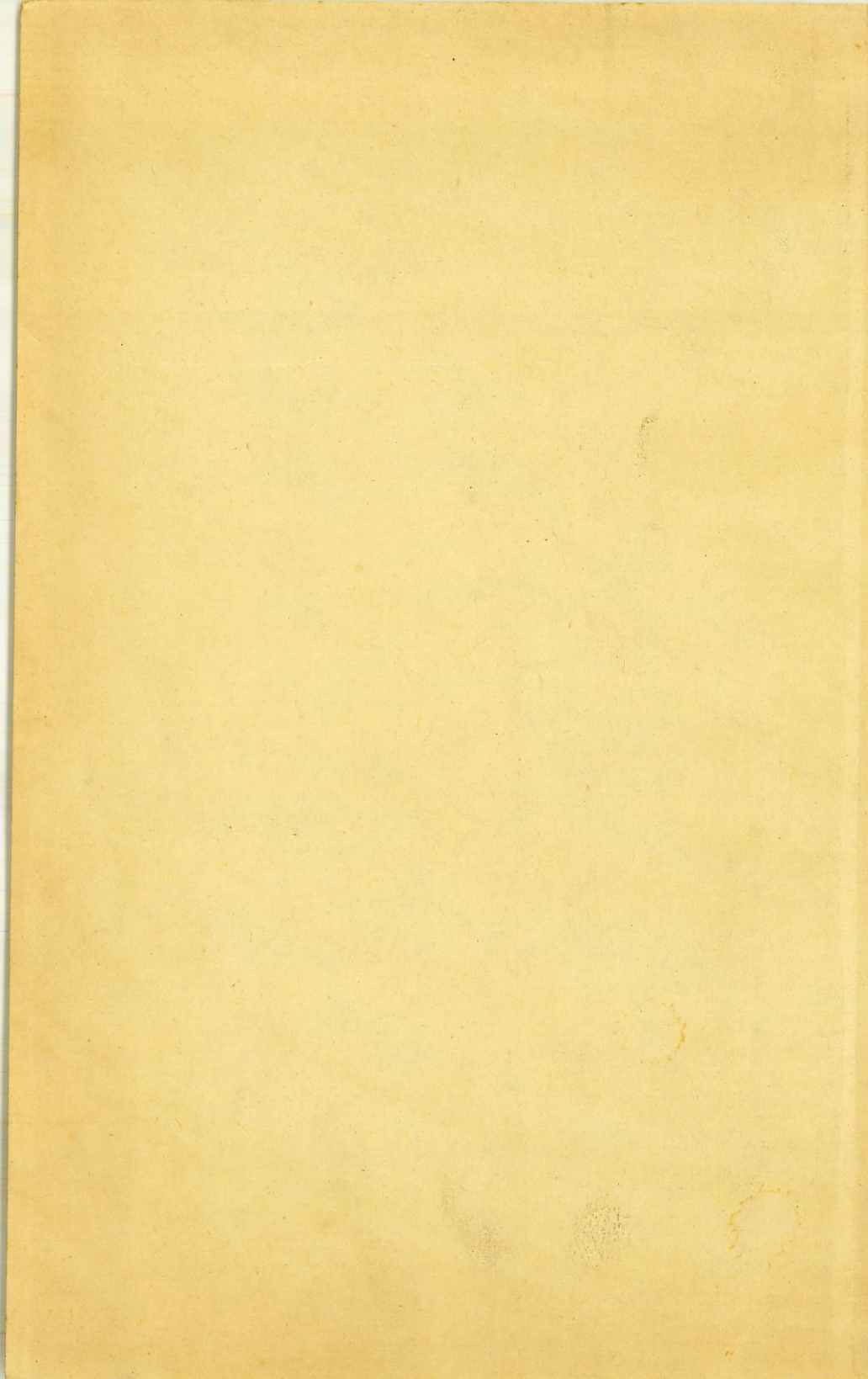Dr.Vinayshil Gautam

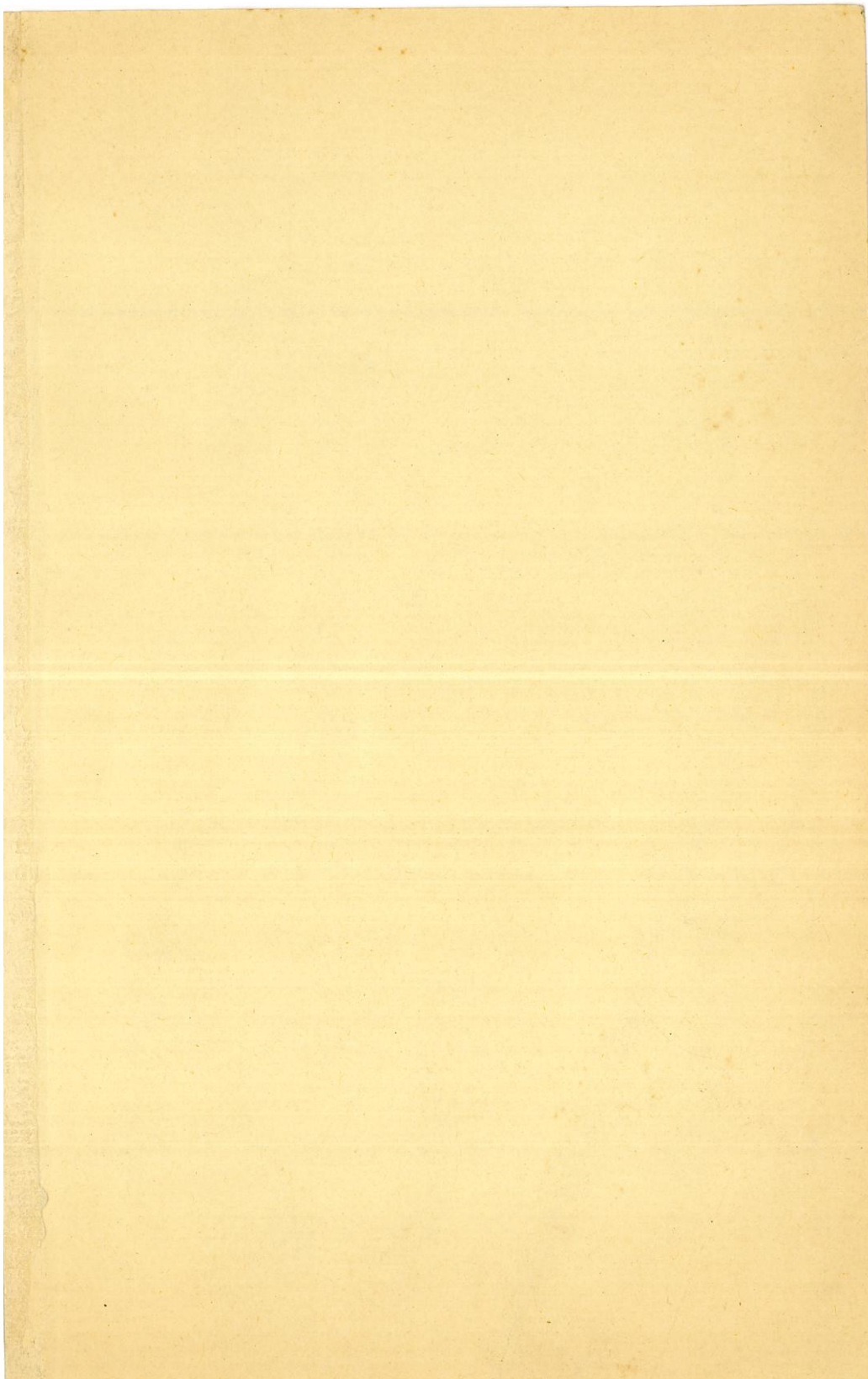# HUMAN RESOURCES MANAGEMENT
A CORPORATE ACTION PERSPECTIVE

ISTD
20 Years
1970   1990
Development Through Training

Editor:
Dr. GEORGE J. NEELANKAVIL

HUMAN RESOURCES MANAGEMENT

A CORPORATE ACTION PERSPECTIVE

Editor:
Dr. GEORGE J. NEELANKAVIL

प्राशीक्षणमस्तु सदा प्रयुक्तम्
ज्ञानाय दानाय च वर्धनाय

MAY TRAINING BE ALWAYS
UTILIZED FOR KNOWLEDGE
DISSEMINATION AND
DEVELOPMENT

Human Resources are, and will, continue to be universally recognised as the key to any Organisation's growth. However, it suffers from the conventional disadvantage that its practice is focussed mainly on methods and techniques, to the neglect of an action perspective of the relationship particularly between the Manager and the managed and the organisation in general. This relationship can ensure commitment, competence and congruence that can make all the difference between success and failure or between growth and stagnation.

This book addresses itself to this crucial issue within the framework of a developing native perspective for Human Resources Management in India. The relevance of this approach to our cultural context and its promise for the future is bright.

INDIAN SOCIETY FOR TRAINING AND DEVELOPMENT, the premier institution in the field of Human Resources Development in the country, has been endeavouring to professionalise the Training & Development function in India. Launched in 1970, the Society today has an all India network and more than 3000 professional and institutional members from Government, Industry, Education and Science & Technology sectors.

The Society is affiliated to the International Education of Training and Development (IFTDO), Geneva and Asian Regional Training & Development Organisation (ARTDO), Manila.

THE EDITOR

Dr.George J Neelankavil is Director-Human Resources & Services of MRF Ltd. His tenure with four very successful organisations, for over 25 years, has given him invaluable experience in Training, Human Resources Management and Organisational Development. With his rich and varied experience, Dr.Neelankavil has made some very outstanding contributions to the Indian Society for Training & Development in recognition of which he has received the prestigious National Award in 1989. He was also singled out, in 1989, for the distinction of the coveted Fellowship of ISTD. As Chairman, Training Aids Design & Development Committee of ISTD, he has conceptualised and launched several innovative management training film series such as 'The Possible Manager' and 'The Uncommon People Sense-the street smart psychology of winning life styles'.

Contents

SECTION IV : MANAGING GROWTH

SECTION V : EMERGING CONCERNS & ISSUES

From the editor

George J. Neelankavil

In any major field of activity which is based on a body of theoretical knowledge, both the academician and the practitioner play important parts; but even more crucial than their separate roles is the interaction between them, the ability to wed concept and practice to the maximum benefit of the society in which the activity takes place. Through the contributions of experts in both the theory and practice of human resources management this book attempts to bring into focus some of the most crucial issues relating to HRM in the country today.

HRM as it now is

In the national context, a stage has come where it has to be presumed that human resources and management are, in a sense, synonymous, because the only task of management is to manage. This book is designed to provide an opportunity to explore and understand HRM concepts and practices pertinent to our own times, and with a view to deriving a corporate action perspective from different angles and levels of responsibility.

At the outset, it may be of some interest to examine a few typical HRM scenarios in an organisation.

Scenario 1: Most line managers think that HRM is the responsibility of the personnel department and that they do not have much to do with it, except to spare the person who is most sparable at that moment to attend "some training programme".

Line managers see development of their biggest resource — the most intelligent and purposive creature that God ever made — as someone else's responsibility.

Scenario 2: In the manufacturing area, a great deal of thought is given to

checking if machines are working properly, whether modifications are needed to keep up with the work load, market requirements, etc. But similar concern about personnel, their motivation levels, their behavioural modifications, etc., is rare. What line managers plan for the inanimate side of the business, they neglect for the personnel side.

Machines are probably easier to plan for. They do not get frustrated as men do; but neither can a machine provide the superior performance that a motivated man can. Human Resources Management is both frustrating and challenging for the same reason.

Scenario 3: A visitor came to meet X and left him impressed. X wished that such a man was working for him. Most people would have left it at that, but X asked him about his background. It turned out that the man was branded a failure in his previous company. He left it and joined a new firm where things went well. Success bred success and the person began to feel confident and successful. The same man, but what a difference!

Such drastic change is possible only in human beings. Our organisations are worried about product breakthroughs, technological innovations, financial wizardry and marketing genius. Does anyone care about personnel — the area where true magic is possible?

Scenario 4: An old acquaintance has now started something or the other and has arranged a seminar. Would the senior manager be good enough to send a suitable person? For old time's sake, the manager says: "OK, we'll send someone." He tells the Personnel Department, someone goes, the matter is forgotten. Training is bought as a favour to the trainer and not as a need of the organisation.

Scenario 5: Last year the other Regional Manager was sent to XYZ Institute's residential course. He seems to have made good contacts there and is bragging about it. How can this RM be far behind? After all, they joined at the same time. At all costs, he must go. Finally his boss relents. Sometimes, training for the sake of training is arranged. What kind of training would be best is not even considered. It is a basic fact that each individual is different and therefore the training needs of each are different.

HRM strategy

Existing HRM practice is all too frequently a hodge podge of policies based on little more than outmoded habits, current fads, patched-up re-

sponses to former crises, and the pet ideas of specialists. HRM practice urgently needs to be reformed from the perspective of general management.

One of the chief preoccupations of HRM in organisation has been to find ways and means to motivate employees for productivity and transformation. Even with our limited experience of HRM in business organisation, I would say that "motivation" is not the real problem. In fact, everyone is already motivated. The problem actually facing organisations is how to channel the motivation in the right direction. Therefore, if the HRM strategy is structured in such a way that an individual is able to meet his self-fulfillment needs, motivational energy will be used in the organisation's interests. If the reverse is the case, the motivational energy can easily be used to thwart the organisation's aims.

A native perspective

The evolution of a native perspective on Human Resources Management relevant to our cultural context is fast taking shape. The time is ripe to revitalise and consolidate the ideas developed and the experiences gained. Traditional Human Resources Management, by and large, focuses on methods and techniques without really raising important issues about what the relationship of employees to the organisation should be to ensure commitment, competence and congruence.

In India, culture-specific and organisation-specific management concepts and practices are rapidly gaining credence and validity in many quarters. The relevance of this approach to the present and its promise for the future seems to be very bright. This book seeks to fill a real need for a simply written and yet practically applicable and sophisticated description of this approach and its working assumptions.

It is hoped that this book will have a variety of uses: it can simply be read to gain a grasp of HRM concepts and practices; or it can be utilised as a source of ideas for anyone wishing to adopt a complete approach to Management and Organisation Development Programmes. To the manager, it should be a source of practical ideas, providing a corporate action perspective on human resources management.

The conceptual framework

The conceptual framework for this book was evolved from our own

experienced reality and consists of both the corporate and people per-
spective necessary for human and organisational growth. The contribu-
tors, who are experts acclaimed nationally and internationally for their
innovative thinking and experience in human resources management,
have essentially deliberated on the people perspective.

The Sections broadly cover the individual and corporate aspects of

Managing Self
Managing Performance
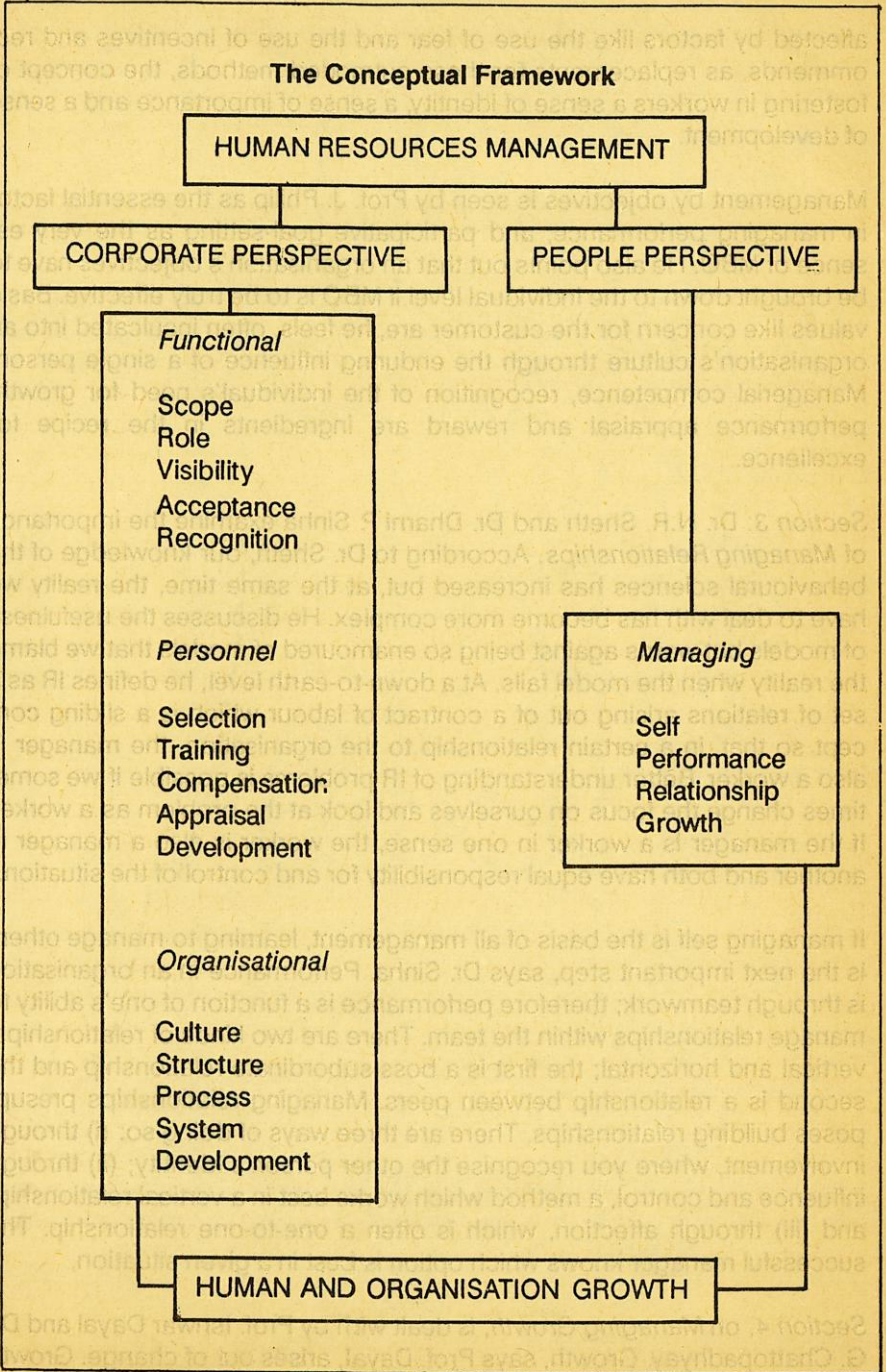*Managing Relationship*
Managing Growth.

For each topic, we have two writers to supplement and complement each
other's viewpoint and to enable us to get an overall perspective for action.

Section 1: Fr. R. D'Souza S.J. and Mr. M.S.S. Varadan, write on *Managing
Self*. Fr.D'Souza describes the kind of person who finds fulfillment in life
through self actualisation: living creatively and actively. Such a person is a
"fully functioning person", who is able to cope with stress. He points out
that management of self involves self knowledge, self acceptance, self es-
teem, exercise of autonomy, openness to communication, willingness to
give and receive feedback, tolerance, and acceptance of change as a
challenge.

Mr. Varadan makes the point that, while the technical and functional skills
necessary for management receive frequent and careful attention, the
same cannot be said for the adaptive skills that are equally, if not more, im-
portant. He lists ten kinds of adaptive skills that contribute to the better
management of self and therefore of others, and of one's work and envi-
ronment. He harks back to what Fr. D'Souza says about coping with stress
in describing those adaptive skills which help us to do so. It would appear
that the sum total of these adaptive skills would produce what Fr.D'Souza
sees as the "fully functioning person".

Section 2 deals with *Managing Performance*. Well-known management
educator, Mr. Sharu Rangnekar, strikes a realistic note in writing about
what makes for better performance and how the manager can obtain that
performance from those with whom he works. Drawing on many years of
experience, his presentation ranges from the importance of relationship in
managing performance to the merits and demerits of the performance ap-
praisal system. He states forcefully his view of how performance is

The Conceptual Framework

HUMAN RESOURCES MANAGEMENT

CORPORATE PERSPECTIVE   PEOPLE PERSPECTIVE

Functional

Scope
Role
Visibility
Acceptance
Recognition

Personnel

Selection
Training
Compensation
Appraisal
Development

Managing

Self
Performance
Relationship
Growth

Organisational

Culture
Structure
Process
System
Development

HUMAN AND ORGANISATION GROWTH

affected by factors like the use of fear and the use of incentives and rec-
ommends, as replacements for these outmoded methods, the concept of
fostering in workers a sense of identity, a sense of importance and a sense
of development.

Management by objectives is seen by Prof. J. Philip as the essential factor
in managing performance, and participative goal-setting as the very es-
sence of MBO. He also points out that an organisation's objectives have to
be brought down to the individual level if MBO is to be truly effective. Basic
values like concern for the customer are, he feels, often inculcated into an
organisation's culture through the enduring influence of a single person.
Managerial competence, recognition of the individual's need for growth,
performance appraisal and reward are ingredients in the recipe for
excellence.

Section 3: Dr. N.R. Sheth and Dr. Dharni P. Sinha examine the importance
of Managing Relationships. According to Dr. Sheth, our knowledge of the
behavioural sciences has increased but, at the same time, the reality we
have to deal with has become more complex. He discusses the usefulness
of models but warns against being so enamoured of models that we blame
the reality when the model fails. At a down-to-earth level, he defines IR as a
set of relations arising out of a contract of labour which is a sliding con-
cept so that, in a certain relationship to the organisation, the manager is
also a worker. Better understanding of IR problems is possible if we some-
times change the focus on ourselves and look at the problem as a worker.
If the manager is a worker in one sense, the worker is also a manager in
another and both have equal responsibility for and control of the situation.

If managing self is the basis of all management, learning to manage others
is the next important step, says Dr. Sinha. Performance in an organisation
is through teamwork; therefore performance is a function of one's ability to
manage relationships within the team. There are two kinds of relationships,
vertical and horizontal; the first is a boss-subordinate relationship and the
second is a relationship between peers. Managing relationships presup-
poses building relationships. There are three ways of doing so: (i) through
involvement, where you recognise the other person's identity; (ii) through
influence and control, a method which works best in a vertical relationship;
and (iii) through affection, which is often a one-to-one relationship. The
successful manager knows which option is best in a given situation.

Section 4, on Managing Growth, is dealt with by Prof. Ishwar Dayal and Dr.
G. Chattopadhyay. Growth, says Prof. Dayal, arises out of change. Growth

is no longer an option; because of the speed and magnitude of change in the modern world, growth has become essential for survival. To manage growth, anticipating change becomes necessary and this may involve new control systems and dealing with contradictions between our traditional society and the technological system. Besides anticipation, the other requisite for managing growth is recognition of the factors one needs to control.

While Prof. Dayal speaks of organisational growth, Dr. Chattopadhyay deals with individual growth. He examines the problems posed by authority, maturity, frustration and fulfillment and the need to recognise that, when personal growth stops, organisational growth also stops. He questions the irrational assumptions that are rooted in our psyche and our culture and calls for a personal and organisational perspective that will give people autonomy and then enable them to exercise that autonomy by learning to trust themselves and to take the initiative.

This brings us back to the issue of managing self. There is, in fact, a logical progression and interconnection between the subjects of the four sections, so that any one of them becomes incomplete without the others.

In *Section V*, Prof. Vinayshil Gautam discusses the *Emerging Concerns and Issues* in HRM and points the way to the future with an appreciation of the need to correlate concept and practice. He analyses some of the current problems of organisation management in our country, such as a changing competitive environment, a culture of dependency, a dysfunctional work environment, and the need for a multi-level consultative mechanism.

The purpose

Throughout, our aim has been to keep each chapter as short and simple as possible, because this is primarily addressed to busy people who want practical help rather than elaborate theory.

It is said that a behavioural scientist is someone who tells you something you already know, in language which you cannot understand. Human Resources Management specialists, who invariably have some background of behavioural science, inevitably use words which convey a great deal to those who regularly use them, but are seen as "jargon" or as being "unnecessarily technical" by those who do not. We have taken abundant precaution to bridge the gap between professionals and practising managers

by presenting theory and practice in a down-to-earth way, with emphasis on the action perspective which every manager can implement for himself, within his own functional sphere of responsibility, and which he will find enjoyable, stimulating and useful.

Some of the ideas contained here may, hopefully. also serve to suggest and add new approaches to already existing ones so that they may, in the future, be of practical help to those very practical people who perform the task of managing others.

