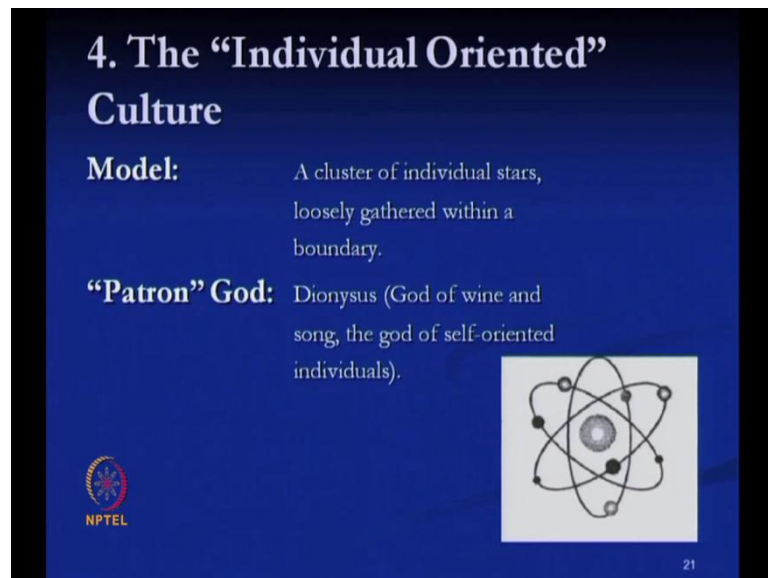**Organization of Engineering Systems & Human Resource Management**
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Module - A
Basics of Organization and Human Resource Management
Lecture - 3
Understanding Organizations: Nature and Functions (Contd.)

We continue the discussion on the different typologies that Charles Handy has seen in making sense out of how organizations function. We have seen the Zeus oriented, the Apollo Oriented, the Athena Oriented organization.

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And now we move on to what could be called Dionysus oriented organization, which is really an oriented culture to what is the individual. It is the clutters of individual stars, loosely gathered within a boundary attributed to Dionysus God of wine and song, the God of self-oriented individuals. You name it and you have got an organization there, where each one is in orbit, but an orbit of his own choosing, how they stick together is a matter which only Dionysus would explain.

What are the characteristics of such an organization? It exists only to enable individuals to exercise their skills and talents. Each preserves his own freedom and identifies and feels "owned" by none. It is the organization preferred by professionals such as lawyers, doctors and indeed teachers. A barrister's chamber is the purest example of a Dionysian's organization. Each barrister, each teacher, each doctor, each lawyer would be doing his own thing, coming together only when certain explicit interest are involved.

The individual practitioner, not the organization is supreme. Management hierarchies and control mechanisms can only be established by consent, and that will be given only if it is necessary for individuals to co-operate to manage the environment. I am reading from the PPT for you to understand that yes to organize you do not have to feel bound, to organize you barely have to recognize that unless you hang together, you will hang separately.

So, basically people give the consent if there is necessary for individuals to co-operate to manage the environment, a Dionysus person will regard an organization as somewhere to do his own thing; he will over his little allegiants to their boss, his allegiants is to his personal client. Now clearly this is not an organization which is admirably suited for manufacturing a production processes, but I would wish you to know that such organization scan and do exist.