A time for action

In conclusion, we would like to say that as we review the current scene in human resources management, we are struck by the many opportunities available for significantly improving existing conditions. In the ultimate analysis, a realistic approach to human resources management demands that emphasis and importance be given to the human resources of the organisation, at least to the same extent as is given to other aspects of operations.

For example, no organisation would think of not trying to capitalise fully on the large investments usually associated with research and development. However, there is ample evidence from many sources that practically no organisation, even among the very best-managed, capitalises fully on its tremendous investment in human resources and managerial experience.

HRM issues are much too important to be left largely to personnel functionaries alone. Our realistic corporate action perspective can make the difference between success and failure or between growth and stagnation.

We believe that fundamental forces are moving organisations towards the increasing involvement and proprietary interest of all employees in the common corporate objective. We cannot be sure about the immediate future of this trend: near-term changes in the economy, in popular ideas, and in the political climate, could either speed up or reverse it. In the long run, however, we believe this movement is the best hope for achieving a better integration and a meshing of the needs of the organisation with the needs of the individual and the wider society, to make for human and organisational growth.

The time for resolution and action is now!

Section I

MANAGING SELF

Fr. R. D'Souza S.J.
Formerly Director, XLRI, Jamshedpur

Mr. M.S.S. Varadan
Managing Director, Om Consultants

In an eminently lucid presentation of his profound thought and personal vision on Managing Self, Fr. D'Souza points out that self actualisation is achieved by persons who live creatively and actively, finding fulfilment in their lives. Everyone has a need for self actualisation; it is the "fully functioning person" who is able to achieve it. Such a person is one who faces up to stress situations with self awareness, self confidence, flexibility, and openness to all experience. In contrast to the fully functioning person is the dysfunctional personality who sets himself impossible goals, is unable to complete what he undertakes to do, is competitive and judgmental, is outwardly confident but inwardly insecure, is inflexible and fearful of losing control. Such a person is highly susceptible to stress. In converting his personal vision into a practical working philosophy, Fr. D'Souza describes the personality factors which make for competence, productive orientation and authentic living.

<div align="right">Editor</div>

Managing Self: The Personal Context

Fr. R. D'Souza S.J.

The shift in emphasis from "management is science" to "management is people" may or may not be attributed to the Japanese success; it happens to coincide with the growth of humanistic psychology. About thirty years ago, Maslow demonstrated the relationship between a high degree of achievement and what he called self-actualisation. In a study of 49 exceptional personalities, Maslow identified their common characteristic as a high degree of creativity, an almost childlike curiosity, a high level of concern for others, a spontaneous sense of humour, a warm and honest personality open to the emotional life and sensitive to others.

Maslow then expanded his studies to include people who were neither famous nor creative in the usual sense of the word, but were living creatively and actively, finding fulfilment in their lives, whether as students, workers or housewives. He concluded that the need for self-actualisation is something we all have from the first moments of our lives, and that it can serve as the motivating force for high achievement.

The fully functioning person

At about the same time, Carl Rogers described what he called *the fully functioning person* as one who is open to his experiences, lives fully in each moment, and trusts "what feels right" as a means of arriving at the most satisfying behaviour in each existential situation.

A fully functioning person is open to the facts of his experience, and his experience is available to his awareness as accurately as the experiential data permits. There are no barriers, no inhibitions, which would prevent him from experiencing what his senses perceive. He is not defensive, since he does not anticipate any incongruence between his experience and his self-concept. He perceives himself accurately and interprets his environment correctly. He lives fully in each moment and does not have

any rigid or preconceived set of categories which would make him twist and distort experience to protect his self-concept.

The here and now of our lives is embedded in mass society, a relatively comfortable, half-regimented, half-welfare society, in which people grow passive, indifferent, atomised. In choosing what course of action to take in any situation, they rely upon guiding principles, upon a code of action laid down by some group or institution, upon the judgement of others, or upon the way they behaved in some similar past situation.

The fully functioning person trusts, rather, his own gut feeling. Since he is fully open to his experiences, he would have access to all the available data in the situation, on which to base his behaviour. He permits his total organism, his mind and his body, his consciousness participating, to consider each stimulus, need and demand, its relative intensity and importance, and, out of this complex weighing and balancing, he discovers that course of action which will come closest to satisfying the needs of the situation. He guides his behaviour by the meaning he discovers in the immediate feeling process which is going on within him.

He realises that his inner reactions and experiences, the message of his senses and viscera, are referents by which he may guide his behaviour. All that the individual experiences is within himself, is increasingly available to his consciousness, to himself as a person. There is a continuing growth of good communication between all the different aspects and facets of himself.

The person-organisation fit

How such a person will function in an organisation will depend on whether the organisation can fully utilise his abilities, and on whether it has the resources to meet his needs. The person-organisation fit must take into account both the abilities of the person to fulfil the organisation's demands, and the opportunities it must provide to meet the person's needs. When either of these is absent, the person experiences stress and becomes dysfunctional.

Among the individual's needs which must be satisfied in the work setting is the need for personal growth, development, and worthwhile accomplishment, as experienced through the exercise of autonomy, responsibility, challenge, feedback and meaning in his work.

Stress and dysfunctionality

In any given situation, not every person reacts with the same intensity of stress and consequent dysfunctionality. There are some personality styles which make the individual more susceptible to stress, such as the Type A personality. What I'm trying to say here is that, when we talk of stress, it is not just a feeling in the mind — it's not just a feeling we have — but a reaction of the whole body. And when we're talking of managing self, I think it includes the management of one's whole organism, how one functions, what toll it takes upon the person. Since the scope of this paper concerns the management of self, I shall consider here only those stress-inducing factors which are related to personality structure.

The Type A personality

Friedman and Rosenman identified a common pattern of behaviour in their cardiac patients which they labelled Type A. These are some of the characteristics of the Type A person:

i.   An exaggerated sense of time urgency, trying to fit too much work in a limited period of time, setting often impossible goals for himself. His race against time is often inappropriate and with no rational reason to support it. He is unable to enjoy the present because he is focused on future achievements.

ii. He tends to be engaged in two or more activities at the same time; is often a poor listener, interrupting others while they are speaking or being engaged with something else while he is listening. He finds it difficult to give his full attention to one thing, and often fails to complete satisfactorily the tasks he undertakes.

iii. He is competitive, hard-driving, and achievement striving in an attempt to generate information that can provide an appraisal of his abilities. He is greatly concerned about gaining an accurate feedback about his abilities, not so much because it is necessary for attaining goals, but more because he is uncertain about the level of his abilities, and needs frequent reassurance. Because of its frequency, the feedback is often ambiguous and results in more uncertainty and stress. He seems to be struggling to gain recognition by trying to be on top in every situation. He tends to express his thoughts in critical, judgmental terms, without consideration for the feelings of others. Because he is struggling with himself most of the time and trying to prove himself

to others, anger is very close to the surface and is often expressed in a sarcastic put-down of others. Though outwardly he may appear confident, he indicates by his behaviour that he feels insecure within.

iv   Another characteristic of the Type A is that his thinking tends to be inflexible, with very little receptivity to new ideas or different opinions. This appears to be linked to his fear of losing control. He responds to control threat with an intense psychological reaction. For example, he is reluctant to relinquish control by delegating, even when such action is the most rational strategy. Exposure to uncontrollability is found to result in poorer performance and a sense of helplessness.

v   He tends to rush into his work without defining objectives or identifying the means for attaining goals, with the consequence that the work may be left incomplete or may contain many errors.

Intolerance for ambiguity

Another dysfunctional personality style, also related to uncertainty, is characterised by intolerance for ambiguity. Persons having this style experience stress as a result of their inability to withhold response until there is adequate information; they tend to reach conclusions that are often based on inadequate or distorted cues. They are disinclined to think in terms of possibilities or probabilities, favour stereotypes, seek black-and-white answers, and reduce the amount of information used from the environment. They tend to be authoritarian and dogmatic, have preference for the familiar and the less complex, choose relatively structured occupations. In contrast, Maslow's self-actualising person emphasises the capacity for suspending conventional modes of thinking and perceiving and can accept alternative models of reality as necessary conditions for personal growth. High tolerance for ambiguity is reflected in freedom to depart from conventional meanings and in the capacity for considering alternatives to stereotyped perceptions.

Towards authentic living

These and other similar styles can and should be modified to reduce stress and dysfunctionality. Recent research has identified a sense of control, a sense of commitment, of challenge, and coherence as personality factors that can make for competence, propriate striving, productive orientation, and authentic living. A brief look at each of these factors:

The sense of control

As contrasted with powerlessness and helplessness, the *sense of control* represents the belief in one's ability to influence the course of events. Even under considerable stress, those who have a greater sense of control over what occurs in their lives will remain healthier and function more effectively than those who feel powerless and helpless in the face of external forces. The highly stressed but healthy person is found to have

i   decisional control, or the capability to autonomously choose among various courses of action to deal with the stressful situation;

ii cognitive control, or the ability to interpret, appraise, and incorporate various sorts of stressful events into an ongoing life plan and, thereby, deactivate their jarring effects; and

iii coping skills, that is, suitable responses to stressful situations.

In contrast, persons who are dysfunctional and become ill, experience powerlessness, helplessness, and low motivation for achievement.

The sense of commitment

As opposed to alienation, the *sense of commitment* represents the person's curiosity about and appreciation of the meaningfulness of life. Those who feel committed to the various areas of their life will remain healthier and be more productive than those who are alienated. Committed persons have a belief system that minimises the perceived threat of any given stressful situation. The encounter with the stressful environment is mitigated by a sense of purpose that prevents giving up on oneself in times of great pressure.

Committed persons feel an involvement with others which serves as a generalised resistance resource against the impact of stress. They have both a reason and an ability to turn to others for assistance in times of demanding readjustment.

Staying healthy under stress is critically dependent upon a strong sense of commitment to self. An ability to recognise one's distinctive values, goals, and priorities, and an appreciation of one's capacity to have purpose and to make decisions are necessary to support the internal balance and

structure that is deemed essential for accurate assessment of the threat posed by a particular situation and for the competent handling of it.

The sense of challenge

As opposed to the sense of threat, the *sense of challenge* represents the expectation that change is a normal fact of life, and that through change development is stimulated. Persons who feel positively about change are catalysts in their environment and are well practised in responding to the unexpected. Because they value a life filled with interesting experiences, change seekers have well explored their environment and know where to turn for resources to aid them in coping with stress. They have a predisposition to be cognitively flexible, which allows them to integrate and effectively appraise the threat of new situations. Their basic motivation for endurance allows them to persist even when the new information is exceedingly incongruous. By sense of challenge it is not meant that the person will engage in irresponsible adventurousness. At the core of the search for novelty and challenge are fundamental life goals that have become increasingly integrated in a widening diversity of situations.

As an example, we might consider an executive on transfer. He will anticipate and experience the changes that the transfer will necessitate — learning to cope with new subordinates and supervisors, finding a new home, helping children and wife with new school and neighbourhood, learning new job skills, and so on. The executive who accepts the transfer with a sense of challenge, will approach the necessary readjustments with a clear sense of values, goals, capabilities, and a belief in their importance (commitment to, rather than alienation from, self); and a strong tendency towards active involvement with his environment. He will do more than just acquiesce in the job transfer; he will throw himself into the new situation, utilising his inner resources to make it his own. His strong sense of meaningfulness and ability to evaluate the impact of the transfer in terms of a general life plan with its established priorities, enables him to look upon this change as a potential step in the right direction in his overall career plan, and also as providing his family with a developmentally stimulating change. He can greet the transfer with the recognition that, although it may have been initiated in the office above him, the actual course it takes is dependent upon how he handles it. He is not a victim of a threatening change but an active determinant of the consequences it brings about.

In contrast, the executive with a weak self concept will react to the transfer

with less personal resource, more acquiescence, more encroachment of meaninglessness, and a conviction that the change has been externally determined with no possibility of control on his part.

Persons who approach life with a sense of commitment, challenge and control have considerable curiosity and tend to find their experiences interesting and meaningful. They believe they can influence events through what they think, say or do. They expect change to be the norm, and regard it as an important stimulus to self development.

The sense of coherence

In the context of rapid change, a *sense of coherence* can reduce the dysfunctionality of the self. It is a generalised and enduring way of seeing the world and one's life in it, which involves a perception of one's environment, inner and outer, as reasonably predictable and comprehensible and a confidence that one's communications will be received without undue distortion.

When things make no sense and are not predictable, it is difficult to expect that needs will be fulfilled, except by sheer luck or blind chance. Life may be seen as full of complexities, conflicts, and complications; goal achievement may be seen as contingent on immense investment of effort; the important thing is that one has a sense of confidence, of faith, that by and large things will work out as well as can reasonably be expected.

This paper has considered management of self as involving self-knowledge, self-acceptance, self-esteem, exercise of autonomy, openness to communication, willingness to give and receive feedback, involvement in the present, willingness to try new ways of relating to others, accepting others as they are, tolerance for ambiguity and uncertainty, acceptance of change as a challenge, and an awareness that one can influence change. Self management is realisable and it is important in our social context because social change inescapably begins with the self.

In his brilliant presentation, Mr. Varadan has brought into sharp focus a real sense of awareness of all the ins and outs of managing oneself in everyday life, which is largely a self-learning process. He points out that, of the three kinds of skills required to manage oneself and one's work — technical skills, functional skills and adaptive skills — the last, which involves coming to terms with oneself and with the organisational reality, determines whether a person is functional or dysfunctional. Listing ten basic adaptive skills and their relevance, he adds the rider that one cannot attain all these skills; one cannot be perfect. But to be ready to explore new dimensions and gain new insights enables one to come to terms with oneself and to be at peace with oneself. The more one analyses, the more deeply does one understand the profound and serious issues of Managing Self.

<div align="right">Editor</div>

Managing Self: The Organisational Context

M.S.S. Varadan

When we discuss personal growth and job-related skills, all of us are only too well aware of the kind of skills that one has to develop in terms of the work content or the technicality of the particular job that one performs, whether it is in the production function, the personnel function, the finance function, the marketing function, or the services function. The technicality of the job and the work content often receive tremendous importance in the development of the person in an organisation.

Functional skills

The second kind of skill, which I have borrowed from John Shearer's model, consists of what he calls the *functional skills*, meaning that whatever managerial position one occupies, one talks about the ability to communicate well, one talks about the ability to lead well, one talks about the ability to express oneself well. There are a host of functional skills that are to be developed in a person, especially at a managerial level, whatever may be the type of job he performs. In other words, this functional skill may be transferable, from one job to another.

Adaptive skills

The third, and the one which perhaps receives the least attention, consists of what one might call the *adaptive skills*, in the sense of coming to terms with oneself and the organisation. What are the kinds of adaptive skills that one needs to build up in managing self in the context of the organisational reality or, in other words, in the context of the job? Because, after all, what is an organisation to us? It is the basic means of providing us with a job for us to do; and therefore the importance of adaptive skills to a person, in managing himself in relation to the organisational context. I can do no

better than to quote Shearer: "These are the competencies developed when a child is very young and that center around how that person interacts with his or her world; how the child adapts to his or her environment has a great deal to do with how the adult gets along with authority, how high one's self esteem is, how fluctuations in self esteem are handled, how available a person's feelings are, how defensive or receptive a person is to criticism."

Now, the point to remember is, whether one has peace in doing a job and whether one is at peace with oneself in being in an organisation, depends much more on the adaptive skills that one develops to cope with the world around one, than on the work content or on one's functional skills. What we find in organisations, however, is a tremendous emphasis on expanding the vista of so-called technical knowledge, whether it's something to do with computers or whether it's something to do with numerically controlled machines. Whatever the technical knowledge there is a tremendous amount of emphasis on it at various levels in the organisation. The functional kind of skills — cultivating them, developing them and acquiring them through practice — one very often finds these in various developmental programmes. But the one which remains a big question mark most of the time and, as Fr. D'Souza very correctly puts it, the one which leads to stress, which will allow a person to be either very functional or dysfunctional, to himself and to others, is the third, adaptive skill, where I have a

Towards Personal Growth

| Work Content |
| Functional |
| Adaptive |

| Expand vista of technical knowledge |
| Cultivate, develop & practise |
| ? |
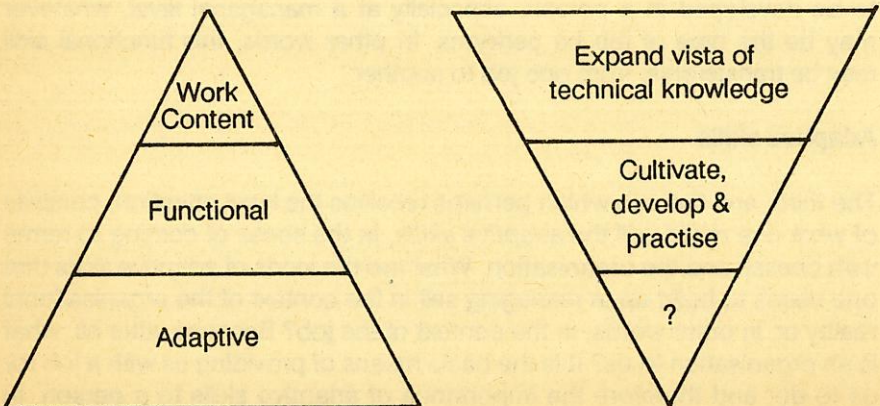
Three Levels of Job-related Adaptive Skills

question mark in the model, because this is the area which is left wide open. Incidentally, you might also find, schematically, the inverted triangle in a different sense here.

Development from within

According to our scriptures, the real development of a person is the development from within. They say that he who conquers himself can conquer the rest of the world; they say that a person's enemy is not outside of him but inside of him, his very five senses that he has to conquer. Or, in other words, the scriptures very clearly say that what is most important, the cutting edge with which a person derives peace and being functional is this adaptive skill. Many of the modern behavioural science practices fit very nicely into the wisdom of our ancient sages. We have to rediscover them and re-examine them.

In concrete terms, what do adaptive skills in managing self mean? I have tried to list ten of these skills here.

Learning experiences

In this list of adaptive skills in managing oneself, the first is the ability to participate in learning experiences; not only in formal learning experiences, but in the real day-to-day, workaday world. Again, this is related to, what Fr. D'Souza points out, that a certain amount of anxiety is always present in these learning experiences, because we approach many situations with a certain attitude of mind: that we know about this, or that we have studied this, or that this is the way we feel that particular problem should be tackled. And therefore, any other suggestion, any other viewpoint, particularly if it differs very much from our own, causes a certain amount of anxiety and that anxiety causes stress. So it is not a question of confronting another person's viewpoint, but one of confronting our own anxiety in exposing ourselves to new learning experiences. Fr. D'Souza, for example, discusses the transfer and how that causes anxiety instead of being taken as a new situation which could, perhaps, give us a lot of learning in its own way. For that matter, in the day to day world, if we consider every interaction with every person that we come across as a potential learning experience, then we will also be fine honing our listening skills.

The great Tamil Saint Tiruvalluvar said it very beautifully:

Selvatthul selvam sevichelvam.

The greatest of all wealth is the ability to listen, that is, the wealth you gather by listening. This listening requires, first, a reduction of the anxiety level within us; a feeling that this listening is certainly not going to harm us, but may, in fact, help us. When we talk about Japanese practice and quality circles, what we actually do is to provide a forum where everyone, whether high or low, can express himself; and through this we may, perhaps, derive some additional insight into the problem we are looking at. Therefore, in managing self, it is particularly important to consider every experience as a possible learning experience which could give us some kind of new thinking. Everyone, whether qualified or unqualified, whether high or low in the organisation, has thinking ability; whether we use it or not is, of course, a different question. To accept the reality around us and so confront and reduce the anxiety in us is the first step towards management of self when dealing with the world around us.

Relationship to authority

Point number two is the question of relationship to authority, of how we deal with authority. What people do is that they react in a certain way to a person in a particular position based on the kind of stance they have towards authority. It could range from completely dependent to completely counter-dependent, meaning, rebellious. Whether a person wants you to make all the decisions or you want the boss to make all the decisions, or you take the stance that whatever is said is not necessarily acceptable to you, there is a whole range, from dependent to counter-dependent, from independent to inter-dependent. In the organisational world, there are a lot of things which are inter-dependent.

If we can accept the position that each one of us can be influenced by, or can influence, other people, we will have gone a long way in managing ourselves in whatever reality we find ourselves. Because, in every situation, there is the possibility that we can influence others; equally, there is the possibility that others can influence us. In other words, we are taking the position that — to use the phrase in a rather generic sense — "I'm OK, you are also OK"; I am willing to influence as well as be influenced and therefore I have under control my relationship to authority, which is a very important factor, and therefore I can manage myself. We have certain expertise and abilities and others may have certain other expertise and abilities. The best way for a person to begin this process is to develop the ability to discern what one's own authority relationship is and to articulate it, at least to oneself if not to anyone else, so that, eventually, one will be

able to say, at a particular moment, whether one has a dependent or counter-dependent stance towards persons in authority.

Awareness of one's feelings

The third point is about stress, a subject which Fr. D'Souza has also mentioned. Very often, stresses are the direct outflow of the emotional state of our being. Are we aware of this emotional state? Are we able to keep track of our own feelings and utilise them creatively?

They say there are four major types of normal feelings: we are either happy, unhappy, afraid or angry. In any given situation, in dealing with the people around us, in dealing with situations around us, are we able to first become aware of our own feelings? Why should we become aware of our own feelings? There is one kind of teaching which says that you should suppress your own feelings in organisational life. What happens when you suppress your feelings? The emotions naturally get discharged into the body if they are not released outside the body. This is why the body, though it is well designed to take this up to a certain point, begins to wear out. Particularly in the age group of 40 plus, you will find all the stresses taking their toll: spondylitis, back pain, blood sugar, all kinds of complications affect the body.

Expressing a feeling in its raw form can also cause difficulties. So the ability to describe one's feelings is important; one should be able to say, yes, I feel rather tired of this situation, or, I feel happy. Suppressing happiness can be a major demotivating factor to others. If you are genuinely happy, why don't you say so? You are not going to lose the world by saying that you are feeling happy about a particular thing being done or a particular viewpoint being expressed. So adaptive skills include the ability to describe one's feelings and, in doing so, manage one's own self and one's own stress as well as avoid giving rise to someone else's stress. Within an organisational reality, we are in a position to both help ourselves and, in the process, help others as well.

Receiving feedback

The fourth adaptive skill in managing oneself is the ability to receive feedback and the capacity for self correction. Of course, it sounds simple, when one describes it that way. We all receive feedback, on and off the job, everyday. We receive feedback at home; in fact, if one is very receptive, feedback comes more freely at home than in the organisational

situation. To receive it, however, is an extremely important adaptive skill. The ability to receive feedback is linked to the way we grew up as children. What we experience during the ages 8 to 12, or even 15, decides what we are later. If such experiences were painful or humiliating, we seem to resent receiving feedback. On the other hand, if we received a large amount of acceptance along with criticism in our early life, we tend to be a little less anxious.

The question is, are we aware of our defensiveness? Being a consultant, one often gets into situations where one can be a witness to what is going on. The other day, there was a discussion between a designer and a production man. The production man was talking about the need to look at the change in design and about how one should not be rigid. After arguing for about half an hour, the designer said, "Look, it is not that I want to be rigid." His behaviour for half an hour had already shown that he was being rigid; he then said that he would not be rigid and continued his arguments for the next twenty minutes. Certainly he was not aware at that point of time that he was being defensive.

Can we be in touch with ourselves in knowing our own defensiveness and can we develop the capacity to stay open to the feedback that is coming in? In other words, the question is, how costly is it for anyone to give us feedback if we are very touchy and jump on a person on receiving the simplest of feedback? No one will then take the trouble of giving us feedback. Why should they do so at the cost of incurring our displeasure? Very often people make statements like: "Why tell him anything? He is touchy; he will hit the roof." In the process, we, more than anyone else, are the losers, since we lose both the feedback that may help us correct ourselves and the capacity for self correction. It is, of course, easier said than done but, if we can reduce the cost to others when they give us feedback, we would perhaps receive a lot more feedback which we could make use of.

Harking back to "indigenous" sources, to our scriptures, we find that while they lay a lot of emphasis on looking inward, at ourselves through introspection, they perhaps give comparatively less emphasis to receiving feedback from others. However, working in organisations in the modern day world, we cannot afford to go away to, say, the foothills of the Himalayas and meditate for a full 20 years. It has become difficult to even go to Thalai Cauvery, and not be in touch with one's organisation, for more than three days. It is therefore important, in organisational life, that we utilise other people around us as resources for us to obtain feedback.

I have been working with a number of international organisations and have had opportunities to make certain cross cultural studies, from various meetings I have attended, on receiving feedback. We seem to react in a certain way if any criticism lands on our table, we seem to feel a basic need to say something about it, to say it immediately, and if possible to defend ourselves. Except, perhaps, to give us the self-satisfaction of being right, this does not achieve anything else. Many a time, it would have been better to let the criticism stand. It is not a bomb, it is not going to explode, and even if it does, it is better that it explodes within us, in bringing about a change in us, rather than outside of us.

Giving feedback

In giving feedback, we tend to give not just the feedback, we clothe it, we dress it up, we tie it with a lot of value loaded judgement, we give a loaded kind of feedback. Very often, rather than saying what is wrong, we tend to first say *who* is wrong; defensiveness develops automatically in the people around us and that creates a lot a stress in them as well as in us. Can we develop the ability to describe what is wrong rather than who is wrong and in that way keep it clean? It is the particular aspect of what a person does that is affecting you and to which you are giving a feedback, rather than the person as a whole over whom you are sitting in judgement.

In fact, in the boss—subordinate relationship, this is the issue which very often clouds our thinking. A person may be your subordinate, and you his boss, at the present moment. It is not even sure how long this relationship will continue. Why should you, for the duration, arrogate to yourself judgmental power over him? You are at perfect liberty to give him feedback relating to what he has done at that particular point of time, which has affected you in a particular manner. In other words, using cricketing terms, play each ball on its merits, get behind the line of the ball rather than making wild strokes from the crease, and use the footwork necessary to meet the ball as it pitches.

The second aspect of giving feedback is to give it with concern; not with the feeling that nobody around us is going to make use of the feedback we give them. What is the reason for giving feedback? A dictum very often handed out to us is, don't say anything unless it is pleasant to say. This is not necessarily true. In fact, if we want feedback, we have to recognise that we are in a reciprocal kind of relationship with others in the organisation. Unless we give feedback no one is going to respond to us for us to receive feedback in turn. Therefore, giving with concern and not merely as

a kind of hit and run tactics, is very important. Sometimes we just say, I don't care how it is taken but I have to say this, and walk off; and equally, the reaction of the other person is, well, I don't bother about it; today, I have to put up with him and that's all I'm doing. Instead, can we give that feedback with concern? Again, I can do no better than to quote the great Tiruvalluvar. He says it beautifully in the stanza called *in sol*, which means pleasant word, sweet word. He describes the wise person as one who not only says the truth; anyone can say the truth, though, of course, fewer and fewer persons do so these days. But, he says, the wise person is one who speaks the truth, soaked in affection. If what we give as feedback is soaked in affection, in concern for the other person with whom we are dealing, then, yes, the likelihood of its being received well is greater. As a consequence, we manage ourselves better, because what we express, what we give vent to, will be much better than what comes of merely using hit and run tactics.

Self esteem

The next point relates to self esteem and the accuracy of one's image of oneself; what we call the problem of ego: to think neither more highly, nor less highly of oneself than is warranted. In managing ourselves problems arise because of a certain self esteem that we have and, when we interact with other people and find that what they express does not conform to our self esteem, our image of ourselves, it creates stress in us.

I would like to digress at this point and point out the importance of the design of this book, which starts with managing oneself; because, in organisations, we always talk about managing others, managing the environment, managing the organisation, managing the trade union, managing everybody except ourselves. Managing ourselves has the greatest meaning for us as well as for the organisation. In fact, as a consultant, I do not come across situations where people come up to me and say, I am very frustrated, I am seeking a change and can you suggest a placement in another organisations? I ask these persons, what is the problem? And they say, this is frustrating to me and that is frustrating to me, etc, etc. What I used to tell them and what I still tell them is: Look, let us say that, as a result of your frustration, the organisation suffers a little, in the sense that it is not getting the best out of you. The organisation is big enough to take it; it may get someone else instead of you or, even while keeping you, it may put someone else on the job. It is an inanimate thing. It recovers, utilises someone else and gets along, but what happens to you? It creates certain stresses and those stresses affect your health and your health, in

turn, causes stress to your family, to your wife to your children. So, to manage the frustration, rather than leave it in the hands of the organisation, you must see that it is more of a problem to you. Because, once you have deep emotional stresses they take their toll on the body. Unfortunately, they don't sell spare parts for the body and, even if they do, they won't fit in with the rest of the system easily. We have the job of maintaining the body properly and, as a part of that, an important aspect is this self esteem, the accuracy of one's self-image.

Again, all this is much more easily said than done. One way, of course, is to preach humility. Humility is very good as a value but then, we need to be able to have some esteem of ourselves, in taking on challenges; in getting, not the feeling of hopelessness, but the feeling of ability to take on and do something; and that requires a certain amount of realistic self esteem. One cannot say that one has no esteem for oneself. In fact, very often, when we counsel or advise or talk to others, we say: don't you have some self respect? Why do we say that? We do want people to have self respect, we do want people to have self esteem, but the difficulty is that, if one thinks too much of oneself or too little of oneself, both these situations create problems.

So, a proper self esteem, the accuracy of one's self-image, is a very important part of managing oneself. Again, there is no simple formula to say how one arrives at self esteem. Very often it is in what we think. Can we look around us, come to terms with ourselves, and say, yes, we are capable of something, but not necessarily everything?

Adapting to fluctuations

Closely associated with self esteem is the ability to adapt to fluctuations. When we talk about self esteem, it can vary, in the sense that, in one particular situation your contribution is wonderful. Everybody says that you have done a magnificent job. Yes, at that point of time your self esteem is very high. Sometimes you do a lousy job and, at that point of time, your self esteem can be very low. In other words, not to take one particular situation as a statistical sample, so to say, and make a final judgement of competence. The greatest of people can do a lousy job once in a while. The greatest of batsmen can commit the most grievous error. Bradman went out for a duck in his last innings, when all he needed was four runs to reach an all time average of one hundred in test cricket. When Gavaskar was out for a duck at Lords, after scoring 188 in the first innings, he was fretting and fuming that he was asked to go in when the light was falling.

Obviously, his self esteem was such that he did not want to step out of first class cricket with a zero to his credit. Then people said, it does not matter, even Bradman went out with a zero. So what? It happens. It still does not detract from that beautiful first innings score of 188.

Not making a final judgement of competence and the ability to step back and watch: this is a beautiful phenomenon. Can we make ourselves observers rather than being participants, can we step back and watch our own performance, while feeling these fluctuations? this is why I think some of the common sense terms have a lot of meaning. They say every dog has his day. Even the dog has his glorious day when his self esteem can be very high. We can have our great days and we can also have our lousy days and it is a part of our life that we have everything. Even in nature: you appreciate the mountain; but if everything is mountainous, you may not appreciate it. There is a valley and there is a mountain, which is why you appreciate Srinagar and the Kashmir valley. With the sea on one side and land on the other, the beach is beautiful. Our self esteem is not the final, fixed judgement of our competence. It could vary. Can we accept this kind of situation and make life comfortable, for us to deal with ourselves?

Impact on others

Coming to point number eight, in organisational reality, it is important to have an awareness of the impact we have on others, to understand what kind of impact it is, and connect it to our personal behaviour. The kind of things I say, the kind of things I do, while dealing with other people, what kind of impact does it have? We have to be very careful with our words for, as they say, a physical wound can heal, but a wound inflicted with a word will never heal. And so the question of our impact on others, what kinds of personal behaviour cause what kinds of impact?

These several aspects of managing oneself, which I have tried to list one after another for purposes of convenience, are all interconnected. To have a proper self esteem is connected with awareness of impact on others. Do we take the trouble to sit back, to reflect, to look for clues? Because, not necessarily will there always be behavioural scientists or facilitators around to explain these factors and connect them up. Can we develop this ability to connect the kind of impact we have with our personal behaviour? Very often we tend to explain it away as caused by the situation, but can we connect it up? Can we say, this is what I did; this is the kind of impact it had?

Congruence

The last but one point is congruence. What do we mean by congruence? It is a mathematical idea. The best way to describe it is: to develop natural-ness. Some people, in an effort to become competent in their role, spend a lot of their energy in role playing the idea of a competent person. They try to be somebody, whom they may or may not be ready to be. Of course, their colleagues can easily see through it, in the sense that they see it is unnatural.

Can we develop the kind of naturalness we see in a person we enjoy work-ing with, of whom we say, he is a very natural person? How does it come to him? He is that kind of a person, very natural. In this naturalness, more than in anything else, as far as managing self is concerned, you are at ab-solute congruence. You are not in stress, trying to be someone when you are actually someone else totally different. Of course, naturalness does not mean naturalness without any restraint. Anything we do is with a certain amount of restraint but, in the process, can we be natural? Even the great Mahatma Gandhi, one of the things for which people loved him was his im-pishness his childlike, natural quality. And that quality did not detract from the merit of the person. It added to the merit of the person.

So can we develop this naturalness? When people continuously deny that they are role playing, they tend to develop a blind spot in themselves. Being natural is the best way to reduce stress for ourselves as well as make it easy for other people to see us as we are seeing ourselves.

Confronting conflict

The last point is confronting conflict; accepting conflict as a normal phe-nomenon in organisational life and responding to it in a flexible way. I will come back to our own scriptures before ending my presentation. Look at the way the good Lord has designed our own body — full of conflicts. For example, take the tongue and the stomach. The tongue is designed in such a way, it has taste and relishes nice things. It loves masala. What is good for the tongue is not good for the stomach. You help yourself to something you like at a party, and next day you have a stomach problem. On the other hand, you go to a place like the institute of natural therapy. They will tell you not to have anything like tea and coffee, to eat only sa-lads and fruits. After three days, you say, I can't tolerate this any more. For the stomach it may be wonderful but my tongue just won't accept it. As

the good Lord has designed our body, he has put the tongue before the stomach.

Confronting conflict: we live in an age of conflict. Especially as age advances, as we enter our thirties and forties, this conflict becomes more intense. Constant management and regulation of this becomes essential. There is conflict within us, besides the conflict in organisational life. Can we accept this reality? Conflict is a normal phenomenon. In response to conflict, sometimes we fight, sometimes we hide, sometimes we demand help, but can we develop our ability to respond in a flexible way to conflict? Developing a repertoire of reactions is more important than having a fixed kind of reaction.

All I would say, in summary, is that in terms of the job-related skills, it is not necessary that we should have this aim, that one should become perfect in everything. That is impossible. It is reality that one cannot be perfect. But one should be open to exploration and insight into these dimensions for personal growth within the organisational reality. It is not that all these skills have to be acquired. We have certain gifts in us. We have certain skills in us. Even to release them in such a manner that we find fulfilment, ultimately means coming to terms with ourselves in the job situation in which we are and so being at peace with ourselves.

Section II

MANAGING PERFORMANCE

Mr. Sharu Rangnekar
Management Educator

Prof. J. Philip
Director, Indian Institute of Management, Bangalore

It is often observed that, when the highest type of people hear Sharu Rangnekar, they try hard to live in accordance with what he says; when the mediocre hear Sharu, they seem to be aware and yet unaware of it; when managers hear him, they break into loud laughter; if there were no laughter, it would not be Sharu! As he explains in this masterpiece, Managing Performance means managing relationships, and relationship has to be managed continuously, on a day-to-day basis. Whether in the workplace or outside, fear is no longer an effective way of managing people; neither is the incentive system. There are three other things with which we can replace them: the first is a sense of identity, the second, a sense of importance, and the third, a sense of development. He goes on to explain the importance of creating energy, a feeling of power and a high transfer value in the individual in an organisation. Motivating people to perform is the best way of Managing Performance.

Editor

Managing Performance:
Individual Performance

Sharu Rangnekar

The topic I have to deal with is Managing Performance. But I would like to begin with a reference to the previous section on Managing Self. As Redhill puts it, in the ultimate analysis, all management is man management and all man management is self management. So, in that sense, I think the ideas put forward in the first two chapters are of great importance, not only for managing self, but also for managing performance — which means managing others to give you performance as part of the deal.

However, and again with reference to the first section, I cannot help wondering: Who is managing himself that way? The things that are stated, these are the things that *should* happen. There are three ways of thinking: what *should* happen; what *would* happen; and what *could* happen. The philosophers concentrate on the should; the politicians exploit the would; and managers focus on the could. In this chapter, I will be dealing with what we can do, rather than what should happen, because a person who is able to control himself as much as was projected in both the presentations on managing self is, in my experience, a person I'm yet to see.

What I *have* seen are people who create performance and I've been greatly interested in them. In my 35 years' experience, whenever I have come across anybody who was performing dramatically, I have observed him as closely as I can. Fortunately, I have been able to observe a few such people in this way — some of my friends,like Duleep Singh, others who are not such close friends but whom I know fairly well, like V.Krishnamurthy and P.C.Lal. By observing such persons, I found that there was, actually, a pattern in managing performance.

I also found that the people who manage performance well for their organisation do not necessarily manage their life well. So, self management

is probably alright for people who want to have what can be called a fruit-ful personal life: being not only a good manager, but a good man. a good husband, a good father and so on. But the performers I have seen are not always in that category. Gandhiji was one of the best performers we can think of, and we know what kind of family life he had. So self management may not really mean excellent management in all spheres. Nor are all per-forming managers good in every sense of the word; there is nothing like perfection. I have noted the factors which contribute to performance and I have found that, in any organisation, performance depends on two fac-tors: one is technology, the other is relationship.

Technology and relationship

Technology is, by and large, a matter of investment and, to the extent that the company is able to get funds and invest them and choose the right technology, there will be performance in that organisation. However, high technology doesn't always mean high performance. There was the case of Binny, in Madras, which invested a lot of money in getting the latest tech-nology, about ten years ago, but ultimately went bankrupt. There have been only two organisations in the world which have gone bankrupt in spite of a very high reputation for quality: Rolls Royce and Binny. And their cases are worth looking at. Here was a company investing very heavily in technology, but the relationship was so bad that the technology was never exploited to the company's advantage. I'm sure this has happened in many other cases which were less visible than Binny's.

This points up the importance of what we can do in terms of relationship, because technology is often dependent on a one-time decision. You listen to all the wise counsels, call upon all the expertise available, and you make a decision about technology. But once you've made the decision, you can't change it every year. On the other hand, relationship is something which has to be managed every day. You cannot say we have managed relationships well and sit back.

For example, a company which, in spite of very obsolete technology, is doing extremely well, is TISCO. TISCO's machinery should have been thrown out of the window ten years ago. The company is working with to-tally obsolete technology, producing steel with twice the energy used by the latest Japanese technology. However, thanks to SAIL, which is also using equally bad technology, TISCO has been doing quite well. It is pro-ducing at 102% of its capacity, as against the 65% which is the average ca-

pacity utilisation of SAIL units with technology which is equally bad or sometimes slightly better (certainly not worse) than TISCO's.

This brings us to the point that managing relationships is, ultimately, managing performance as far as the manager is concerned. I am now referring, not to chief executives who may have a lot to say in the managing or changing of technology, but to middle level managers who don't change technology. Essentially, they are responsible for managing day to day relationships and that is the area I want to focus on in terms of what we can do — not what should happen.

The stick and the carrot

The people around us seem to be changing. I remember, thirty years ago, when I entered my first textile mill, the department head told me: "Look, we maintain discipline here without touching a worker; we kick him out." That is the way discipline was enforced those days. The use of fear was very strong. People could be sacked very easily. Today, no manager can say that he can sack anybody; if he moves towards sacking a subordinate, who actually leaves is a fifty-fifty chance. Consequently, no manager in his senses would initiate such action. Fear has gone out of the window.

What is interesting to note is that it has gone out of the window, not only in the workplace, but also at home. We were six children. I remember, my mother used to put out six mugs of milk and announce: the milk is ready, any child who doesn't finish it in three minutes will get a slap. And the milk was finished. I find that today, thanks to family planning, or lack of stamina, or whatever reason, people have only one or two children. The mother pours out the milk and says: "Sunny, you milk is ready." He says: " Mum, no milk today." She says: "Shall I add some Bournvita or do you want Horlicks today? I will give you a Cadbury in the evening." As you can see, the use of fear has gone out of the window at home.

On the street, the police spelt fear to us. Today, nobody seems to be scared of them. The teachers and professors in our college days, irrespective of the fact that we knew most of them could not teach, we were scared of them. Today, the situation is different and the use of fear has decreased in our society.

In fact, this has been true of all societies in the world in the last generation and a half. Consequently, we managers have to manage without resorting to fear, except in a very few cases. If the chap is in casual employment or

on probation, we use fear. But once he gets his confirmation letter, we know the use of fear has no meaning.

The next step is, if the stick doesn't work, try the carrot, give him some incentive. One of the easiest incentive systems is overtime and we all know what happens with overtime. As a worker told me, time is money, but overtime is more money! SAIL got into trouble in this way. I'm told the overtime bill amounted to 65 crores per year. When V. Krishnamurthy took over, the first thing he said was, no overtime at all. Within a year, overtime was reduced to zero. But that, again, was something which obviously created problems. In the first three months production was down by 14%. But he kept at it and, ultimately, production returned to its original level. But this is the point, that if, in order to get production, get performance, we give money incentives of this kind, sooner or later the consequences catch up with us. This is a very big problem.

If both money and fear have gone out of the window, if the stick and the carrot are thrown out, what do we use? That is the real problem for us when we talk about managing performance. And my suggestion is that there are three things we can use, not separately, but in combination. The first is a sense of identity, the second a sense of importance and the third, a sense of development.

Sense of identity

Wherever you see managers doing a dramatic job, check on the means they have used. Especially in big units in the organised sector, you will rarely find that they have used fear or money as the motivators. What they have done is, they have created a sense of identity. Take TISCO. One of the greatest things about TISCO is that every TISCO worker tends to identify himself with the company. During the Janata regime, George Fernandes and Biju Patnaik suggested that TISCO should be nationalised. The loudest protest came from TISCO workers: you are not going to nationalise *our* company. What is *our* company? The 60,000 workers of TISCO don't own even one per cent of the shares. So it was not the legal ownership, but the emotional ownership that was important, and that is something that, as we can see, functions very effectively.

Actually, you don't have to look at industry to see this emotional ownership functioning. We can see it in our own homes. When we talk of bonded labour, has anybody seen labour more bonded than that of a housewife? First to get up in the morning, last to go to bed, no holidays even on

Sundays or festival days but, in fact, extra work because everyone says, we want a special dish today, it's a holiday. A girl who works like that is not even born in that family. She is born somewhere else, brought up there for twenty years. One fine morning, afternoon or evening, you throw some rice at her, drag her in, tell her: this is your house. It is a very silly thing, but it works. Within twenty days, when she says *my* house, she doesn't mean the house she has lived in for twenty years, but the one she has been in for twenty days. This is very important, that once the feeling of identity exists, people are ready to accept the organisation and perform for it; and this I have seen in many situations.

I'd like to take up the example of our defence forces. When we talk of motivation and performance in industry, this is what we really mean: that if the chap who is at the workplace for eight hours and working for hardly four hours puts in an extra hour of work, we are very happy and say that he is motivated. In the army, when they talk about a soldier being motivated, what they mean is that he is ready to risk his life. Remember, when a commander asks a soldier to go and capture an enemy post, the soldier does not believe that the enemy is sitting there with a white flag. The soldier knows that the enemy is sitting there with a machine gun. Now, if every soldier does a cost benefit analysis: what are my chances of capturing the post, of getting a medal or a promotion; and what, on the other hand, are my chances of catching a bullet and lying horizontal for ever; do you think that the army would be able to function? So when they talk to soldiers of motivation, what they are saying is risk your life, and that is just what the soldiers do. How they do it is worth looking at and this is where you see that an identity is created. The day a person enters an unit he is given an identity through his uniform, through the "colours" of the battalion. Every regiment has its colours and the soldier is made to feel proud of those colours.

The Japanese example

This method is one that has been used in armies, all armies, for a long time. The Japanese are the ones who have used it in management, by giving the same uniform to everyone, from chairman to sweeper. The visual identity is very, very important. This is so even in religious sects: if you're a Rajneesh follower, you wear some kind of uniform, some colour which identifies you. This way of creating an identity is very important in motivating a person.

The second way of creating this identity is to make people do physical

work together. The easiest kind of physical activity, of course, is singing. In Japan, as soon as the siren sounds, everyone stands up and sings the company anthem. In India, we have problems even in singing the national anthem. I mean, if we need to have the national anthem, someone has to play a record of it. Everybody will stand up in silence as if they are paying their respects at the funeral of the national anthem. If you ask someone why don't you sing, he will say, with my voice, how can I sing? But if you start an *aarti* on his God, he will sing. Why? Because the God is his. But the nation is still on probation; after forty years, we are not yet confirmed, we are not sure it is ours.

In Japan, by singing the company anthem, a person is reminding himself: this is my company. And after the anthem is over, it is one, two, three, four on the public address system and everybody does physical exercises for three minutes. It is supposed to be warming up, but I would say the warming up is not physical, it is emotional. A sweeper is sweeping the chairman's room. The siren sounds. The chairman and the sweeper stand together, sing the company anthem and then do the physical exercises together. What happens to the sweeper? He says, this chairman is probably ten, twelve, fifteen — I don't know how many — levels above me. But he is part of my team. I have identity with him because he wears the same uniform, sings the same song, and we do the same exercises together.

Group activity

This group physical activity, it is a great thing for creating identity. People get up, sit down, sing, kneel together. Hindu temples, the important ones, are all built in difficult places, on top of hills, whether you take Tirupathi, Sabarimala or Vaishnodevi, Badrinath or Kedarnath. What is the purpose? It is that people should climb together. Unless they do physical work together, they don't feel part of the team. I have seen it happening in Badrinath, when people start the climb they are in different groups — they are Maharashtrians, they are Tamils, they are Telugus, they are Keralites. By the time they go up, although they don't talk each others' language, certain feelings have developed. And if one lot doesn't come up, youngsters in the group are sent down to help them because "they are part of our group now, why, we walked two days together!" Going to Pandarpur in Maharashtra, there is a system called Dhindy, i.e., a group of devotees walk together. In spite of all modern conveniences being available, they don't use any vehicle and they walk for several days from wherever they are to Pandarpur. This is considered very important because it creates identity among people who undertake physical exertion together. These

days we are creating problems for ourselves by making roads right up to
Badrinath. People can get out of the bus and see Badrinath. What I say is,
if God was to be so easily accessible, he would have been in Mughal
Sarai, so that everybody could get to him and back again very easily. The
very fact that these places were chosen means the purpose was to create
a certain group feeling.

Creating energy

Physical work together is essential and this is another thing I've noticed in
all the people who are able to get performance, they create a lot of energy
and physical work. In fact, one of the things I notice immediately about a
sick unit is this lack of energy, lack of working together. People ask me,
how do you recognise a sick unit? Do you study the balance sheet? I say
no, in India, nobody believes in balance sheets. I go and look at the fac-
tory; I find pipes are leaking, drums are leaking, cement is getting spoilt in
the open. I ask the worker, what's all this? You know what he says: "Oh!
nobody is bothered. Even if I tell my supervisor, nothing will happen. Even
the manager cannot do anything." Everybody has very low energy.

Sometimes you go to the railway or some other government office, you
can see this happening. But it's not so everywhere. In some places you
find people moving energetically. In others, even the most urgent things
are done casually.

Some time ago, I was in the Reserve Bank and I saw a typist typing an ex-
change release for a conference in New York from 27th to 31st July, 1987.
The release was dated 22nd August! I said: "Look here, you are making a
mistake. The conference must be from 27th to 31st August." He said: "No,
no, no; the conference is from 27th to 31st July." Then I asked: "Why are
you releasing foreign exchange on 22nd August?" He answered: "It's not
my fault. The paper takes so much time to come to me and, once it comes
to me, I must make the exchange release and send it, though I know the
chap who receives it is going to curse and write a stinking letter to the
Bank. But, anyway, the letter will be to someone else." There you see the
lack of identity.

When my flight is eight hours late, the pilot says the fault is the ground
crew's. As far as the passenger is concerned, they are all Indian Airlines
but, when their identity is lost, employees do not consider this factor but
try to defend themselves. When I remarked to a senior IA official that this
flight was very late and no announcement had been made, he said: "This

is nothing. Yesterday the flight was ten hours late and there was no announcement. We don't bother about such things." Now, making an announcement does not require a lot of energy. But even that energy is lacking. The chap who knows that the flight is delayed does not feel like informing the announcer and asking him to announce it. This is a sign of approaching sickness, of low energy. It is a sign of lack of performance.