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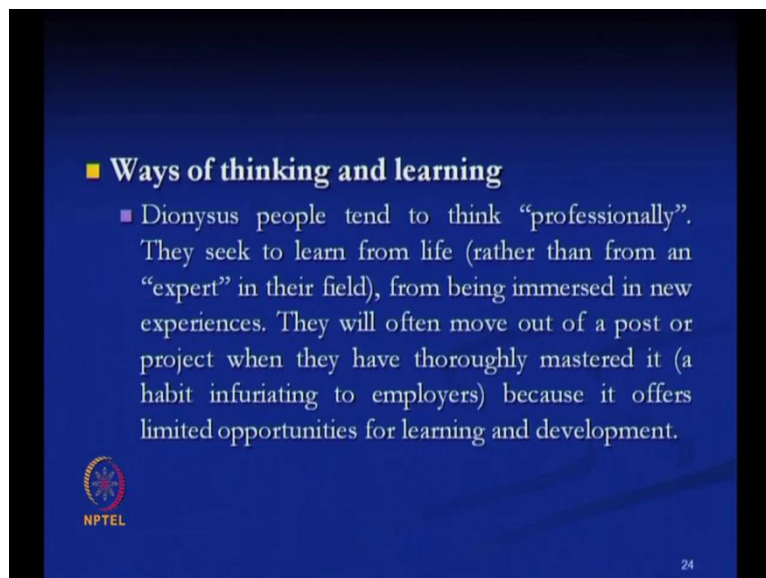
Ways of thinking and learning therefore, in a Dionysian orientated organization is different, because Dionysus people tend to think professionally. They seek to learn from life rather than from an expert in their field; I am sure you have heard that before. From being immersed a new experiences is their learning school. They will often move out of a post of project, when they are theoretically mastered it; a habit influencing many others, but infuriating to the employers, because it is often limited to the opportunities for learning and development. Now this works is certain professions, it does not work in others. It works in certain type of organizations, it does not work in others, but as a model it does exist, and I wish you to know that is can happen.

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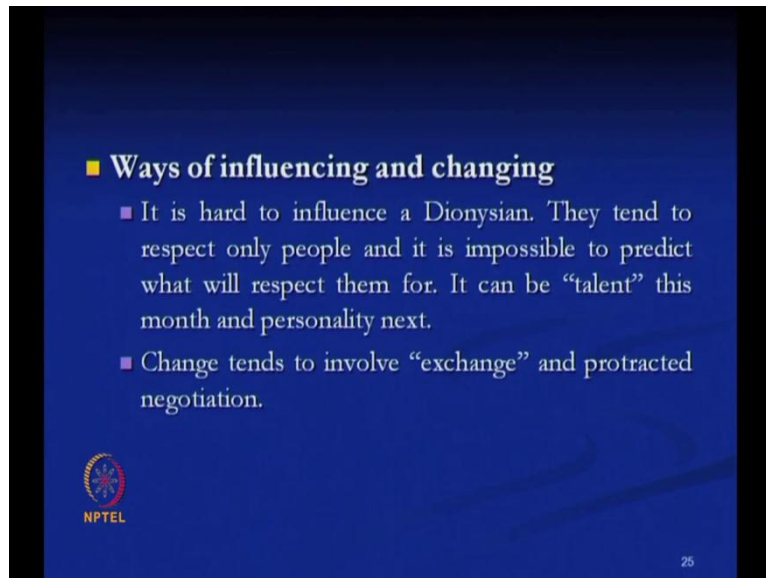
In such an organization, ways of influencing and changing can also be listed. It is hard to influence a Dionysian, their egos are high, their self prescription is very flattering and above all they can be very difficult to deal with. Because they think the world of themselves, interact the fact is everyone thinks the world of them self, but the Dionysian thinks a little a little more of himself and many others too. They tend to respect only people and it is impossible to predict what they will do with respect to them because their egos cannot be a permitted to go clash. It can be talent this month and it can be personality the next; change they change tends to involve exchange and protracted negotiations.

So, there are on the hold difficult to deal with and it may be good idea a several of them could be put on to negotiations, which you really do not want to conclude, but you want to buy a time from them to go along, but that I am saying in a liter vein. Now to take the discussion further I think, I need to give you a some sort of a summary, which will come in a movement after I have mentioned to you the ways of motivating and rewarding a Dionysian.