But a lot of apparent energy and people moving about does not necessarily mean performance. The energy can be directed, non-directed or misdirected. If it is directed, energy results in performance. If it is non-directed it creates confusion, duplication, with people running around doing things, but with the same things being done again and again. Every time I have organised a conference I have seen this as one of the problems. You get a lot of energy, youngsters are very anxious to work, but people have a tendency to duplicate. And you find, at the end, that a lot of effort was really wasted. This can also happen in an organisation.

Misdirected energy

Thirdly, there is misdirection. As the organisation grows, people don't work for the organisation any more, they work for compartments within the organisation. So you get compartmental feuds: marketing vs. production; production vs. purchasing; finance vs. everybody else. These are the feuds that go on in many organisations and you come across some very interesting situations. I met a marketing manager one day, normally a very morose chap, looking very happy. "You look happy today. What happened?" I asked him. He answered: "You know what, the factory boiler has burst. The production chaps are screwed up for the next two months." As far as he is concerned, his enemy No.1 is not the marketing of the competing company, it's the production of his own company. And this is where you find energy getting misdirected. When the marketing chap walks into production, the whisper goes round: "He's come for information. Don't give him any information. Even if he asks what's the time, say that it depends." This is the kind of thing which creates misdirected energy.

When I was in America, I had a classmate from Thailand. I asked him once what he did in Thailand. He said he was in the Thai navy and he described the navy. It sounded like a large navy. I said: "You chaps haven't fought a war for several hundred years. Why do you have such a large navy?" He said: "What do you mean, we haven't fought a war? In Thailand, the Thai navy fights the Thai army!" So they also have a very strong army. I would suggest that you check whether, in your organisations, there are Thai

navies and Thai armies which are misdirecting their energies in fighting against each other. Whether or not this happens depends on the extent to which the manager is able to direct the energies, or most of the energies, available. There is no perfect manager, and I have yet to see an organisation in which at least some of the energies are not non-directed or misdirected. And there is, therefore, no perfect organisation. But, in a good organisation, a very large percentage of the energy is directed towards the real goal.

Sense of importance

Such direction is very important. It creates identity which, in turn, creates importance. The sense of importance is vital. In the morning, we discussed power and related matters. We have all heard the statement, power corrupts and absolute power corrupts absolutely. Here's another statement to think about. Powerlessness corrodes and absolute powerlessness corrodes absolutely. In an organisation where people feel that whatever they see or find cannot be changed, they really can do nothing about it. Helplessness is one of the biggest adverse factors in motivation.

When a person feels that he has the ability to do things, he gets the motivation. For example, in Jamshedpur, I asked a worker: "Suppose you find something wrong happening in TISCO, what will you do?" He said he would go and tell his boss about it. "Suppose he does not listen?" "I'll go and tell *his* boss." And if all these bosses won't listen to you? "I'll go to Rusi Bhai; I know *he'll* listen." Rusi Mody, the Chairman of the company will listen: this is the belief of every worker in TISCO. Now, that doesn't mean that there is a big procession or durbar every day. Out of 60,000 workers in TISCO, hardly 60 meet Rusi Mody personally in a year. But every worker knows that any time he wants to see him, he can do so. That's important; that's a feeling of power.

There are many organisations where there is no feeling of power, where the worker feels he can't do anything. "I know something is wrong, but what can I do, I'm too small." And the chap who says I'm too small is not always a worker or a supervisor. I have heard even managers, senior managers, saying: "At my level, I can do nothing." This is where you see that performance gets affected adversely. Wherever people feel — and this is an important feeling you can give to your subordinates — that if they find something wrong, you are there to fight it; if they believe that, that's where you can get a lot of performance out of them. The energy gets directed.

Sense of development

The final important factor contributing to performance is the feeling of development. I find, particularly, that youngsters these days are very ambitious. Everybody wants to be MD, or chairman, or both and they don't think: there can be only one in this company. Many of them say, if this company does not accommodate me, I'll go elsewhere. And this is where you get a lot of motivation to learn, to develop. Not necessarily the motivation to develop in order to help the company. The feeling is, I want to develop and I can always find myself a job.

I have found this feeling to be strongest in Hindustan Lever where, every time they promote a director to chairman, two other directors leave. They make Tandon chairman; Basu and Chandy leave. They make Thomas chairman; Mathias and Varadarajan leave. When they made Ganguly chairman, three persons left — Banerjee, Bhijawat and Chopra. And those who leave, they all become chairmen or vice-chairmen elsewhere. Now this, I find, is a highly motivating, performance creating factor down the line. Because this also happens when a manager is promoted to director; another manager leaves. It goes down the line. And the feeling is that if I develop myself, I can develop my transfer value and get what I want when I want it. Of course, I want to remain in this company if I can become chairman here. But if I cannot become chairman here, I don't mind stepping out and becoming chairman elsewhere. This is the kind of feeling, a feeling of development, that I am talking about.

Transfer value

On the other hand, I have seen companies where people have the feeling that whatever they are, or do, nobody is going to recognise them. They have not developed a transfer value. In the factory of a public sector fertilizer corporation, someone told me that for the job he was doing there, the private sector would pay twice the amount he was getting. Why don't you join the private sector? was my question. The reply was: "Who'll give me even half of what I'm getting here?" That's strange arithmetic, but its's true. Basically, what he was saying was that his contribution value was good; he was doing a good job where he was. He was worth twice what he was getting in terms of private sector pay levels. But when it came to transfer value, if he were to go out into the market for a job, then his value would be low. Of course, he immediately blamed circumstances, saying fertilizers is a very small industry, there are not many units.

But here, again, I can cite a very interesting case. BHEL Trichy — not all of BHEL, just one single factory — has provided 23 persons at chairman/managing director or the next level; not only in their own technology, but in many other technologies. Mr. Deenadayalu was executive director at Trichy. He became the C/MD of Madras Refineries, moving into a technology which has nothing to do with boiler technology. This has happened because, somehow, BHEL Trichy has been consistently creating a very high transfer value. So this high transfer value is not a function of being in the private sector or the public sector. It is, basically, an atmosphere created in the organisation, where every person feels: I am developing, I am growing, and I can go to an interview and demonstrate that I am of value, not only in producing boilers (because there are not very many companies producing boilers in India), but in producing anything you want to make. I am a manager; I can get performance. Now, if people feel confident about this particular ability, that is, in itself, a motivating factor and it develops performance.

So, as you can see, when fear and money are thrown out of the window, the three great performers that we can create are a sense of identity, a sense of importance and a sense of development.

Performance appraisal

The last point I want to deal with here is to do with performance appraisal. I remember that at one time, when I was working in a multinational subsidiary, performance appraisal was considered the great modern thing to do. If you were a sophisticated organisation, you must have a good performance appraisal system. So lots of forms were designed: initially it was a two-page form. Then it grew to four pages, six pages, eight pages, and then came back again to two. So it went on. Every three years the company would get a new consultant and the consultant would devise a new form.

I have noticed that it is in very few companies that performance appraisal does any good. In most companies it has created problems. In government, the performance appraisal system has existed for a long time. At the time of the East India Company, it was called C.R., which meant Confidential Roll. The word roll was used because, in those days, the paper could not be folded, it would crack, so it was rolled up and kept in the Directors' office of the Company. Every year, another portion of a person's Confidential Roll was written up and sent to the office to be stuck to the roll and add to its length.

That system still continues today but it no longer has credibility. There are very, very few organisations where people feel that the performance appraisal which is going on has credibility. Confucius said, 2000 years ago, that governments exist on three things — guns, rice and faith. The most important of the three is faith.

Translated into modern management language, I would say that every modern management depends on three things — the ability to reward, the ability to punish, and credibility. The most important is credibility. If this credibility is lost, then the performance appraisal system becomes pointless. I know of situations where, in union negotiations, management have agreed that they will not use the performance appraisal system for any purpose whatsoever, whether for increments, or promotions, or for anything else. But, they say, since we have a right to appraise, we are going to appraise. And the union says, as long as you don't use it, we don't mind your doing it. If the performance appraisal system is brought to this stage, it has no real value. It is an exercise in futility.

But I have also seen what this system can do, where it does work. Actually, if a performance system — looking at performance, not necessarily for performance appraisal, but for performance improvement — is used, then it works very well. Because people do want to improve their performance. If you compare them with others, if you say you get a D and someone else gets a B and someone else again gets an A, then of course they are upset. But if you say, about your performance, could we improve it next year, then, obviously, they say yes, provided... And the point they make there is a very valid point because everyone's performance is affected by two factors: one is the support provided by the organisation and the other is individual effort.

Now, they naturally feel that their performance has not been up to the mark because the support provided by the organisation has been inadequate. Wherever the boss says okay, I'll see what I can do about the support, but let's also see what you yourself have to do, because that's also a factor; wherever the boss says this and guides the performance system to provide support, there the system becomes credible. Then the person says, "If my boss is going to do something about the system support, then I am ready to do something to improve myself in such a way that performance is better next year."

This is the kind of feeling which, particularly when it is tied up with the development of the individual, creates a sense of motivation which is the

basis of managing performance. So I would say that, in addition to creating a sense of identity, a sense of importance, and a sense of development, you must, in your role relating to your subordinates, create a performance improvement system. This need not be based on printed forms, it can be verbal. But, basically, the boss and the subordinate must sit together once a month, once a quarter or once in six months, whatever is appropriate, to discuss to what extent performance has lived up to expectation, where it is lacking, and what can be done about it on both sides. If this kind of improvement system comes in, I am sure performance will be managed better.

Among the maladies that affect Indian organisations, says Prof. Philip, the most crucial is inadequate performance; this is caused by undermanagement. Management by Objectives (MBO) is the starting point for effective performance; participative goal setting is the essence of MBO. Other essential factors for achieving performance are concern for the customer, managerial competence and recognition of the individual's need for growth, because MBO will, again, be ineffective unless the organisation's objectives and the individual's objectives coincide. Performance appraisal and reward for excellence in performance are also necessary, both to the individual and to the organisation. The message that Prof. Philip communicates is positive and clear and has a rare common sense and realism; the examples and anecdotes are representative and convincing, to the effect that, if a performance appraisal programme does not work, it ought to.

Editor

Managing Performance:
Corporate Performance

Prof. J. Philip

The themes of the four sections in this book — managing self, managing relationships, managing performance and managing growth — are all inter-related; in fact, each is a part of the total whole which deals with organisational excellence. When I look at these four aspects, there is no performance without managing self and managing relationships, and there is no growth without performance.

But, central to growth, and central to organisational excellence, is management of performance. If one looks at the maladies of Indian organisations — and Sharu Rangnekar has referred to some of them — I would say the central malady is lack of performance or inadequate performance or absence of a performance culture. I often quote Drucker's famous statement that there are no underdeveloped countries, there are only undermanaged countries. I think that is very true and, to apply it to our situation and context, I would say the issue is one of undermanagement and under performance.

In talking about managing performance, one should look at issues and motivation, leadership, organisational objectives, organisational culture, performance evaluation, reward and punishment. One cannot do justice to all these aspects, but I would like to touch on each of them briefly. Let me begin with organisational objectives and performance.

Management by objectives

I very strongly believe that no organisation can perform effectively, motivate and take its people to a higher level of performance, unless that organisation has a clear vision, with its objectives well laid out, articulated, made clear; and unless it is demanding in its performance standards, de-

manding in its objectives. The concept of management by objectives was popular, even in this country, ten to fifteen years ago. I would not say that it has been thrown out of the window now, but it has, perhaps, taken a back seat. As a concept, it has taken a back seat; but, as a discipline, as a philosophy, I think it is one of the most powerful approaches available to organisations. It is, to my mind, the starting point of effective performance in an organisation.

Participative goal setting

Sharu Rangnekar has referred to Mr. Deenadayalu and cited the performance records of BHEL Trichy and SAIL. Many of the corporations which maintain excellence in performance have one thing in common: the presence of a well laid out, developed corporate plan. While on this subject, one should also look at the process of plan or objective setting. When I joined the Steel Authority of India — at that time it was Hindustan Steel — one of the first tasks I was given by the Chairman, Mr. Bhaya, was to spread the MBO (Management By Objectives) message. This was in '72, '73, '74, when MBO was at its peak in this country. To spread the MBO message throughout the organisation, we undertook four to five years of what amounted to saturation bombing. I remember the Chairman telling me, when we were discussing the concept: "Let us leave out the trappings; let us drive home, let us inculcate, let us develop the real spirit of MBO: participative goal setting."

When people participate in goal setting — and I speak now from my own experience — they feel strong, they feel they are part of the organisation, they feel committed to implementing what they have agreed to. One of the strengths of the Japanese is, I believe, this process of participative goal setting.

"What do you expect of me?"

The point to consider next is that performance would fall short of the objective, would not achieve the results expected, unless the objective is brought down to the individual level. The individual expects, from the organisation, a clear statement of what is expected of him. John Humble, who is generally believed to be the leading apostle of management by objectives, when talking about the needs of managers, says that the manager's first question, to the boss and to the organisation, is, "let me know what is expected of me. (Could we discuss that and agree on it?)" I remember, when I joined the Oberoi company as Vice-President, my first

question to the Chairman was, "Could you give me some idea what you expect me to do?" This is the question that everyone of us asks and it is something which can be answered meaningfully if we begin with management by objectives.

Value for the customer

The second aspect that I would like to deal with briefly is organisational culture and performance. In one of his recent articles — I think it was his last — which appeared in *Business India*, Mr. Romesh Thapar talks about the bankruptcy and decay of several Indian organisations. He talks about the performance of banks, hospitals, hotels, schools and colleges, air services, government departments, etc. He raises the question, what has happened to service? In this country, service has become an exception, and courtesy a rarity. In looking for the reason for this situation, I would like to refer to the oft-quoted book, *In Search of Excellence*. There is one central theme in this book, and that central theme runs through every book on excellence that has been published in the last five or six years — *Made in Japan, Not by Bread Alone, IBM Way,* etc. Whichever of these you read, there is one central theme in all these books on excellence, and that is, value for the customer.

Value for the customer is something we have not talked about, in this country, for the last twenty to twenty-five years; recently, perhaps, we have begun to talk about it, but not earlier. It is this value for the customer, concern for the customer, which takes an organisation to a high level of performance. So, when I talk about organisational culture, the central thing that I see is the value, the concern, the regard for the customer. In his book, the author of *In Search of Excellence* says that everyone talks about the customer but, if the customer gets service, it is an exception! This is the case even in American industries; it is certainly so in India. When we talk about performance culture, I see one central thread running through the concept of performance culture, and that is concern for the customer. Where does that concern come from?

Immediately after the publication of *In Search of Excellence*, another book, *The Winning Streak*, appeared in the UK. It was based on a study of some outstanding industries and business houses in the UK. One of the surprising findings of that study is that most of the successful companies in the UK are family owned or were family owned; and they were all tremendously influenced by the founder, by the values of the founder. This kind of influence, whether of a family, or of a single man, is very important.

One man's influence

In the previous chapter, BHEL Trichy has been mentioned. If you look at that example, you will find that it was the influence of one particular General Manager which has made this unit different from other BHEL units. The same is true of the Steel Authority: if you compare the different units, Bhilai, Durgapur, Rourkela, Bhokaro, you will find certain unique features in Bhilai which can be traced back to some of the founding fathers of that unit. How did these founding fathers inculcate these values into the organisation?

At a seminar, representatives of some of the best corporations in this country were asked to share, with others, their experience in excellence. Mr. Bhargava of Maruti was one of the speakers. Now that is a very impressive story, which should be related again and again, of a very successful organisation. And the success was not due only to Japanese management methods. Basically, the credit should go to Mr. V.K. Krishnamurthy and to Mr. Bhargava and, if Maruti continues to do well, I would say that it is because of the values they have inculcated into that organisation and which endure.

This is true of several other organisations: of the Indian Institute of Science which is one of the outstanding institutions in this country; of Doon School, though it is not as popular now as it used to be. When I visited the National Dairy Development Board in Anand, I was fascinated both by the environment, the landscaping, and by the way the people work. The *gung ho* that you see in that organisation can be traced to Mr. Kurien. I don't think there is a parallel, anywhere, to this single man's achievement; maybe one could cite Jamshedji Tata, but no one else. If you look at the organisation, you can see the impact of this man. I went to IRMA, the Rural Management Institute at Anand. It is a 60-acre spread, beautifully landscaped, with lawns everywhere. I was surprised to see that there are no hedges, no fencing anywhere, not even around the faculty houses. In any other such colony you would see the houses fenced around; but here, it is wide open, totally open. I was told the story of a professor who tried to grow a hedge around his bit of lawn so that he and his wife could sit out and drink their tea in privacy. The Chairman noticed this and said no, this is an open house, there can be no privacy, no hedges. Whether in NDDB or IRMA, or in any other organisation that he has created, you can clearly see the impact of this one man.

Or take TISCO, which has also been cited earlier. My own professional

career began in Jamshedpur and, much later, I went there again to visit the XLRI. There again, one is aware of the impact of a few persons and, of course, of the continuity in their leadership with the Chairman or Managing Director, or Resident Manager or Resident Director remaining at the helm of affairs for ten, fifteen, twenty or twenty-five years. But, most important of all, there has been a single man continuing in the organisation and inculcating certain values into it. You will see the same thing in organisations like Asian Paints or CMC. The latter is another excellent organisation, famous for its insistence on value for the customer. Of course, they have inherited some good qualities from IBM, but it is carried forward by one or two persons at the top who push this point of view. So, when we talk about organisational culture and performance, it depends on the kind of values maintained; central to such values is concern for the customer.

Managerial competence

The other interesting aspect of performance is something that was mentioned here earlier: the competencies needed to manage. We usually see technical competence and managerial competence as the two competencies that a manager needs. Sometimes, perhaps, we stress the need for more managerial competence and less technical competence. This is an issue which affects many different kinds of institutions. One does not always realise that a university is as large and as complex as a steel plant. Or a large hospital, with 2000 beds and employing two to three thousand people, is a complex organisation. Or, if you take a CSIR laboratory employing 500 to 600 scientists, or the SAIL central research facility in Ranchi which employs 500 to 600 engineers and 600 to 800 others, or an airline system – these are all large facilities. A mistake made quite often in the past was that a good geography professor or physics professor could become a vice-chancellor. There is nothing wrong about this, as such, but what is needed at that level is not knowledge of a particular subject but managerial competence. When a surgeon becomes a superintendent, he is not going to perform better as a superintendent because of his surgical skill; it is managerial skill that is needed. I have seen this happen in the case of a large laboratory in the US. An excellent scientist, a first class Indian research scientist who worked in the US, was appointed head of the laboratory. Within three years, this gentleman, an excellent soul and a committed scientist, had to be removed because he was a poor manager.

I am happy that the Government of India is aware of this problem, particularly at the top level, and that it is being looked into. IIM Directors have been talking about a national MBA programme which is to be offered by

the Government of India, with the participation of all the four IIMs. One of their concerns in planning this programme is that our administrators should be trained to become superior managers because it is not just knowledge of a particular technical field which will make a person perform at the top level.

From soap to steel

I can cite some very interesting examples of such superior managers. Mr.Wadood Khan, who became Chairman of SAIL, was not a metallurgist or an engineer. He came to SAIL from TOMCO which manufactures soap. There is nothing in common between soap and steel except management. Another good example is that of Mr. Deenadayalu, who was mentioned earlier. There are many such examples and what they have in common is managerial competence.

Whose objectives?

When we talk about organisational culture and MBO, there is one question that could be asked by the individual. In Malayalam we have an old saying: *Deepastambham, Mahascharyam, Enkimkittanam Panam.* It means, okay, all this is fine, but what about me, what do *I* get? This reminds me of one of Harry Levinson's classic articles. He wrote this article, in the *Harvard Business Review*, in the heyday of MBO. It was titled, " Management by whose objective?" His question was: "Whose objectives are important to the individual? His own, or the organisation's?" His conclusion was that unless the two are properly married, MBO will not work. So, when we raise the question, whose objectives? in the context of performance, it will be interesting to look at a theory of motivation which, I strongly believe, is applicable to professionals and executives. It is the Herzberg model. It may be old hat but, I feel, it still holds good. Sharu Rangnekar has written about growth being the real motivation and about development. This is what Herzberg's theory is about. When one asks what is there for me in this organisation, what am I going to get through MBO and organisational culture, the answer is, your need and mine is growth.

Appraisal

In this context, there are two things the individual will ask. The first is, let me know how I'm doing. Father D'Souza discussed this; and any psychologist discussing a high achievement oriented manager would say that he has a need to know how he is performing. Periodic feedback is necessary

Herzberg's Two Factor Theory of Motivation
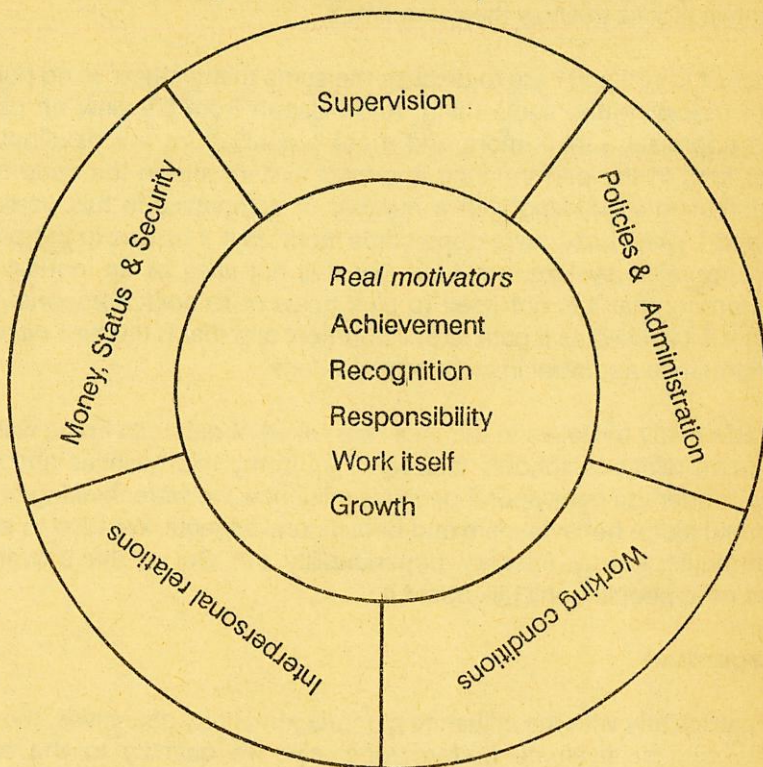
because that is the way we are brought up. Our parents at home, and our teachers in school would tell us how we were performing. We were used to evaluating ourselves by our marks in exams. That's the psyche of most of us. We have a need to know how we're doing and that's where performance appraisal comes in.

Lastly, the individual will say, reward me according to my performance. This, again, takes us back to performance appraisal. It is here that I depart from Sharu's approach. Sharu himself used to relate a joke about a Sardarji who walked on to a station platform and saw a clock which said the time was 11 o'clock. Then he found a second clock further up, which was pointing at 10.50. After checking on both clocks again, he went up to a conductor and asked him: "What's the big idea in having two clocks if they

show two different times?" The reply he got was: "What's the big idea in having two clocks to show the same time?"

Likewise, if Sharu and I are to discuss the same theme, there is no point in both of us saying the same thing. And I depart from his view on performance appraisal. I think more and more organisations are developing a greater faith in the performance appraisal system and in the need for it. Our institution is working with a number of companies in this particular area, and I, personally, have done some work on it. I believe in the performance appraisal system, provided that it is not used as an inquest or a post mortem, that it is not used to pick holes or to book someone. I believe in it if it is used as a path to development and that is the new direction of performance appraisal in most organisations.

We made many mistakes in the past. We talked about traits in the wake of the human relations schools that came in, in the mid-twenties and early thirties. Under the behavioural people's influence, we were thinking of how we should judge behaviourism and behavioural aspects. We tried to evaluate attributes: loyalty, integrity, dependability, etc. But all that's over; it's old hat now, people don't talk about it.

New approach

Now, particularly with the influence of management by objectives, the concern is can we evaluate performance, can we quantify to the extent possible, can we make it as objective as possible, can we talk about performance and correction and improvement? And there is a new development in the field I would like to mention, spearheaded by a new school of thought: they call it appraising managers as managers. That's the title they have given. In that approach, which I've used in three places, which I'm now using for a large company for which we are consulting, there's not only the MBO, the quantified objectives which form part of the appraisal but, also, looking at the manager as a manager, and how well he's performing as a manager. The two elements brought into the appraisal are first, achievement of the objectives agreed upon and second, how well he's performing as a manager.

This has developed because there were some problems with using the MBO approach for appraisals; there was too much of quantification, it was too individualistic. Experience proved that an appraisal system based purely on MBO was not serving the purpose, fully or correctly. There were some limitations. The latest thinking is to rectify this by bringing in the

aspect of looking at a manager as a manager. And this is the new approach with which some of us have done some work. I very strongly believe that a good performance appraisal system contributes to performance in the organisation, and that is a must. But I also agree with Sharu that credibility is necessary.

Let me conclude by stating three very strong beliefs which I told in this context. Again, it's old hat, but I think it's very very true that, when talking about making people perform, guiding them to perform, influencing them to perform, creating an environment in which to perform, the theory by assumptions is basically right and good. You don't have to go to Japan to learn that. A second belief is that Herzberg's theory of motivation is an excellent foundation for understanding and managing performance. And a third belief is that MBO, in its true belief and essence, is an excellent framework for managing performance.

In conclusion, let me invite you to consider with me a very interesting statement that John Humble made long ago. As I said, John Humble is one of the leading apostle's of MBO, and this is what he said: "Where purpose is not clearly defined, the efforts of the company and the individual managers within it are often dissipated on trivial and non-profit influencing tasks." An organisation which defines the purpose clearly, brings it down to the individual level, and believes in the Herzberg approach, will definitely succeed in performing well. You have any number of examples, in this country, to prove this point.

Section III

MANAGING RELATIONSHIP

Dr. N.R. Sheth
Director, Indian Institute of Management, Ahmedabad

Dr. Dharni P. Sinha
Principal, Administrative Staff College of India, Hyderabad

No expert in the recent past has illuminated the dark and fantastic side of industrial relations with the clarity and perception that is so typical of Dr.N.R. Sheth. In his thought-provoking presentation, he first contrasts two schools of thought about workers and unions: the first, which sees them as indolent, unreasonable and obstructive and IR as a "dirty game"; and the second, which is based on the behavioural science model of participative management. Demonstrating that these two approaches are not mutually incompatible alternatives, he arouses in us a sense of immediate relatedness. With a refreshing realism, he draws us two clear pictures: of the manager as a worker and of the worker as a manager; and demonstrates how honesty of purpose and approach makes for better industrial relations.

Editor

Managing Relationship: Industrial Relations

Dr. N.R. Sheth

Whenever we think of managing people of various types, right from the management of people within the household — about which Mr.Rangnekar has greatly enlightened us — to the management of people in the industrial relations sphere, one curious thing that has been happening, particularly in the last decade or so, is that our knowledge about people, our knowledge about behaviour, and our knowledge about management of people has been increasing, fairly steadily and at a fast rate. I may add that our skills, also, seem to be growing with the growth of behavioural science, of social science; our skills in dealing with people appear to be growing. But, somehow, as we become more knowledgeable, as we become more skillful, the people with whom we are dealing, the people we have to manage, and the reality about these people whom we have to manage, seem to become more and more complex. There seems to be some kind of circular movement. We think we have now got a good hold on management of people; but, sometimes, even as we undertake the business, the serious business of managing people, the *effective* management of people seems to elude us

Model and reality

We have, now, a large number of very impressive models about how to deal with human beings, how to manage them, and so on. But, very often, these models do not work. Faced with reality, the models do not work. When models do not work, we have two kinds of reactions. One is the reaction of the pragmatist who gets frustrated, who becomes cynical about the model not working. He has chosen a model with great hope, great expectations; then, when he sees that it does not work, he gets frustrated and cynical about the whole process.

The other reaction is that some people who develop models, who use models, when faced with the reality that the model does not work, they blame the reality for the model's failure. In other words, the model sometimes develops a sacrosanct quality and the reality is blamed if the model does not work. We do not need to go into the details of this here.

We know how wretched the business of industrial relations can be for people who have to deal pragmatically with workers, with labour, with trade unions. We all know how wretched this business can become. We know that, in spite of all the conscience, all the wisdom, all the knowledge we may have developed — and, in our schools of management, we have a good number of experts in industrial relations — we may still not be able to cope with a crisis, quickly. Then, you ask yourself, what's all this about? And, sometimes, you want to throw up your hands.

My personal thinking about this is that, when we build models — and we certainly need to build models; I don't think anyone should say models are not useful; they are extremely useful — when we build models and begin to use them and apply them to a certain reality, we sometimes tend to neglect the elementary parts of the reality, the elementary issues involved in associated reality. We cannot afford to neglect these elementary issues when we begin to use our models.

Image of workers

I would like to translate the above philosophical thought into the reality of IR in the Indian context. We, generally, those of us who have to manage workers, trade unions and industrial relations, we have a standard image of what this is all about. Workers are seen as uncivilised, uneducated, greedy, indolent people, wanting more and more money, but not wanting to do any work, vulnerable to unions, susceptible to all kinds of union politicking and diplomacy. This is the kind of image we have of workers. We see the body of workers as a bottleneck to our managerial efficiency and we think that if workers were not what they are, we would have been able to deliver the goods, as managers. This is one model, one impression, that we carry as pragmatic managers of IR.

Secondly, our image of unions: we know that unions can be very hard, can play very dirty. We equate unions with politics, with blackmail, with doing things which a civilised person, a person pursuing managerial efficiency and effectiveness, would not do. So unions get fitted with that kind of image. And therefore, for us, IR means fighting, bargaining, working very

hard, politicking as managers — we all need to do some politicking. But then, the business of IR gets equated with politicking, going to courts, going to the labour commissioner's office, and breaking our heads over the problem of those impossible-seeming union leaders and union members who do not want to understand or respond to our reasonable arguments, our reasonable constraints. This is the model we carry, as managers of IR.

The alternate view

On the other hand, behavioural science and social science have provided us with another view of IR. Many of my colleagues and fellow professionals very seriously believe that all the evils in IR exist because we have not put in enough work into understanding the behaviour of people, the behaviour of union leaders, the behaviour of workers. In other words, we have tried to look at the whole picture within the framework of human relations, the framework of motivation, the framework of participatory management, the framework of human resources development, the framework of improving the quality of work life, the framework of job enrichment. And we honestly believe, some of us, that if we do all this, we will not have to look upon IR as a wretched business, as a dirty business, as a business which is full of politicking and dirty games.

Now, my question is: are these two black-or-white alternatives? Is IR either a dirty game played against unreasonable, uncivilised people or a matter of human relations, motivation and personality? Could we say that, if we play this human relations, personality, job enrichment, quality-of-work-life game, if we give more and more attention to that aspect of managing people, we would not then have the kind of problems that we do have, in the field of industrial relations? Is this so? The simple answer is, no. In order to understand this simple answer, one has to look at some of the very elementary aspects of IR. They are not unknown to most of us, but they have to be understood, nevertheless. They are elementary but, as I said earlier, we tend to neglect or overlook the elementary things when we are chasing models.

Contract of labour

Simply stated, IR is a set of relations arising out of the contract of labour. If there is no contract of labour, whether explicit or implicit, there is no IR. So IR is consequent upon a contract of labour and, in that respect, I would like every one of us to remember that everyone in an organisation, up to

the managing director, up to the chairman (particularly in a public sector company where the chairman does not hold any stock in the company), that we're all labour, we're all workers. Let us not forget that. When we say that IR is management-worker relations, or management-labour relations, and when we ask the question, who is management and who is labour, let us not forget that this is a sliding concept. We are all managers, working on behalf of employers on a long term basis, in a reasonably consistent manner but, at the same time, we are all employees, having signed the contract of labour, the contract of employment with the organisation. All of us constitute the category of labour as much as we constitute the category of management or employers.

Manager as worker

This provides us with a facility to understand the behaviour of a worker. When we conclude that the worker is uncivilised, that he lacks understanding, that he is demanding, that he does not want to work, all that we have to do is to change the focus a little and ourselves assume the role of a worker, which we are — there is nothing artificial about it. We have to assume the role of a worker and ask ourselves, when it comes to the crunch, when I feel that the organisation is not looking after me satisfactorily, what happens to me? What happens to me within myself? What kind of a behaviour syndrome do I generate? I may or may not state it explicitly, but I do, perhaps, display the same kind of behaviour syndrome which an ordinary worker displays. Because, nowadays, people who could be considered ordinary workers are, many of them, well educated, they also read the Indian Express, or the Hindu, as we do. They are fairly civilised, fairly understanding, fairly educated workers. And so, to understand the behaviour of workers we, as managers, could change the focus on ourselves and assume the role of a worker to see the many ways in which the organisation affects us and to understand why we want to belong to unions. Many of us want to do just that! When we feel tired of the union, when we are agitated by union behaviour, many of us, even people at the top level, do we not tell ourselves, I am tired, I might as well start a trade union or join one? Does this not happen to us? And if it happens, why does it happen? What kind of behaviour syndrome is it?

Resource allocation

When we change our role back to that of a manager, we have a responsibility to our employers: we have to manage resources. When we manage resources, we have to ask ourselves the simple question: What kind of

resource management do we do? We will find that a major part of our resource management is distribution of resources, allocation of resources. Whether it is human resources or other resources we, as managers, are responsible for their distribution or allocation. In this business of allocation, there is a sense in which resources are limited, whether they are resources of money, or material, or machinery, or status, or even control. Control is a very important resource. Control over the work situation, control over the work environment, is a very important resource.

As managers, we have to ask ourselves, how much resource do we have? And we will come to the conclusion that the total resource is of 'X' quantity, whatever that quantity may be. And if the resource is of 'X' quantity, and if this resource has to be distributed or divided between the so-called employer and the so-called employee, there is what the mathematicians call the zero sum game: If someone gets a little more, someone else gets a little less, because the sum total is a fixed quantity. If this is so, there has to be a conflict in the allocation of resources. Because, quite understandably and quite legitimately,the people whom we call labour or employees have a right to these resources; they have a right to control of the work situation; they have a right to the money that we use for the organisation as a whole. They have a right and they have a definition of the right and, according to that definition, they would like to maximise the gains from the available resources.

Conflict is inevitable

Similarly, there is nothing wrong — in fact, there is everything right — with the management also wanting to maximise its own gains from the available resources. Let us, therefore, face this elementary fact: that, in labour-management relations, there is an inevitable conflict. There is, and there should be, absolutely no doubt about it. Whoever says that this conflict is uncultured or uncivilised or that the conflict is morally or ethically bad, is not, I think, telling the whole truth.

We have to face this elementary managerial or organisational fact, that there is such a thing as resource allocation and that, in the process of resource allocation, the parties who are involved are in conflict, and that this conflict has to be managed. Workers' grievances have to be managed as grievances, not as something which is symptomatic of a disease. Workers' demands have to be responded to as demands, not as something which is symptomatic of bad health. Indiscipline, when it arises, has to be managed. When we manage indiscipline, when we manage the demands of

workers, when we manage the grievances of workers, as managers and as representatives of employers, we have to be very clear about the fact that we should show no sympathy for the workers. It is their business to make demands, it is their business to exert pressure on us; but, equally, it is our business to either make demands on them or withhold what they are demanding, because we work for the organisation. It is necessary to maximise our gains for the organisation and, therefore, we have to clinch the matter on behalf of the organisation.

So this is the game we play as far as employer-employee relations are concerned: we enforce discipline, sometimes we have to enforce discipline, no matter how inhuman it may be. We have to bargain hard, no matter how we may feel about it as human beings. We have to bargain hard with the employees, with the unions, on behalf of the management. There is nothing wrong about it; in fact, we have to do it, there is no escaping from this fact. There is only one rider to add to it: Whenever we consider indiscipline, whenever something goes wrong with a worker, whenever he behaves in a totally unacceptable manner, the question we have to ask ourselves is, why does it happen? Is it because he has gone crazy? Is it because he is being misled by a trade union? Is it because there is no wiser counsel available to him?

We will find, very often, that the indiscipline of workers is a function of our inability to attend to their grievances. We allow grievances to pile up over a long period of time. These unattended, piled up grievances are often very small grievances. If a worker is asking for cool water supply in a certain place or lavatory facilities somewhere else, we may think: these are minor issues, how do they matter? They may not matter on one particular day or two, or three particular days. But they do matter over a long period of time and, if the workers do not get an appropriate response from the management, this creates problems of indiscipline.

Who is responsible?

Therefore the whole thing comes back to us. While we have to enforce discipline, while we have to curb indiscipline, in the process of enforcing discipline we have to ask ourselves the question, who is to blame? Blame is the wrong word — where and how do you apportion the responsibility? And if this responsibility is not apportioned correctly, it is very easy to blame the workers, blame the trade unions, blame the politicians for the workers' indiscipline, and say, we are doing our best, it is the workers who are misbehaving. Therefore we have to be very clear about the situation.

When the workers make impossible demands, the question is, why do they make impossible demands? Very often, we find that they make impossible demands because they are in need of money. Everyone is in need of money and the worker is not exception. Everyone needs money. But it may also happen that workers make impossible-seeming financial demands not just because they want money at a particular point of time, but because, over a long period of time, they have become fed up with a certain kind of supervision on the shop floor, nobody has been listening to them and, finally, they have found a suitable scapegoat or whatever you may call it in the form of a monetary demand.

The soft option

Again, we have to ask ourselves, who or what is responsible for the kind of situations that we create in the organisation? The fact, unfortunately, is that — there are many exceptions to this but I would like to make this generalisation — in our organisations we try to find the soft option. This is the soft option: don't pay too much attention to workers' grievances and, correspondingly, don't bother too much about indiscipline. Let indiscipline go unnoticed because, if you want to curb indiscipline, it will create resistance. This is a hard choice to make. In the process of resistance, you may invite strikes and violence; you do not want to do this because you have a customer waiting or some other compelling reason. You tell yourself, I don't want to take any risk with a going concern and therefore I will let indiscipline go, I will ignore grievances. If this happens, it is what a distinguished observer of the Indian scene calls tendermindedness. We become soft towards the people with whom we are dealing; correspondingly, we become soft with ourselves and whenever something goes wrong, we do not blame ourselves, because we have a good equation with ourselves and we would like to believe that it is somebody else who is responsible. And therefore it is very easy to say workers are uncivilised, workers are demanding, workers are unreasonable; therefore it is the workers who are responsible for the situation.

I am sure many of us have heard trade union leaders, using the same argument. There are many sensible trade union leaders in our country who have observed that a lot of the problems which arise in industrial relations are due, not to bad workers, but to bad managers, and they would like to stress this point. So what happens is some kind of a tug of war in beliefs: trade union leaders honestly believe that they are doing their very best for the country and the society and it is the management which is the bottleneck; whereas the management honestly believes that it is the trade union

leaders and the workers who are a bottleneck in the process of running an organisation.

Now, this is where we get into a clumsy situation in managing people. We cannot manage anybody, including ourselves, and then we begin to blame each other. What do we do then?

Worker profile

This is the first thing we need to do: keep all the models of human behaviour in mind, keep all the models of how to manage people in mind; but, within the framework of those models, the first thing any manager in any organisation has to be clear about is, what his worker profile is. What kind of people does he have to deal with? We have been living with all kinds of generalisations about the Indian worker. There are a large number of books and journal articles on the Indian worker, and they have some very fanciful arguments about the Indian worker, which may be very good background material. But, for a practising manager, what is of greater consequence is to get the hang of the kind of worker population he deals with. This is partly the role of a researcher and I submit that no professional manager can manage without playing this role of a researcher.

So he has got to understand what kind of a working population, or worker population, he has. From that will emerge the data about what these people really want. All your theories of motivation, your theories of expectation, or whatever is your particular human behaviour theory, tell us a lot about whether people need money, or status, or recognition, etc. All that is very useful for us to begin thinking about human behaviour.

But, to think about the behaviour of our own people, what we need is hard data about these people. How educated are they? How civilised are they? What kind of social backgrounds do they come from? As we now know, people working in high technology industry, their social background, their educational background, their parental background is totally different from our standard image of industrial workers. There are, also, many service industries in which the worker is more or less like the more sophisticated manager.

We have, therefore, to get a good picture of workers and their immediate needs, their expectations. If a worker needs more status then, perhaps, status is his problem. If a set of workers need more money, then money is the problem. But we cannot say that because a particular book says that

people don't need more money, they need more status or recognition, that it is so. That sort of argument is not going to help us. We have to face the fact that we live in a consumerist society and, in a consumerist society, no matter what we may think otherwise, people are going to look for money because it is only money which can be translated in terms of other needs, expectations and aspirations of the people. So we have to understand this.

We also have to understand that every worker, every individual, has a stake in the organisation. What kind of a stake does a group of workers develop in an organisation? There are some workers who would be very peripheral, marginal members of the organisation. They would not care too much about the organisation. But there are many workers like those of TISCO which has been offered as an example in an earlier chapter. There are workers who consider the organisation to be *their* organisation. Of course, it is as much Rusi Mody's organisation as the organisation of the worker! Dealing with a TISCO worker, therefore, would be quite a different business compared with dealing with a worker in any other kind of an organisation, because the worker's stake is of a different nature.

Worker as manager

From this, we proceed to the other side of behavioural theory: quality circles, worker participation in management and job enrichment. Now there, what we are saying is that the worker also has a stake, and so he would like to control the work, he would like to control the work situation. Therefore, one can say that the worker should be given recognition, the worker should be given a sense of participation in the organisation, the worker should be given an opportunity for job enrichment; in the sense that an attempt can be made to redefine the job, so that the worker feels happier doing that kind of a job. In the process, you might have to make some adjustment with the job. The job may be done at a slightly sub-optimal level, so that the worker feels happy. These are manifestations of what we could, in the generic sense, call participative management.

When we talk of participative management, what we are saying is that the worker is also a manager. Earlier, I was saying that the manager is a worker; every manager is a worker. Now, we have to understand, at the same time, that every worker who has developed a certain kind of stake is also a manager. And what we do is, we share power with him, we share control with him, we share resources with him, so that he and the manager, between them, control the work situation, rather than the manager controlling the worker.

Whose human resource?

This whole business of human resources management has become a little difficult to comprehend because, when we say we manage human resources, it is certainly the human resource we manage, but that human resource is owned by the worker. The worker is not a human resource. Let us consider this distinction. The worker himself is not a human resource. The worker is the owner of the human resource and the worker has as much right to decide about his human resource as the manager has. Therefore, when we say a worker is also a manager, between the manager and the worker there is a partnership, there is a joint stake such that the two of them can control the work in a better, more effective manner, so that the work can get done better. Essentially, this is the exercise of converting what I earlier called the zero sum game, where the sum is zero, into a non-zero sum game. Because we are now giving a credence to the worker, to be able to play the role of a manager and both the manager and the worker can control the work situation.

Participation and conflict

If you go in this direction, you are chasing the contemporary, the new, behavioural science models, to involve the worker in the work situation. You may then hope that if you do that, if you play the participative management game, your other problems of industrial relations, namely, collective bargaining, indiscipline, workers' grievances, and so on, will be reduced or removed. I would like to present the thought that, no matter what you do in the area of participative management, in the area of quality circles, in the area of job enrichment or what have you, you cannot expect that, automatically, that is going to reduce your other burden of industrial relations; that it is, in other words, going to reduce the conflict part of industrial relations. We have to face the fact that the conflict aspect of industrial relations and the partnership aspect, or the cooperation aspect, of industrial relations are concurrent issues. We cannot consider them as substitutes for one another.

So we have to face this fact: that no matter how motivated you are, as a manager, to involve your workers in you management business, you cannot expect that your other problems of industrial relations will, automatically, get reduced. They may or may not get reduced. If they get reduced you are lucky, if they do not get reduced, then you have to face this fact and consider that you are going to manage industrial relations in a two-pronged manner. One, that you are managing the participative or the

cooperative aspect of industrial relations. The other, that you are managing the conflict part of industrial relations.

It is said that we are homo sapiens. I would like to submit that we are also what I would call homo conflictus. Wherever there are two persons, there is cooperation. Two persons do cooperate with one another; but two persons, in one situation or another, also do conflict with one another. Therefore, in the management of industrial relations, we have to face the fact of both these aspects of industrial relations, being two sides of the same coin, or two wheels of the same chariot and we have to manage them concurrently.

Historical factors

As far as the other part of the reality of industrial relations is concerned, I would like to mention that whenever we say unions are being impossible, or workers are being impossible again, we have to find out why it has happened. It happened because we, as well as the workers and the unions have lived through a set of historical factors, a set of structural factors. The government in our country has played a certain role in industrial relations, the politicians have played a certain role in industrial relations. Therefore, before blaming any particular group of workers, or the trade union, we have to be clear about this; that they are not the only ones to blame. So the argument I offered earlier, that trade union leaders say that the management is equally responsible is a very solid argument.

A worker whom you call indolent is likely, if he is intelligent enough and if he also reads the Indian Express, to point out to you that: if you say that as a worker, as a generic category, I am indolent, I am willing to demonstrate to you by statistics that there are only as many indolent workers as there are indolent managers, as there are indolent politicians, as there indolent bureaucrats, as there are indolent teachers. Therefore please do not say that it is only the worker population which has become particularly indolent. Indolence, perhaps, has become a part of our cultural syndrome, and therefore you have to think a million times before accusing workers of indolence, or before accusing trade union leaders of diplomacy or politics. We, in our respective capacities, also have to play politics to hold or contain the effectiveness of the unions. And therefore we are all equally responsible. If we hold to this perspective of all of us being equally responsible for any event, for any happening in industrial relations, I believe that, pragmatically, it will help us a great deal.

An important area, within the management and development of human re-
sources, is that of interpersonal relations. Dr. Dharni Sinha, in his inimi-
table style, shares with us a refreshingly practical approach to the
problems we all encounter in day-to-day relationships between ourselves
and other people. If managing self is the basis of all management, learn-
ing to manage others is the next important step. Performance in an or-
ganisation comes through team work; therefore performance is a function
of one's ability to manage relationships within the team. He explains, lu-
cidly, three ways of building relationships. They may not all be effective at
all times, but the successful manager knows which option is suitable in a
given situation and for a particular person. Dr. Sinha's presentation cer-
tainly adds a new dimension to better understanding for building and
bridging relationships.

Editor

Managing Relationship: Personal Relations

Dr. Dharni P. Sinha

Human Resource Management is a theme which, in our country, has come into prominence none too soon. A country like ours has all kinds of resources, but the greatest resource we have is its people. We have not given attention to this in the last 40 years because our economist friends, who have contributed to several plans of development for this nation, they believed that economic growth would come, that the nation's development would come, through ways which did not necessarily focus on human resources and human resource development. Economists all over the world think along those lines.

In the past ten or twenty years, we have seen the examples of countries like Japan and South Korea: countries which have no resources, physical or natural, and yet they have become great nations simply because they addressed themselves to their human resources and to human resource development. In the last two years, whether in government, industry, educational institutions, or trade union management, wherever it may be, we are giving some attention to this issue of Human Resource Management and Human Resource Development. I, personally, think that it is a very opportune theme, a theme which must seriously engage our attention.

Interpersonal relations

A small segment of this theme is dealing with interpersonal relations, the managing of relationships. No matter which way you look at managerial problems, you will have to deal with problems of relationships. Recently, a management scholar, Dr. Keller, did a survey of 12,000 executives from different parts of the world. He was asking a research question: what contributes to organisational performance, to organisational excellence? Who are the people in the organisation who are high achievers? He was asking

this question and, after surveying 12,000 executives from different parts of the world, he came to one conclusion, that all high achievers, across continents, across kinds of organisations, are individuals, managers, who have high interpersonal competence, who are excellent in human interpersonal relationship. He also arrived at many other conclusions about involvement, participation theory, etc. But he underlined that all high achievers are good at managing relationships. My own limited experience of working executives from various sectors of this country's economy and society, whether it be government, industry, educational institution or hospital system, indicates that successful executives know how to manage relations.

Dr. Sheth has discussed managing relations between union and management in terms of inter-group relations. I am going to deal with management of relationships, particularly interpersonal relations.

There is a conceptual framework to this book, that the basic element in any management is managing self. Managing self is the basic element in Human Resource Development. Unless I am able to manage myself, there is no question of managing others; certainly, there is no question of managing others *effectively*. You can, of course, manage others ineffectively! So self-management or management of self is the basic building block of an institution.

But after you have learnt to look at yourself, learnt to identify your strengths and weaknesses; after you have learnt to look at your own potentialities and abilities, you have to go beyond that and ask the second question: how am I competent to deal with others? This is a very important question for executives. It may not be an important question for saints who live lonely lives, for individuals who believe in loneliness, who enjoy loneliness. But those of us who work with complex organisations, we have to address ourselves to the question: how does one deal with others? And, therefore, managing relationships is important, it is a step beyond managing self.

Towards performance

And when you manage relationships, basically you are managing task relationships, work relationships, relationships of various kinds. And it is through this process that you work on that you get results, get performance. Performance in organisation comes through team work, it comes through group effort, it comes through the efforts of people who work together on a particular task, a particular mission; and, therefore, perfor-

mance is a function of one's ability to manage relationships between those who are charged with the responsibility of achieving a particular result. Growth follows.

If yours are high performing organisations, high performing groups, growth comes your way naturally. It comes naturally, without the asking. I have experienced it in my own sphere of activity. The government gave to the Administrative Staff College of India, five crores of rupees. I didn't ask for it! *I just didn't ask for it.*

Now how did they decide to give an endowment of Rs.5 crores to a college, just like that? This is a question I have asked myself. The endowment came because they saw that whatever this college had done in the past few years, it had done in a way which was not expected of it: in a high performance way. I was called to Delhi and told: the government would like you to do these tasks for the country's public enterprises; here is five crores of rupees. I didn't ask for it and I wondered how come it was given to me. And there were, besides, numerous other requests which came to us, we could not accept them all; the requests came, the endowment came because of performance. If there is one indicator why, it is performance.

If a person is non-performing, or an institution is non-performing, people won't look at it. We will have to beg for attention, we will have to do various things to get it. But if you are high performing, if you are an individual high performer, opportunity will come your way. If you are an institutional high performer, environment will give you opportunity. And this is a truth: I'm sure that if you look at yourself, look at your organisation, you will find that high performance always brings in higher performance and higher opportunities. In all these paradigms — self-growth, managing relationships, performance, institutional and organisational growth — I believe, and that's my bias and I must have stated it again and again, that people are the central concept, managing relationships is the most central concept of all.

Expectation and exchange

What, in operational terms, is this business of managing relationships? Now, basically, when you talk about managing relationships, in an organisational context, you are asking some elementary questions. There are others with whom I work: they have expectations from me and I have expectations from them. Are we able to meet each others' expectations? And if we are able to meet each others' expectations, we are managing rela-

tionships. In Indian society, however, expectations are sometimes not mutual, they are serial. It is not that if I give you something, you give me something in return. It's not a barter, not a direct exchange. In Indian society, it is often a serial exchange, which means you do something for somebody and he does something for someone else, and this keeps on going, and maybe the circle gets completed! So, therefore, it is not a bilateral exchange. Superiors exist to give to others. These are the givers and those are the receivers and the receivers may also be givers, but not to the same people from whom they receive. So, in the society in which we live, there is not a mutuality in the sense of exchange. Expectations are mutual, but exchanges are not mutual, they are serial. And, therefore, the character of the relationship between superior and subordinate is very different and one has to be aware of that different kind of relationship.

The other point in managing relationships is that one must make a distinction between managing vertical relationships (between superiors and subordinates), and managing lateral relationships. It is easy to manage vertical relationships, between superiors and subordinates, as long as you play the game by the rules as understood in your organisation. It is difficult to manage peer relationships, lateral relationships. And it is there, in dealing with one's peers, that one needs to use one's skill.

A relationship is a primary source of joy to any human being; it is a primary source of ecstasy; it is a primary source of divine feeling and satisfaction. On the other hand, relationship is also a source of misery. It creates a lot of pain if it does not work the way you want it to work. It creates agony; it creates difficulties. So relationship is a double-edged sword. If you have the kind of relationship that you like, you feel happy and satisfied. The same relationship, if it sours, you feel agony. Therefore, it is necessary to be able to deal effectively with relationships. Now, how does one deal with relationships? Is there some indicator, some parameter? There is. Basically, if you want to build relationships with others, there are only three ways by which you can do so.

Involvement

The first is through involvement, through inclusion, through recognition. Now, you want to build a relationship with somebody. Unless you involve the person, unless you include him, unless you recognise who he is, his identity, his worth, there is no way you can open a score with him. Involvement is, basically, association with the people with whom you want to build relationships. Involvement creates a sense of belonging, of together-

ness, because everyone, whether one states it or doesn't state it, likes to be recognised, likes to be identified. Some people are silent, but they like their silence to be noticed, the fact that they are silent recognised. Some people are articulate, and they want their articulation to be noticed. Some people are by nature positive; they want this to be noticed. Some people are by nature critical, they always criticise, no matter what you do; they want their critical behaviour to be noticed.

A human being seeks identity. He seeks identity because he wants to be noticed as a separate, a different person. And if you want to build a relationship, you have got to give him his identity, and that identity doesn't have to be a positive one. For example, you must know some colleagues who are always critical, always negative. But the moment you recognise that such a person has a different viewpoint, that's it, that's enough. So he doesn't want to be recognised as a positive person, he wants to be recognised for what he is. A naughty child wants it to be recognised that he is naughty.

So, recognition, involvement, inclusion, participation, are ways of building relationships. These processes generate interest, generate commitment. Now, when you interact with people, others want attention, they want acknowledgement, they want prominence. I want to make this point — this word, prominence — they want prominence. You are in a group, you want to be prominent. And when I say prominent, I mean this, that you don't want to be dominant, you want to be prominent. There is a vast difference between dominant and prominent. Prominent means that you are recognised, that you are there. Involvement, inclusion, is a basic approach to building relationships.

But involvement is a rational process, it's not an emotional process. When you involve people, you are involving them for reasons of logic, for a purpose, for a task, for an objective. This, as against affection: when you want to build a relationship through affection, then there is warmth, there is sentiment. But when you want to involve others, you don't have to be sentimental, you don't have to be emotional. There is a saying that if we can't be good friends, let's have a working relationship. And this search for a working relationship comes through the process of involvement and inclusion. It is not friendship — I want that to be distinguished — because you can build a relationship through friendship, and I will come to that a little later. I am now discussing logical, rational inclusion and involvement. Involvement does not mean that you want to influence the other person or dominate him. As I mentioned earlier, when you build a relationship

through inclusion, through involvement, you are giving, you are concerned with the prominence that you give, not the dominance. So involvement means giving prominence, not acknowledging dominance.

Involvement is a basic way by which you build relationships. I can give you many examples of how a person who is at the periphery in an organisation, if you include him in an activity, his whole attitude changes because he believes that he is being recognised, he is being included. The whole theory of participation or participative management has emerged from this concept of inclusion and involvement, because inclusion and involvement help you to build relationships. Participation is a mechanism for building relationships. Participative management is an involving process.

Influence

The second way by which you build or manage relationship is through competence, through influence, through authority, through control. This is a very interesting process in all societies, including our own. You try to build relationships with others by indicating to them that you have competence, you have expertise, you have knowledge in certain fields. And if the other person seeks that knowledge, he comes to you, you get together; and you have managed a relationship with him.

Now, this building of relationship through influence, competence and control can be best explained by looking at the way you make decisions. When you make decisions, there are people involved in the decision making. And when people are so involved, you can look at the dynamics by which they make decisions, influence each other, control each other. You find that some people listen to other people's ideas; others do not. Some people are impressed by someone else's logic. This process of control, influence, competence and interaction creates a wave of relationship and understanding between people.

The point to remember is, when you build relationships through influence there is a catch, because a person who wants to build relationships with influence, he wants to be a winner. He wants to be seen as being influential. He wants to be seen as being more competent than others. If he is building relationships with people who see themselves as less competent, less powerful, it is okay. But if any other person concerned also has a similar need to influence and build relationships through influence, competence and expertise, then there is a tug of war. Then there is conflict and counter-dependence and you see a different kind of syndrome. So, some-

times influence helps you to build relationships and sometimes it doesn't help you. I will turn to where it helps and where it does not, a little later.

In the organisational context, influence-relationship is easy to build in a hierarchical, vertical relationship. But when it comes to a peer group situation, in a lateral relationship, using influence is a very difficult task and one has to resort to different ways of building relationships. If you look at the work situation, you will find different kinds of persons. A colleague will tell you, "let's get down to business, we are wasting our time". When he says "let's get down to business, we are wasting our time", he is trying to use influence, control or power to make things happen. On the other hand, if someone in the group says, "let's get to know each other; before we get on with the task, let's know each other", you know that his parameter is very different. He is trying to build a relationship through affection and through understanding.

Affection

Which brings me to the third way by which you build and manage relationships: through affection, through warmth, through personal contact and emotional feeling. Affection is a diadic relationship. A diadic relationship concerns two persons. Inclusion and involvement can take place in terms of one to a group, one to twenty or one to two. Control can, likewise, concern one in relation to ten. But affection is a diadic, bilateral process. Affection is best expressed in the relationship of friendship: that we like each other. It is a sentimental relationship, as against a relationship through inclusion which is sometimes a relationship built for popularity. There is a difference between a relationship built on affection and a relationship built through popularity. When you involve people it is because you have a business, you have an expectation or objective, you are working on a task. Therefore you consider that building relationships with people through involvement is important. But affection comes through warmth. It is not a popularity contest; it is a relationship based on sentiment. Affection is a very important way of building and managing a relationship.

Choosing your option

So, in managing interpersonal relationships, you have only three options. You can manage a relationship through involvement and inclusion, or through influence, control and authority, or through affection. There is no fourth way. When you look at relationships, you have to look at these three parameters. Not that all these parameters will work with everyone. People,

individuals, differ; their profiles differ. Some respond well to inclusion, others respond well to influence and control, and still others respond well to affection. Now, when you want to build a relationship, manage a relationship, you have to look at the other person: what is he doing, what is he looking for, and can you respond to that?

Therefore, in managing interpersonal relationships, one has to look at what the other person needs: affection, inclusion, involvement or influence. I am sure you have seen people who, if you involve them, say, "don't waste my time, I've got my own thing to do". Such a person doesn't want to be included because he thinks it a waste of time. So you cannot build a relationship with that person by involving him. He may respond to affection, to warmth. ("You know I need your help." "Here it is.") Or he may respond to influence, to control. Now, there may be another person who, if you offer him affection, he will run away from you. He wants to maintain his distance. He wants to remain cool. He doesn't want to be close to you and, therefore, you have to deal with him differently.

The point I am making is very simple. Managing relationships is the key to the organisational process. Relationships can be managed through involvement, influence, or affection. Not everyone responds to all these three; you have to find out who responds to what and then relate to him on that parameter. I have also said that if you want to build a relationship with someone new, inclusion, involvement is the basic step. If you want to build relationships with those with whom you have been working for a long time, affection and control are important. I believe that relationship is the most important instrument that the manager has, even to get the best from himself. I may be good, I may be great, I may be competent, I may be confident; but I will not be able to obtain results unless I have learnt to manage relationships with those who are important to me in the task situation — any task situation that you can think of. If other people are important, managing relationships becomes critical. Human resource management is an exercise in managing relationships.

Section IV

MANAGING GROWTH

Prof. Ishwar Dayal
Formerly Director, Indian Institute of Management,
Lucknow

Dr. G. Chattopadhyay
Professor, Indian Institute of Management, Calcutta

Prof. Dayal elaborates the real importance of matching a thoughtful holistic perspective of Human Resources Management with the specific organisation's growth strategy. He deals with the fact that the pace of change in the modern world is such that growth is no longer an option, it has become essential for survival. The problems posed by a necessary inducement of growth are greatest in a developing society, where the values of the traditional society and the values of a competitive organisational culture are not in harmony. To manage this growth, one needs to understand its implications and anticipate the changes it necessitates in one's management systems. Prof. Dayal provides a clear, concise new insight into the growth dilemma for those who believe that effective human resources management may be the greatest single opportunity for an organisation to establish a competitive advantage.

Editor

Managing Growth: Corporate Growth

Prof. Ishwar Dayal

Growth is a normal phenomenon. I think every organisation grows; if it does not, it deteriorates. A distinction has been made, earlier in this book, between growth and change. I think it is a useful distinction though, of course, in some ways the two are linked. Growth is a normal activity of any organism, of any organisation. I remember, during my working days in industry, we planned factories, we planned expansion, additional capacity, new technology, research activities, and so on, but what was equally important was that we had time to prepare for growth, we had time to adjust to the growth that had taken place, and we induced growth because we wanted to, we felt it was necessary.

No longer an option

It seems to me that a major change has come about and is coming about all over the world — and I think India is experiencing the beginning of that change. The change is that growth is no longer an option, growth is no longer a decision that we take because we need to expand. Change is becoming important, growth is becoming important for survival. Let me give you some examples which are not new, but which illustrate the point I am making. A study of patents in the United Kingdom, conducted some years ago, found that a patent used to take about 75 to 100 years to come on the production line. Today, the time taken to come on the production line is, on an average, 15 to 20 years. More recent studies in hi-tech industries have found that the average life cycle of a product is 3 to 4 years. Now, this is the inducement, this is the rapid change, and the rapid compulsion as a result of it, which in a sense makes it essential, makes it necessary for management to bring about growth. And, in that sense, it is not only an extension of what one has been doing, it is not only addition of capacity, but the entire concept of what is to be added is different, in many cases, from what it is has been in the past.

Way back in 1969, in the company I used to work for, we added totally automated plant to our existing thirteen factories. At that time, we debated a great deal about how the additional capacity should be located, where it should be located, and how it should be integrated with the rest of the production system. Finally, we decided that we were going to have the automated plant completely separate from any of the other factories. Our rationale, one important rationale, was that the change from the manual technology to the automated technology was so drastic and the kinds of systems we had to introduce to cope with the new plant were of such a nature, that it was necessary to think of the management of the system in a totally different way from that of the existing facilities.

Other compulsions

Now, this is the kind of difference the world has experienced, this is the sharpness, this is the kind of inducement which, it seems to me, we have to look at; these are the compulsions that, as I have said, become inevitable in the situation in which we work. I think the impact of this has not been felt as much in our context as in the more technology-based organisations abroad.

Let me point out briefly — because they are known — the other compulsions. There is the internationalisation of business: as Prakash Tandon has been discussing in his latest writings, it is no longer multinational. We have moved away from multinational to international perspectives in business and this means that nothing is self contained; that, over the years, it would be impossible to work a particular industry, a particular plant without heavier dependence on other organisations, other plants. Perhaps this will extend to international organisations. There will be much greater linkage.

We are not able to make a dent in the export market, it is said, because the quality of our product is not as good as the quality of the product that the robots are able to manufacture in foreign countries. To that extent, it is inevitable that we grow, it is an inducement for us to grow, bring in new technology, bases, methods of production and, consequently, as I would like to discuss later, systems of management. And, to that extent, looking at growth, and at growth linked with change, is a perspective that we need to become aware of, more and more.

How do we anticipate?

I will now move away from normal growth as an extension of what we're

doing to other kinds of problems related to growth and change, to change linked with growth. I'd like to concentrate on two themes. One is, how do we anticipate the kind of changes that are necessary? How do we see ahead? How do we know at what point of time, what kind of changes we need to examine? The simple fact of the matter is that if we cannot predict change, we cannot anticipate what plans we have to have to cope with what is coming in two years, or three years, or six months. We can't prepare for it. And, therefore, much of the research on this subject, in the last five, ten or fifteen years, has been on how we can anticipate what kind of demands change is going to make upon the management system. This is one area I would like to touch upon; anticipation. The second will be factors that become important for managing change imposed upon the organisation by growth, and I would like to give some examples in both these areas.

Changing management systems

Let me go back, first of all, to another aspect of the problem of anticipation. Some years ago, some of my colleagues and I had taken up a study on what happens, what kind of management compulsions, what kind of changes, become necessary, when an organisation grows in size. Because there has been evidence − starting right from post war studies at the Imperial College and studies in the United States − that not only technology, but also size had something to do with the kind of management systems that we needed. So we looked at size and we took some organisations which employed about 150 people and, on the other hand, organisations which employed 30,000. These were the largest in our sample. In between, we had organisations which employed 1000, 1500, 5000, and so on. By intensive study of these organisations, we wanted to know what kind of systems management has to bring in when the organisation moves from one size to a larger size, or to increasingly larger sizes.

Our study was by no means definitive. But we found in our study that, as one would expect, as organisations grew in size, somewhere in the range of 5000 employees or so, the system of management had to change and the changes that the management had to bring about were of the following kind: the system had to become far more formal than it was; it had to bring in, for example, planning systems; it had to bring in new kinds of control systems; it had to bring in new kinds of supervisory skills which consisted more of analytical than face to face relationships. At higher levels, what was going on in the factory had to be integrated from the data that became available, because it was no longer possible for a General Manager

to visit a factory as often as he was able to when the organisation was small. Therefore, building up and interpreting from a distance, from the data, and developing this data base, and the skills to analyse and understand from this data what is going on in the plant, became extremely important, particularly as the organisation moved from 10,000 or 15,000 employees to the level of 30,000 and above. I am simplifying by relating the size to the number of employees. This is merely for convenience. We had many other dimensions included in our sample.

Explicit policy statements

Another interesting thing we found, as the organisations grew in size, was the need for explicit policy statements. We often make statements of intent: this will be a good thing to do; we are interested in human resources development. But, as organisations grow in size, somewhere beyond ten to fifteen thousand, it becomes more and more important to get away from statements of intent to more detailed plans of action, more concern for strategy as against intent, as against statements of what we want to achieve. It is obvious and understandable why this becomes necessary. When you are dealing with a large number of supervisors, a large number of departments, a large number of managers, it is necessary that the interpretation of what you want done has to be fairly well understood by everyone concerned. And therefore it is not good enough to make the kind of generalised, abstract statements which we often find in company manuals.

One major implication that I would like to point out is that, as organisations grow in size, we need to anticipate the changes in the ways of managing that organisation, that task system, and therefore the action that has to precede the need for that kind of change to come about. Our concern in that study was to try and find out how we can understand, how we can anticipate, what needs to be done. I feel many more studies of this kind are necessary and that our study was a pointer to this.

Who determines growth?

There is another aspect of growth in size which, I think, applies more to the public sector than to the private. I have worked mostly in multinationals where, I think, growth was determined by us. I find, in the public sector, that growth is determined not by us, the management, but by circumstances. The decision makers, wherever they are located, in Delhi, Madras, or Calcutta, have their own compulsions. Let me give you an example. When

I consulted with the State Bank of India, I found that they had to open a minimum of 250 branches a year. It is written down in their nationalisation Act. They opened as many as 450 branches. Now, the implications of this are very clear. They had to employ, recruit, train, something like 3000 to 4000 new employees every year — clerical, Class I, all categories of employees.

Earlier, it used to take about 10 to 12 years for a person to reach the position of branch manager. When this rapid expansion took place, it took only two to three years for a person to become a branch manager. Now, one can see the problems that this would create for management, because the apprenticeship idea on which banks had capitalised before the demand arose — apprenticeship in the sense that the recruit did a number of jobs with a number of other people, he was an assistant accountant and so on, and learnt his job — this apprenticeship was no longer possible when he became branch manager in three years' time. This is not an isolated example. One sees these kinds of demands in developing countries, particularly, because of the needs, because of the shortages, because of all kinds of compulsions which mean that growth must be induced, must be forced; and this forcing of growth gives rise to tremendous problems for management.

Tradition and technology

There is yet another kind of difficulty we found in developing countries. This is not only in India; I did work in Malaysia, Indonesia, Nigeria, Chad, and various other countries. We found that there is a very serious and very difficult problem arising out of a contradiction between the kind of tradition, the kind of culture that existed in the wider society, and the requirements of the social system within the organisation. The comment was made, in an earlier chapter, that the management appraisal system, the CV system, does not work. Well, the point is that the basis of the CV system, the appraisal system, is the idea of competition — comparing one person with another and saying, you are good, or you are not good. It is a system in which one is evaluated for a certain decision that affects one's future.

Now, that kind of environment, that kind of acceptance of the idea of competition does not, I would like to argue, jive with the social system in our wider society. To the extent that the requirement of the technological system is one of competition and the characteristics of the wider society are not based on competition, the two requirements are going to be very difficult to match.

I did quite a lot of work in this area and several papers have been published. The requirements of the wider society and the requirements of the technological system are different and I think this is a particular problem with developing societies, where some kind of harmonisation becomes necessary. For example, we have done a lot of work at our Institute on hi-tech industry, hi-tech management and we are now trying to understand how adjustment takes place. In Mankapur, ITI have set up a plant which is hi-tech. They have taken local people, they have trained them over a long period of time, they have given them very systematic training. Yet, the general manager concerned finds that the adjustment of these local people to the requirements of the technological system is posing enormous problems, and we are in the process of understanding how this adjustment takes place. We have looked at a number of intensive interviews with individuals and groups, records of observations, etc., trying to see the process of adjustment.

I think this is the kind of difficulty, the kind of problem that we will have to face, more and more, particularly in large organisations. The developed societies have already come to a stage where there is harmony between the value system, the requirements of the wider society, and the requirements of the technological system. In our context, I think, this harmony will take a much longer time. And it seems to me that, as managers, we will have to do something special in order to bring about a certain kind of harmony between the two.

Intention and actuality

Let me move on to another kind of concern. I am still trying to examine how we can anticipate. During our work with State Bank, LIC and Indian Oil Corporation — all of them are very large organisations — we found that State Bank, had, over the years, taken many steps. I am talking of 1970-71, when we were invited as consultants to help them look at their system. They had decentralised, they had set up functional departments — industrial relations, personnel, foreign exchange — and introduced all kinds of specialists into the system. They had set up more controlling offices — they called them local head offices — in the sense that in the Madras region most of the decisions were taken by the local head offices; very few went to the national head office. But what was happening was that, even while they decentralised, there was a greater degree of centralisation. So, while the intention was to decentralise, while the action taken was to decentralise, in fact, in operational terms, there was a higher degree of centralisation. And this is something which happens very often, at

least in our experience, as organisations grow rapidly and become much larger in size in a short period of time. This is a phenomenon I saw in LIC and IOC as well.

Sub-goals vs. corporate goals

The other thing that we found very often was that sub-goals become more important than corporate goals. Accounts, marketing, production and production planning, maintenance, etc., begin to develop rigid boundaries around their own activities. Some very common phenomena of growth are diffused controls, invariably low morale, high cost of operations, a great sense of stress, a feeling that one is getting nowhere while working very hard, and employees beginning to feel more strongly than before that no one cares about them. I don't mean to suggest that these are the characteristics only of organisations that grow in size; one would find these characteristics in no-growth organisations as well. The point I am making is that these features — and I have given only a sample of them — are most common in organisations which grow rapidly, and therefore they become, if I may say so, indicators.

Requirements of growth

Let me mention another kind of research which, I think, is of considerable significance in this area: on how to predict the requirements of growth in the management system. These are a set of studies in the U.K. which made a distinction between horizontal growth and vertical growth. The point they were making was that there is a great deal of difference between these two kinds of growth. What does this mean? Horizontal growth takes place when you add certain activities, when you increase your facilities, when you add some specialist departments, when you add something to the organisation that helps it to perform better.

Vertical growth takes place when your controls are such that you have to create a new level. Your activities are such that you need to create further levels in order to manage the task and the argument is that, as you create more levels, you need to look at your organisation. It is going to make much bigger and more significant changes than horizontal growth will. This means that any time an organisation is forced to bring in a new level in order to manage its affairs, it is likely that we will have to be conscious of the changes, the impact that this level is going to have on the management system. And therefore it is an indicator of what needs to be done to cope with that change.

Factors for control

Now these are some of the things I have mentioned in terms of anticipa-
tion. I would also like to touch upon the question of what are the factors
that one needs to control, what are the kind of things that one has to do,
to manage the change imposed upon the organisation by growth. I think
four things become important. One is of course anticipation, which I have
been discussing, and conviction that a major change has to come about.
In the context of State Bank, for example, there was a sense of despond-
ency: that we have done all that anybody could have done, we have made
all the changes, we have decentralised, we have done everything but,
somehow, nothing has worked. Instead of decentralisation, a greater
measure of centralisation has come about and a general agreement on the
part of decision makers, that our approaches need to be re-examined. It
sounds like a very simple statement but it is a crucial one from the point of
view of managing growth. In the case of LIC, to get an agreement on that
point, it took us over three months of intensive discussions. Because, in
one sense, it means an acceptance of failure. And because the decision
makers have to acknowledge that they have failed to solve their problems
by their actions, it becomes very difficult for them to arrive at a consensus
on the need to move on, the need to do something else. And it is this
sense of failure which comes in the way of taking the first step: to look at
what has happened and at what needs to be done.

A holistic perspective

The second factor is that, as with the State Bank, it cannot be a case of
piecemeal measures; it cannot be segmented, it cannot deal with seg-
ments of the organisation. There has to be a holistic perspective. What do
I mean by that? You have to deal with problems of authority, with problems
of autonomy for each of the operating units, with the nature of interde-
pendence that is required between one task and another. You cannot cre-
ate autonomous units if the interdependence between them is such that
they have got to constantly relate to others in order to complete their own
job. And therefore it was necessary for us, in the State Bank, to divide the
entire bank into five different banks, so to speak — the Personnel Banking
Division, the Institutional Banking Division, etc. — so that they could
become autonomous units, they could set their own targets, they could
set out their own tasks in such a way that they know whether they are
doing well or poorly. If there is total interdependence, if for everything they
do they have to relate to somebody else, wait for them to complete the
job, then it is very difficult to create autonomous units. So that one needs

to look at what we call work flow relationships. One has to change roles, change role relationships. New skills have to be acquired. It becomes essential to understand that when you grow rapidly, when the problem is of the kind I have described, it is necessary to have a holistic perspective.

Realistic strategies

The third factor is that, in any situation, strategy has to be based on realistic assumptions. And one of the realistic assumptions that we made in LIC and the State Bank was that one has to deal with anxiety, not only at the level of Class III employees, but also at the decision making levels; and one has to deal with the sense of failure, and with resistance. Because we have been successful in many ways, new ways have to be learnt; but acceptance of the fact that new ways have to be learnt is, in our experience at least, even more difficult at higher levels than it is at lower levels. So the strategy has to deal with anxiety at all levels and many of the things one has read about such experiments are very relevant.

Spirit of experimentation

The fourth factor I'd like to suggest is the spirit of experimentation. No change of the nature that one is talking about is possible without some kind of acceptance of the fact that we don't know the final answers. We have to look for them; the people at the top level and the people below have to look for the answers. Through experimentation, what applies to us, what is going to be meaningful for us, will have to be found out. No doubt there are data, no doubt there are other people's experiences, no doubt there are theories, there are concepts which are relevant, all relevant, but we still need to find out what is appropriate to us and this experimentation, therefore, becomes an important part of growth planning.

Very briefly, what I have attempted to do is to suggest that anticipation, what needs to be done, when, in what manner, at what point of time: these are important questions and we need to be able to have indicators that can guide us about the timing and need. Much data are available and I think we are better equipped today, than we were 15 years ago, to anticipate what are the implications of growth in management. I have tried to indicate some of these. The other concern is, what is the perspective, what are the ways in which we would have to look at the changes that can become part of the institution's way of working? And in this change from one kind of management to another kind of management, what is involved in the transition and what needs to be done?

Dr. Chattopadhyay speaks to today's world with a culture specific and down to earth slant and a rarely equalled immediacy and directness of expression. Following upon Prof. Dayal's exposition of corporate growth, he deals with the problems of personal growth in the Indian context by tracing the various "ages" of man from childhood to adulthood. He explains how our habits of dependence and of control are rooted in our culture. Various forms of discrimination practised in the family and in society add to our lack of autonomy. Boldly questioning the false assumptions which are rooted in our culture, he digs down to the roots of our fears, our insecurities, our need to be controlled or to control — all the factors which negate the concept of management and management of growth, whether personal or organisational. The profound quality of his feeling for the experience of human growth makes his presentation all the more meaningful and authentic.

Editor

Managing Growth: Personal Growth

Dr. G. Chattopadhyay

What I will try to do in this chapter is to introduce the idea of management of personal growth, individual growth. Prof. Dayal has dealt with corporate growth; I'll discuss personal growth and try to show the inter-relation between the two and the need to realise the nature of individual growth, the problems of managing that growth, and how it is reflected in the organisation. There are many reasons why it is necessary to understand, at some depth, the question of individual growth which, I hope, will become obvious later on.

But, to begin with, let me mention one point. Every organisation that we see, read about, experience, every norm that guides our behaviour in organisations, every kind of structure, sub-structure that we create in organisations — these have all been invented by human beings like us. Today we borrow a lot of these structures which have been invented by people who came before us; but we also go on inventing new ones. So, from that point of view, the organisation is not something out there that has nothing to do with us and which we enter. Although we carry that kind of a picture in our heads, the fact is that it is our creation, and we live in it. Therefore it must have reflections of whatever we do, whatever way we conduct our lives — the totality of our lives. Let's keep that in mind. I'll come back to it later on.

Pictures in the mind

We hold a lot of pictures in the mind and the question is, to what extent do we utilise these pictures to interpret the reality of the here and now situation, the reality of the present, which is a way of growing; and to what extent do we allow a picture in the mind to drag us back to when the picture was formed? To that extent, we hinder our growth and, maybe, hinder other people's growth. Take my relationship with some of my old friends. I really stopped relating to Ishwar Dayal through work, on a day to day level, in 1968. Now, supposing I always carry a picture of an Ishwar petri-

fied in 1968 and, whenever I meet him, I relate to him as if he were mentally as he was in 1968, what would happen is, he would find it difficult to relate to me because I'm saying he has not grown. And then he has to be defensive — "look, I *have* grown, give me an opportunity" — or he has to be aggressive — "damn it all, I *have* grown, you're not recognising it". I, on my part, would not be able to accept what he is saying because in my mind is Ishwar as he was in 1968, and I think, what are these confusing things he is saying today?

Experiencing our experience

This is something very important because, what happens is that from early childhood, even infancy, we carry pictures in our minds on the basis of which we interpret our current experience. We seldom experience our experience.

Those who have read Krishnamurti's books, have attended his seminars, would have heard him mention this again and again. I experimented after listening to him: experiencing my experience; and I found that, at best I can experience my experience for 15 seconds; then I start interpreting it.

It is very simple. You look at a wall on which something is written and, without telling yourself what is written there in red or what is red or white or anything else, just allow the experience to be imprinted in your mind and see what you feel. I don't think you can do it for more than 5 to 15 seconds, you'll go on to read it. Which means you are going back to your first experience.

We have learnt to read, we have learnt to recognise colours, we have learnt the use of symbols, we have learnt to understand the word in a particular way, and every time we have a new experience we use those old symbols to try to interpret it.

In that process, how much we're really taking in of the new, and growing, and how much we're imposing the old on the new and therefore hindering our growth is something very important that we have to hold in our minds.

These data get very complicated because of the very thing that helps us grow, namely, the mind. We start experiencing from the point of birth, but we can't articulate. Well into our first year, one-and-a-half years, we have a very garbled idea of what we are experiencing but, none the less, the experiences are lodged somewhere in our head and we have no access to

them because they are recorded in a way that we don't, even now as adults, understand. But they impinge on our behaviour later on.

The millennium myth

Let me give you a totally different kind of example to show the relevance of what I'm saying. Take the South Sea Islanders. Way back in the 1920s, the 1930s, the Polynesians had no idea what modern civilisation was. They were infants in *that* sense; otherwise grown up people, they knew *their* environment. When the white men came with their ships and brought all kinds of gadgets they, like the seven-day-old infant who looks at light coming at odd times, being switched on and off, and who can't interpret it — so also the South Sea Islanders couldn't interpret their new experience. Nonetheless they had to explain it to themselves and they explained it by talking about the white man's magic and the white man's unlimited power, unlimited capacity. They decided, "if we can give the white man all he wants from us, then somehow he will give us his magic and we will live better". Anthropologists and psychologists coined a term, *millennium myth*, for what happened there. Some of the islanders became altogether destitute. They gave all their resources to the traders, exchanging them for all kinds of rubbish; and, of course, the magic didn't work. Therefore, some of those South Sea Islands became almost depopulated.

Where does authority start?

Something like this is happening to us. Because it is not the white man who causes it, but our own parents, we don't get depleted and die out; but, certainly, we carry in our mind the magic of the adult world because we cannot understand it. And later on, we are not even aware how that interferes with our rationality and therefore our capacity to grow. To give you one example: wherever I have gone and asked the question, in companies, in educational institutions, in any kind of institution, "Where does authority start for you in your organisation?" — ask any individual, ask yourself — 99% of the time the answer has been, "Why, the chief executive, the regional manager, the professor in the class, the director, the principal, the vice chancellor." Normally most people will agree with that. "Okay, this organisation that I work for, authority starts at the top, then it is delegated downwards." Which actually ignores the reality that authority does not start at the top. Authority starts with you. If you had not joined... When you join you sign an agreement. By that agreement, you authorise the chief executive to place you, to promote you, to give you increments and, finally, to sack you. If you had not given that authority to him, he

would never have been able to do all these things. So authority begins with me, it goes up, then it gets re-delegated.

This is not very difficult to understand rationally. Yet, why do we ignore our personal authority most of the time, saying that somebody else has done it, and there are eternal wrangles later on — "on humanitarian grounds, don't do this, don't do that". Why didn't I think when I signed?

This is because the first taste of authority that we get is at home, of parental authority, and we never had a chance of delegating it upwards. We did not choose to be born. We *were* born. So our first experience of authority is that it emanates from the top and it comes down.

Secondly, we experience that that authority has certain bad aspects. One is that it is irrational, partly because we don't understand why we should do something, and then we're punished. It is very difficult for a boy of two to realise why it is wrong to urinate in the corner of the drawing room. But he has to be disciplined. So authority becomes bad; it creates a picture of punitiveness in the mind which also spreads to ourselves.

Irrational socialisation

The second reality is that the process of socialisation contains a large chunk of irrationality which we seldom recognise. It may have its usefulness, but it's irrational, nonetheless.

For example, there is a hierarchy of our limbs. For some reason, our hands are considered to be better than our legs. If you happen to step on a piece of paper, you have to pick it up and touch it to your head. But if you put your hand on it, you don't have to do that. Can you tell me why our feet are worse than our hands? Sure, if you step on something with dirty feet, it gets dirty; but if you step on something with clean feet, why should it be bad? It is some kind of irrationality.

If you and your friend are travelling by bus and there is an accident, and your friend's hands are amputated and your legs are amputated, I don't think you'll say you are a happier person because your legs are amputated, whereas someone else's hands are amputated. You are equally sorry because they are also your limbs. This is just one example.

Many such irrationalities are dumped on us, or we dump on ourselves as we grow up because, as I said, social constructs are invented by us. We

create many kinds of myths and then these boomerang on us and it is difficult to grow because we get stuck to a large number of our myths.

Birth trauma

Let me deal with some of the processes that take place in our infancy, in our childhood, talk about what kind of conflicts we then have and try to connect them with their shadows in organisations because, where personal growth stops, organisational growth stops. The first problem that every infant faces — as studies by psychoanalysts who have studied these processes of the human mind or psyche show — is the initial struggle to establish trust in its environment and in itself. Coming out of the comfortable, warm, safe, nothing-to-do, mother's womb, it experiences what is known to psychologists and doctors as birth trauma. The first thing the infant experiences is a stinging slap on its bottom and it starts crying. That's not a nice way to enter any place. When you entered your workplace, if somebody slapped your bottom the very first day, you would not be very happy. But that's how we enter the world, in a rather unhappy state and crying lustily. You are very happy when you hear that lusty cry in the maternity ward, but the infant is not at all happy.

Then, in the early days, its life revolves around the understanding of the mother. Most mothers are capable of catering to the needs of their infants but, since mothers are human beings, they are sometimes late, they sometimes have no control over what happens. At night, the baby wakes up. It is dark and it cannot understand what is happening. It gets frightened. So we have, in our minds, a mixture of trust for the environment and mistrust of the environment. Since we do not articulate this at that time, we are not fully aware of it but it impinges on our behaviour all the time. It is stored in the unconscious part of the mind and we act it out.

Infantile fear

A colleague, when I once talked to him of this process in a different context, gave me a very good example of it. He said he was bathing in the sea off Dhiga beach in the evening, standing in waist deep water and enjoying himself, when there was a power cut. It was pitch dark, he was frightened, and started to return to the beach. Then, he said, he stopped and began to laugh at himself. "I know that there is a power cut, but the sea doesn't know that there is a power cut. So, if the sea was   benign when the lights were on and I was standing in it, the sea must be benign now, when the lights are off. Why did I think that the sea had become dangerous with

darkness and begin running back? I was projecting my infantile fear of darkness."

In all children, tucked away somewhere in the unconscious, is this fear; the waking up suddenly at night, everything dark, can't see mummy, can't see papa, can't see anything; what's happening? I'm getting annihilated, perhaps! That kind of fear of annihilation comes to us, even when we are adults, whenever the earth is suddenly plunged into darkness, and this is the kind of thing we carry in our unconscious mind.

In the Indian context, we have to remember that our idea is that children should not be allowed to cry too much. They have to be picked up; they have to be consoled. Comparative studies definitely show that one of the results of this is that, our capacity to deal with our frustrations is poor. The threshold is rather low because we have not been allowed to experience frustration when we were infants. We have not been allowed to deal with our frustrations. We find that, in later times, one of the results is the kind of infantile, violent behaviour of people who feel helpless in certain situations, so that strikes become violent, demonstrations become violent, you never know when a peaceful movement is going to take a nasty turn, whether it is inside the workplace, or on the road. This has something to do with the very destructive process which we call *caring*, which is really *overcaring*.

Lack of trust

What happens is (i) we haven't developed the capacity to deal with frustrations; growth is hindered all through our lives; we can't wait, we want immediate fulfillment; it is difficult to postpone our needs and desires. (ii) What then happens is a lack of trust in ourselves, because we are not allowed to develop that trust. The baby cries; then the baby finds something, maybe even its bedclothes, to entertain itself; looks at the sky and entertains itself. It then learns to fall back on its own resources, as opposed to crying loudly so that some other resource will come and take care of it. But we are marked by this unconscious belief that if we shout loud enough, if we make enough noise, somehow, we will be taken care of. And, in organisations, we have many many examples of making a noise and so being taken care of, which is a form of infantile regression which hinders growth.

The baby grows a little more, the muscles grow, the mind grows, and the child, at the age of ten months or upwards, first crawling, then toddling, wants to explore; it wants to find out how it can use its muscles, its eyes,

its newly-gained understanding to examine things. It is, actually, getting its first taste of autonomy. To the extent to which this autonomy is thwarted in the infant, a sense of doubt about his self enters the mind. This is because we believe in our parents at that age, we won't survive unless we believe in them. So we believe in them, we depend on them, and they shame us by saying, you should not have done what you have done; you'll hurt yourself, baby; you'll damage yourself, baby. At one level, adults don't take care not to leave things lying around: mother leaves her sewing kit somewhere, father has been working and leaves his pen open. When the child tries to pick up the scissors or the fountain pen or the pencil with a sharp edge, somebody immediately runs up and says, don't do that! The child is shamed, the child's mind is filled with doubt. What we learn from this is that there is control, as a result of control there is shame and a kind of doubt.

Control and autonomy

Take the example Prof. Dayal gave earlier; you can see the inter-connectedness. When, as adults, we undertake an exercise in decentralising, when we try to decentralise, we end up by centralising instead, because it is so deeply imbedded in us that the source of authority is centralised and controlling. It does not really want to give us autonomy. So we grow up not really wanting autonomy and not wanting to give autonomy. The whole idea of autonomous institutions, autonomous units of an organisation with the corporate office having only some strategic controls, this idea of autonomy withers. As rational adults who understand these things, we draw up beautiful blueprints. But because our growth has been stunted earlier, it is reflected in the organisation and we stunt the growth of the organisation. Look at the beautiful things written in the charter, in the objectives, and at what is actually happening. You will find that there is a big gap.

Appropriate boundary conditions

Adults continuously contribute to this infantalisation of the human being. This happens all over the world; I'm talking of what happens in India. If you examine the languages of our different regions, our mother tongues, you will find a reflection of this, as in English, in words where management is converted into control. But let me first define what I understand by management, so that there is no difference in understanding. My understanding of management is, providing appropriate boundary conditions so that people can engage in tasks. It is a very simple definition, but a very difficult one to follow, to implement.

These appropriate boundary conditions will include boundaries of resour-
ces, boundaries of skills, boundaries of tasks, boundaries of territory,
boundaries of time; everything must dovetail. Only then does one feel that
one has enough elbow room to engage in tasks and one can then behave
accordingly, regulate one's activities accordingly. If the boundaries are too
narrow, one feels the lack of elbow room; one feels either infantalised or
one feels panicky and tries to do too much in too little time. If the boun-
daries are too wide, a lot of resources are wasted.

Take the case of feeding the baby. The mother actually manages, but does
not control. The appropriate boundary conditions are necessary. Appropri-
ate boundaries of space: if it is too noisy, too hot or too cold, the baby
feels uncomfortable, it won't suckle. So there is some need for space man-
agement, for appropriate time management and for other kinds of man-
agement. It can be a question either of how to hold the bottle near the
mouth of the baby, or of taking the baby's mouth near the breast. Then the
baby engages in the task of feeding itself; it is never fed. The baby en-
gages in the primary task of feeding itself, provided the mother creates ap-
propriate boundary conditions for that task to take place. The mother is
the manager but, in our fantasy, the mother feeds.

Learning and teaching

Later, when the child goes to school, appropriate boundary conditions
have to be created so that he can learn. What happens is that, in our fan-
tasy, the child is *taught*. The idea of learning disappears, is replaced by the
fantasy of the empty-headed child in the classroom, with the teacher pour-
ing his wisdom into that empty head. This reinforces the idea of control.
And I find its reflection in various institutions, including industry, where
management is confused with control.

There are managers who say to me: "I can't manage because I don't have
the authority." Authority to do what? I ask them. "To reward and punish."
Now, is that management, or is it control? You can only make someone
work either through fear (which means control), or through reward (which
also means you are regulating his behaviour; he is doing something to
avoid the pain of not being rewarded). So what most managers are saying
is, I can get the job done if I have the instruments of control. In which
case, they are not managing.

It is no wonder then that, if you ask them about the nature of management
in their company, they point upwards: *The* Management. Finally, because

the managing director, finance director and chairman of a private organisation cannot say *the* management, they have to acknowledge that they are the management. But, sometimes, even they push management out and say that it's all God's will, so that management is way above, somewhere! And, of course, in the public sector, it is in the seat of government. As a result, at some point, the notion of management is pushed out and the notion of control comes in.

The moment the notion of control comes in, growth stops. Control and growth is a mechanical model. Autonomy and growth is a non-mechanical model. It is a kind of life model, where plants, animals and individuals grow. You can control and create a bonsai, but you don't help it to grow into its full potential. You can control a tree and give it the shape of a duck or whatever you like; it will not fulfil its potential.

Similarly, you control a human being and he will look like anything *but* a human being. Just as a tree may look like a duck, a human being will resemble something other than a human being, if his growth is controlled. Certainly, we can control; but that is not managing growth, it is controlling and destroying potentiality. And that's what gets reflected in organisations.

Let me go further with the stages of life and demonstrate how growth is mismanaged and also the ways in which we *could* begin to manage it. But first, let me give you some macro level examples of autonomy to make the point clear. Take the cinema in western countries. Films there are marked XX, X, A, U, AA, in various categories. It is never said that such and such a person cannot enter, that five-year-olds are banned, under-eighteens are banned. What they say is that unaccompanied children cannot enter. All they say otherwise is, this is the nature of the film, make your choice. They give the adult the choice: you are intelligent enough, you are grown up enough, you can grow further. So *you* choose whether it's alright for you to see the film, whether it's alright for your child to see it; after all, you are the father, you decide, you take the responsibility, exercise the authority.

Whose authority?

What happens in India? The Censor Board first sits down with a pair of scissors to cut the film. The assumption is that, even at my age, if I see that film, I will become corrupt. What kind of an assumption are we making about ourselves? Somehow, we have accepted the assumption that we seldom grow fully, we seldom become fully mature. Somehow, just 35 persons among us have mysteriously reached that maturity which the rest of

us have not; and therefore they have the Godlike authority to sit and judge which films will corrupt us and to cut them up with a pair of scissors. In the process, they may even destroy the aesthetic value of the film, but that's another issue.

The issue here is our lack of belief in our own autonomy, in our own capacity to regulate ourselves and to control ourselves. Someone else has to do that. Strangely enough, I find that where books are concerned, when an Indian writes a book which is considered damaging or vulgar, there are court cases, the book is proscribed. An Indian can corrupt an Indian. But when white men write horrible, trashy books, they are sold in the Indian market. Somewhere in our psyche, in our mind, is the idea that those who are powerful can invade us and we cannot implement the decision we have taken even at a minimum level. They will flood our market with their kind of trash and anyone can read it.

Neurosis and doubt

This, I think, is the result of our experiencing at home the tremendous control that parents exercise in the name of caring. It is partly tradition and it is partly the kind of environment of uncertainty in which we live. Father D'Souza showed me a government publication which points out that India has the maximum number of neurotics in the entire world. Neurosis is a function of high anxiety in childhood. It is not a word of abuse. Every human being, all over the world, has some degree of neurosis. We are called neurotic when that level becomes very high. That doesn't mean we're mad. It means that our development, our growth, becomes lopsided. I think part of the cause lies embedded in our inability to handle anxiety. We project it on to our children, stop them from becoming autonomous and make them feel full of shame and doubt.

Curbing initiative

You may have noticed that most children, by the time they are three or four, get fed up with mere play. They want to actually do things. In that process, they mess up a number of things. If you say your watch is out of order and leave it behind, you may come home and find that your four-year-old son has taken it apart because he was trying to repair it. He was honestly trying to do just that because, at that age, children really want to do things for the system called family. They want to take the initiative, they want to do things. But we do not seem to have brought into the child

rearing process ways of helping children so that their initiative can flower, so that they can take the initiative and do things.

From that point of view, a rural child is better off; a slum-dwelling child is better of. But the lower middle class, the middle class and the upper middle class, which provide the leadership in the country, are far worse off because initiative is curbed in most ways. We dare not take any risks with our children.

What happens to the child is that he develops a vague sense of guilt: here are my parents doing so much for me and I can't do much for the system. The way that guilt is got rid of is by repressing it. It becomes a sort of unconscious phenomenon. In later life, we are caught by guilt in many situations. And therefore, I think, a large part of our so-called religious behaviour is not really love of God or belief in the philosophy, but a vague fear, a guilt feeling: I have done wrong in my life, let me not be punished.

Insurance

One of my neighbours was a devotee of Lord Krishna. He would worship a beautiful, golden idol of Radha-Krishna. One morning I saw a picture of Sai Baba in his puja room. I wasn't there to judge, but I asked him why, when he was a devotee of Krishna, he had got himself a picture of Sai Baba. He could not really answer me. But he said something like, he is a powerful godman and therefore... It sounded as if he was saying: I am not sure about the insurance company called Radha & Krishna. I am paying them a premium but they may not really deliver the goods. So I have brought in another insurance company called Sai Baba; he will take care of things.

We are not sure whether or not we are doing good in life. We have a vague sense of guilt. So we get ourselves as many gods and goddesses as possible, as insurance, to take care of us. In a sense, this is a travesty of religion. Be we don't think of it as a travesty, we believe we are very religious. But we are committing a travesty because of our sense of guilt. What happens when we bring this guilt, together with our lack of initiative, into the organisation? What happens is abdication of authority and responsibility and passing the buck. And this stops organisational growth.

Hub wheel situation

There is another reason why the push is towards centralisation. Senior managers who have grown, who have understood matters both emotion-

ally and rationally, try to decentralise. But they find that, inevitably, a kind of hub wheel situation arises. The juniors are situated at the end of the spokes. There is pressure on the wheel and the pressure is coming on to the hub to take the decisions, whereas the juniors had been given the authority to take decisions, long ago.

Every time one of my children goes abroad to study, all I can afford to do is to give them that 750 dollars and then they have to fend for themselves. It is the prerogative of any bank, through their foreign branch manager, to give that 750 dollars to a legitimate student. But every time, in my experience, it has been a case of going from the branch to the head office, to the Reserve Bank; getting to know the Reserve Bank rule by which it has been delegated to the nationalised bank; and then getting them to do it. You face a tremendous fear in the bank employee: I will be guilty of a mistake, so let me push the decision upwards. So we are back to infantilism; we don't grow and organisations do not grow, as a result.

Making roles

Next, when we are five or six is when we really begin to learn in school. This is our first real experience of a different kind of role. It is the work role as opposed to the familial role, a new role into which we have to enter. Do we interpret that role in terms of the tasks that one is supposed to perform while in that role, or do we look around for others to tell us what we should do in that role?

It is a question of taking a role or making a role. Growth has something to do with making a role. Ishwar has written about the massive changes coming. Unless we are geared towards making roles we will not be able to handle change, because we are used to taking roles, How can we then anticipate anything?

Due to our rather stupid policy of making education a profit-making enterprise, we load our classroom with 40 to 50 children. There is plenty of research which says that to put in more than 15 children in a junior class is to kick out real learning. No teacher, however trained, can do justice to a class of more than 15. But here, we have more than 40 to a class. So what is happening is that there is no clear understanding of difference in boundary. I have to manage myself in my familial role in one way. I have to manage myself in my work role in another way. That boundary in the mind is very very blurred, thanks to our stupid approach to education. In addition,

there is the tremendous pressure at home on every child to come first, so that there will always be 39 very sad, frustrated boys and girls!

This blurring of boundaries results in our not growing up enough, mentally, to deal with dramatic changes in our life. Later, you see what happens in organisations.

If my son is not well, I will not try to manage my home affairs properly so that he can be taken care of in my absence. I will insist that I will come late to office and I will expect everyone to understand that, because there is illness in my family, I can neglect my work. I have not organised things so that my wife can experience life and grow. She doesn't know how to call the doctor. She won't go out. Unless I am there, she feels helpless. Even if I live in a flat, I haven't established a cooperative attitude with others. As a result, I have made my family entirely dependent on myself, and I cannot manage two roles at the same time. This is the result of what happens, at one level, at the school-going age.

Discrimination

At another level is something which starts earlier: the tremendous discrimination that exists in Indian homes. Between the eldest son and others; even more so against the daughter, almost as it to say, "you don't exist". The woman in India is given the message that she does not belong anywhere. She is told, this is not really your home because you'll go elsewhere; that's not your home either, it is your husband's. Mysteriously, the Indian woman does not belong anywhere. This is a tremendously destructive process which makes it very difficult for female children to discover their own authority. We have created many problems in this way. Now that women are coming into organisations, we are reaping the seeds of destroying their identity through discrimination at home.

There are other kinds of discrimination, also. The dark child is discriminated against. The elder, or the younger, or the middle one is discriminated against. The result is jealousy and envy. We cannot show it because, if we do, we are punished. But it does not vanish, it remains. When we enter an organisation, we say the rat race already exists there, I have nothing to do with its existence, but because it exists I have to take part in it. But the fact is that I am actually projecting my earlier infantile jealousy and envy.

Prof. Dayal has said that the appraisal system fails at one level because competition is not recognised in the social structure. On the other hand,

the seeds of envy and jealousy are sown in the family. Then we create a situation of competition through the appraisal system. All the stored, repressed jealousy and envy in our unconscious begins to come out and growth is stopped in another way. We spend more time trying to cut each other down, making nonsense of the appraisal system, than in trying to utilise it as a feedback system to help us grow. So appraisal becomes something to dread, or it becomes mechanical and something to laugh at. It is not seen as an instrument of justice.

Confused identity

In the next stage, beyond school, when we have reached adolescence, another destructive process starts: we are given the identity of neither fish, nor fowl. Think of what has been done to you; think of what you do to your children. You are first told that you are too young to participate in family matters. Then, when you try to fall back on your earlier role, you are told that you are too old, you can't do that.

So a tremendous identity confusion takes place at a time when we ought to be sure about our identity because, in adolescence, you are leaving the cloistered atmosphere of school and going into a college. What happens in this identity confusion is that your sense of the authority you give yourself is reduced further. This is one reason why some of our institutions of higher learning are the way they are. It is debatable how much higher learning is taking place today; though, of course, some learning is taking place. I am not saying that these are terrible places where no learning is taking place. What I am saying is that, given the resources that we spend, I think much more could have resulted.

But, apart from that, students are taking to forbidden pleasures like smoking, alcohol and drugs. One of the reasons for this is this adolescent identity confusion. So that, when a person actually becomes an adult, be can't make up his mind about how much responsibility he can take upon himself.

Growing in wisdom

If all my earlier learning has been that whoever has power takes charge of me, my mental picture is: when I grow up and have power, I will control others; until I have power, somebody else will control me. Therefore there is a preoccupation with chasing power and not with growing in skill, growing in knowledge, growing in wisdom.

I have tremendous problems getting students to understand my idea of education: that I place something before you and you take a look at it, accept it if your own logic says it is alright, or reject it. That is the only way to grow up with wisdom. Otherwise you grow up with fragmentary knowledge which is not wisdom. You accept my authority as almost God-given and whatever I say as true. That's not growing up. That's a kind of cramming of knowledge and information which you cannot really apply later on.

It is very difficult to get this across because we have created a system in which we don't become wise and grow; we put in knowledge and thereby we get power. All we learn is to use that knowledge and power to control others later on. We seem to bring in a heavy dose of control because it is part and parcel of our culture; it is in our psyche. As a result, mismanagement of growth at the individual level takes place and its reflection is seen in the corporate organisation.

Questioning assumptions

Obviously, we have to deal with this situation with a two-pronged strategy. We can't say we will train all parents to bring up their children, so write off this generation and when the next generation grows something will happen in this country. In that case, nothing will happen.

What we have to see to is that in our various institutions, in our various enterprises, in our various work situations, we begin to question our various cultural assumptions. And by this I mean not only the wider cultural assumptions, but the organisational cultural assumptions as well.

What kinds of assumptions have we made in terms of the decision making process, in terms of building up structures? Which structures have become instruments of control which prevent young people from having elbow room to think, understand and grow, and help the organisation to grow? Which structures are really contributive towards the growth of both the individual and the enterprise?

Four criteria

Prof. Dayal has given four criteria for corporate growth. He has written about anticipation and the conviction that a major change is coming, and the acceptance of failure which follows. This is part of our psyche.

In the family the father is omnipotent. He can make a mess of his child-

ren's lives but need never acknowledge it. What goes wrong is either the son's or daughter's fault, or it is luck.

He believes that his son's *moksha* lies in going to the IIT. The son may have made a very good journalist; the father has made him a third rate engineer. Because he is omnipotent, he does not see this. He says the boy doesn't really utilise the opportunities I gave him. He has become a third rate engineer. I chose a good bridegroom for my daughter but it is her bad luck, she is suffering. This is built into our psyche, that we cannot afford to look at our failure. Authority seems almost godlike, it cannot be questioned.

This is something we have to change. Otherwise we cannot anticipate major change because, as Prof. Dayal has pointed out, change means that we have to see where we are standing, what mistakes we have made earlier and how we can get out of it. It is one of our problems that we cannot say, sorry, we made that mistake, we won't do it again. It is a carry over from childhood.

The second factor is the holistic perspective of authority that Prof. Dayal has discussed, which has something to do with understanding it as a totality instead of fragmenting it as we do. The authority of the child is never acknowledged. The authority of the woman is seldom acknowledged.

We talk of powerful women who have to manipulate from behind the scenes and we think we are paying them a compliment. But it is not at all a nice thing. We have created a situation where they have to become manipulative in order to exercise their skill. We lack this holistic perspective in the family and in industry as well. We have to begin to examine and question here as well.

Thirdly, there is the question of realistic assumptions and of dealing with anxieties: what kind of unexamined, earlier anxieties we are carrying over from childhood, leading to loss of autonomy and initiative.

The last factor that Prof. Dayal has mentioned is the spirit of experimentation. Unless the previous three conditions are fulfilled, we obviously cannot experiment. Unless one is sure of one's identity, one cannot experiment. What would one experiment in or with?

Experimenting means entering the area of the unknown, the area of insecurity, the area of the dangerous. Unless we can prepare ourselves

through earlier processes, we cannot grow and enter into a new way of life. We stagnate, we go back two steps for every step forward. We never seem to fulfil our potential and our organisations never seem to fulfil their potential.

Section V

EMERGING CONCERNS AND ISSUES

Dr. Vinayshil Gautam
Professor & Head, Centre for Management Studies
Indian Institute of Technology, Delhi

What are the issues and concerns in HRM that will contribute towards the shaping of a corporate action perspective for the future? An appreciation of the need to correlate concept and practice; a concern with the maturity level of managers; facing the reality of the complexity and multi-level basis of the consultative mechanism; coping with a changing competitive environment; going beyond paying mere lip service to "career planning"; pulling ourselves out of the culture of dependency and a dysfunctional work environment; these are some of the problems facing organisation management in India today. Prof. Gautam makes a concise and lucid· presentation of the issues which emerged from a wide-ranging panel discussion of which he was the moderator, and in which leading theorists and practitioners of HRM participated.

Editor

Emerging Concerns and Issues in Human Resources Management

Dr. Vinayshil Gautam

In the last decade issues of human resources management have seen much churning. The debate, even on the "boundary condition" of human resources management, remains unresolved. This is not unnatural, keeping in mind the nature of the subject area and the issues involved.

One thing, however, that is writ large on the wall is that no understanding of human resources management is likely to be complete without embedding it in the context of organisation management. Unless this is done, the issues become large and almost imponderable — if not incomprehensible. Clearly, therefore, one of the emerging concerns is to precede action on human resources by a clear cut comprehension of the dynamics of organisation management. Issues of managing self, managing performance, managing relationships and managing growth, all get subsumed under this larger frame of reference. The concerns become more focused as concerns for understanding and action.

Maturity level

Clearly one of the larger issues in management of human resources in the Indian work organisation is the severe limitations of the cognitive aptitude of the Indian manager. He, by and large, has an aversion to ideas and concepts, taking shelter behind the claptrap expression, "I am a practical man" Whereas no one would seriously question the practical content of managerial action, it is important to appreciate the need to correlate concept with practice.

There is no effective action without a clear-cut conceptual underpinning and indeed there is no such thing as a sound concept which cannot be

put into practice. On this, the debate is unnecessary and perhaps self-defeating.

All concerned have to realise that to ensure proper organisational growth, one needs people of not only personal maturity, but also professional maturity: people who realise that every criticism is not a personal criticism and that there is something higher than nursing one's ego, i.e., nursing organisational objectives.

To achieve the organisational objectives a large number of concerns have to be welded together and these concerns are to be seen as objective factors rather than being assessed in a calculation of the logistics of personal advantage or disadvantage. This is the whole issue of the maturity level of managers.

Multi-level relationships

Of the concerns of relationships amongst the various levels of the organisation and management of performance, the most talked of is the labour-management relationship. However, the truth is that in an organisation, we are concerned not only with labour-management relations but also with a large number of different groups of people. It is a multi-level society. And if one is going to talk only of bilateral relationships and not multi-level relationships, then one is going to exclude a very large number of people from direct relationships.

In an academic institution, illustratively, one needs to take certain decisions relating to the institution concerning the faculty, concerning students, concerning senior executives, junior workers, Class IV employees, and so on. If these decisions are going to be taken only by the labour union of Class III or Class IV employees and the management, what is going to happen to the rest? Therefore, one is going to face a situation where the consultative mechanism will have to be far more complex and on a multi-level basis. And that's the reality that one will have to begin to face. This representative structure will never develop if one continues to think in terms of bilateral relationships.

An organisation operates at three different levels: the level of the individual, the level of the group to which he belongs and the level of the total community. And, therefore, one should be thinking, not in terms of integration of the organisation and the individual, but in terms of role boundaries; role boundaries of individuals, role boundaries of groups and role boun-

daries of members of the community as a whole. How does one achieve a balance between the role boundaries of several systems that operate within an organisation? This cannot be only in terms of integration of an individual in an organisation, because that is not the problem one is going to face in the years to come. What one has to be concerned with are role boundaries and the moving equilibrium. The reality is going to be far more complex that one is used to, and one will have to look for solutions, one will have to experiment with ideas and structures and processes, which will cope with the emerging reality of the social environment in which the industry is growing. This is a kind of problem that one is likely to face more and more in the future.

The second kind of problem one faces, is the fact that we have a society in which the younger people are full of anger; full of disenchantment; full of feelings of estrangement. The level of this anger and disenchantment has, progressively, become more and more pronounced. Industry is beginning to face this problem as well. One will have to learn to make better use of this anger — convert it into more constructive channels. It seems to me that, one will have to do a great deal of thinking about how one can channelise this anger and disenchantment in people who are going to enter business, enter organisations. It is not an easy thing to cope with and if one can't do it, one is going to face problems in several new dimensions.

The competing environment

One additional result of this environment is that the old concept of a person joining an organisation and staying in it permanently is disappearing. As competition builds up, the mobility of people between organisations has become easier. This brings in its wake several problems with which we are not able to cope because we are not familiar with them.

Then, one also has to contend with the competing environment. You may have a set of rules, and play the game by that set of rules. But your competitors are changing the rules and you have to cope with these changes that are taking place in the environment. And, therefore, though you may have a certain personnel manual or a certain promotional policy within the company, you are forced to change these because your competitors have done so. How does one cope with this kind of change?

Career planning

The ultimate responsibility of the top management is to keep the group

totally motivated. One hears the term career planning being used very often at several fora. But how many Indian organisations are truly practising career planning? Is it being accorded lip service or is it really being practised? And is it being reviewed on an yearly basis by top management to see what has happened in the career planning area?

Should one recruit people at the grass-root level, so that there are enough people growing up in the organisation, going all the way up, or should one have middle level recruitment? These are issues which have to be thought out because, after all, a culture in an organisation is built up through clear messages which go down the line. Indeed, if one looks back at the last 20-25 years of HRD history in this country, it has been confined mainly to executives or, at most, grudgingly extended to supervisors. And there, it has stopped. It hasn't gone beyond. One should now go forward and bring workers into the ambit, the concern, the effort and scope of HRD, as a corollary and continuation of what has been done so far.

Clearly, people demand and consume the resources of a company. People want bigger jobs, more authority, bigger budgets; but what they don't perceive is, who creates the resources for them? This is a difficult question.

Manpower "strategy" planning

Regarding the issue of manpower strategy planning, one will have to first scan the environment to find out what is the status, in our organisations, of manpower planning itself. Building abstract and aspirational scenarios may serve little purpose. An authentic documentation is needed of the state-of-the-art of manpower planning practices in a select sample of our organisations. We can then see if it is just a reporting system (if even that!), or if there is an element of "strategy" in it. There is also the need to develop clear perceptions on what will work in our organisations and what will not. Here, again, it is very difficult to give prescriptive answers. One will have to have some notion of what traditionally has been the decision making pattern in this country, and to see to what extent they can be updated, modified, adapted or selectively chosen from. One can try to integrate them with concepts which have evolved in other cultural traditions and see whether a cohesive perspective can emerge.

The world is becoming increasingly complex and stands at our door as a world of bewildering technology. In addition, one is also trying to retain a kind of simplistic structure of devaluing certain kinds of skills, and trying to retain that structure through control. What happens is that people down

below realise that a culture of dependency has grown through this control syndrome. Today, it is proving to be a failed dependency situation. You are brought up in a culture of dependency. Then you grow up and you find that the people on whom you depended really do not know — they cannot deliver the goods; whether it is at home, in an educational institution, in industry, or in the country as a whole.

Dysfunctional

In the environment in which one operates, the environment in which one is, some of the work cultures and ethos are quite dysfunctional to the working of the organisation. Take, particularly, the public sector concerns; the enormous time spent on disciplinary procedures. In fact, anything from 15% to 30% of not only time, but expenditure, is spent on calling for an explanation, initiating an enquiry, etc. That is quite enormous. And then, where is the manager operating from? Is he operating from a reference point of wanting to be more effective, or of following procedures, the laid down procedures to which he has to strictly adhere? And finally, what comes out of all that procedure? A warning, or two warnings, or three warnings; rarely a termination and, even if a person's services are terminated, somehow, he comes back. This is a reality which does cause concern. Another this concern relates to the responsibility which unions should exercise.

Involvement, innovation and selection

There is the issue of involvement. One has, in some organisations, a horizontal matrix system, working beautifully. One has specialist groups, their members are second to none in their own areas of work, and these groups contribute to a project. The project director is a person who does not have any direct line authority over these specialist groups. He cannot have such authority because the areas of specialisation are so wide-ranging that it would be impossible to find one person to place at the top. But the project director gets the support of all the experts. Some of them may be senior to him and have a higher level of expertise. But all these specialists support the project director. And that is how the total horizontal matrix system works. In this system, one also has various review committees, consultative committees, management councils, and so on. And in each one of them, there is involvement of each person who will contribute to the final success of the project.

There is also the issue of innovation within an organisation. How is one to

achieve innovation in organisations? All that we talked about in the last few years in terms of technology upgradation has meant buying technology. Whether it is a "screwdriver" or something else, all products that are made with collaboration are on a 1:1 basis. The same product that was made elsewhere is being duplicated here. There is very little contribution, here, to improving it. That India has a product which the world will automatically buy from us — this has not happened.

There is the question of selecting people, devising means of retaining them, and also of integrating people with jobs and matching a composite job design with the skill of people available. One seems to be under increasing pressure for developing this sort of a match.

Who invests, who profits?

One has seen the need to take a position on who invests in HRD and who profits from that investment. There is the question of technology and its being integrated with a cultural response to technology; both in terms of machine acclimatisation, machine maintenance and the ability to work at a pitch of technology which makes it possible to manage growth. One feels that the issue of giving professional maturity to managers is going to be an increasing concern and, perhaps by implication, one has suggested that the safety factor will have to be given a lower priority than the effectiveness factor. After all, unless one has certain effectiveness parameters in mind, how can one measure performance? Work satisfaction will be an important factor because one does not know what one wants, and one does not know what the organisations want?

Upgradation of human resources, competencies, is going to be important. And, of course, as it seems to emerge all this will have to be tackled in an environment which is progressively becoming more complex to handle. One could have almost used the word "deteriorated", but that would have been a value-loaded response and one would wish to avoid that. The role of the HRM man, of course, is central to considerations of developing human resources. One has to try to look for answers in a time which is increasingly fast paced. The nature of the demands which society is going to make on the organisation is going to get progressively more strenuous.

Making things happen

Finally, taking management as a concept, one needs to realise that managing itself, means that one has to make things happen. And the higher one

goes in the hierarchy of management, the more important it becomes for one to make those things that one wants to happen, happen. Vikram Sarabhai is a fantastic example of that. Twenty years ago, he had an idea; he gave birth to that idea, created many new institutions which are flourishing today. If he had not thought of that idea in operational and management terms and said, "I must see how this ideas can mature, how these things can happen," they would never have happened. It seems to me that in developing countries such as ours, the level of our discussion, what we are talking about, has to be not just what the problems are — certainly one needs to identify them — but also, what is it that we want and what do we have to do to achieve what has to be achieved?

The concern about self, relations and performance, is something in the nature of finding out what one wants, what are the problems, and how one is to set about resolving these problems. So managing, in our context, certainly means making things happen. If we don't make them happen, who will?

Effectiveness

One needs to strengthen the understanding of training and see in what manner one has to change the strategy in teaching methodology. The second aspect to a multi-pronged attack will have to be: how do we link up this training with the various kinds of changes that need to come about, how do we get to the managing director, the director, etc?

What is it that we want, where are we, and how do we get to where we want to be? These questions always provide the take off point for such an analysis.

One is grossly tempted to make reference to a couple of lines from a Sanskrit text. Very simply, in terms of managing performance and managing growth, it says, there are five elements to effectiveness.

Where is it that you are located; what is your *sthan*? What sort of person are you; how are you managing yourself? What are the tools at your disposal? And, you will always have people to deal with who make divergent types of effort, who are not in unison; you will have to integrate these together. And after you have attained these four elements, you need a pinch of good luck to be effective.

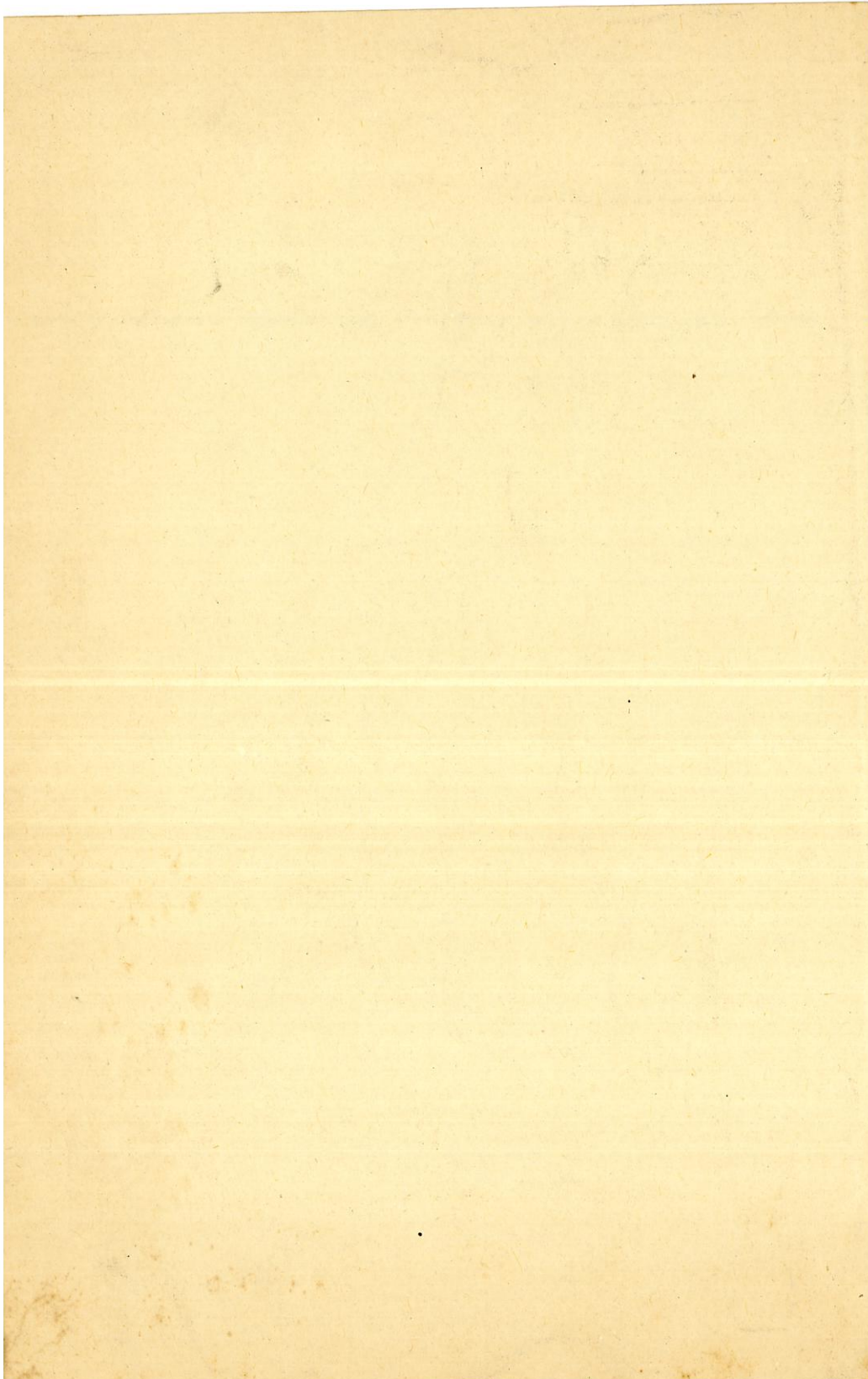I do not know to what school of management the author of this thought

went, but it seems to me that if you want to perform effectively, if you want to organise human resources management, which is the take off point for any activity, you have to do it where you are, how you are, and stop making impossible aspirational demands for resources, because they never come.

Human Resources are, and will, continue to be universally recognised as the key to any Organisation's growth. However, it suffers from the conventional disadvantage that its practice is focussed mainly on methods and techniques, to the neglect of an action perspective of the relationship particularly between the Manager and the managed and the organisation in general. This relationship can ensure commitment, competence and congruence that can make all the difference between success and failure or between growth and stagnation.

This book addresses itself to this crucial issue within the framework of a developing native perspective for Human Resources Management in India. The relevance of this approach to our cultural context and its promise for the future is bright.