A Dionysian are loners who gather in communities and partnerships for their own conveniences. Please note that John White's organization man is missing here. They seek individual rewards and freedoms - particularly freedom to control their own time. Organizations sanctions tend to have a little or no effect on such individual; clearly you do not want them in an organization which needs very high organizational discipline, but then there is always space for everyone depending upon the type of tasks to be done.

Coming to the summary therefore, this presents the 4 typologies in matrix form; the style good for power and how. The kind of organization which has Zeus orientation is good for speed institutions, risks, for it is control of goodies and empathy and how eyeball to eyeball cruel, no memos, trust. So the driving principle is eyeball to eyeball, it can be cruel, but depends upon trust.

So far, as the Apollo modules consent it is good for having order, good for having rules, good for having profitability, control systems, the looks of power is when the organization, it looks after you, it has job titles, it has an organization chart. It works through rules and it works through procedures, see you can compare the style, the Zeus style with the Apollo style. I will know gone on to show to you the Dionysian style and the Athenian style.

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The Dionysian style, problems solutions, up market thrust, wrong first time, examples you can find in Concorde NASA, power it lies in expertise it lies in talent; it lies in creativity. How it works through plans, it works through budgets, it works through controls. But you get in Athenian style, it is good for doing your own thing, individuality, freedom; it works in charisma, it has energy and ethic.

To take you back very quickly therefore; so that, you can get a overall prospective, compare the 4 styles over what it is good for where power lies and how it is done. I leave it on the screen very briefly; so that, you can observe it, internalize it, because from here I am going to move on the things which work in the Indian environment and how it operates. Because

talking to you about the kind of analogies which, Charles Handy's an important, but it would have a limited applications in the Indian environment; which will have all the (( )) refraction. Because, understanding organizations in India would require understanding of dynamics of situations in India. A very quick look at the Dionysian and Athenian model and then we move on to the Indian Sean for you to understand it better.

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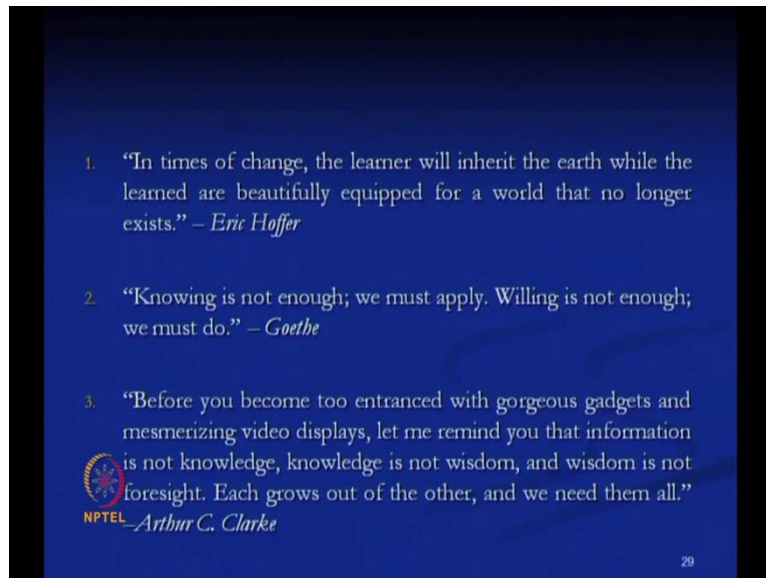
But before we move on to the Indian Sean I would like to give you a few codes, which you serve as link between what we have done so far and what I, propose to do in the remaining half hour or so. I could Eric Hoffer who said, in times of change the learner will inherit the earth; while the learned are beautifully equipped for a world that no longer exists. Which means what? The world belongs to a growing person.

So, whether it is model A or model B, please make sure you keep sure what it is circumstances is required. Get a German scholars said, knowing is not enough we must apply at this is the heart of management the application. Willing is not enough we must do, but I think there is something to be said for Arthur Clarke, who makes the statement which I find very interesting, before you become too entranced with gorgeous gadgets. I hope you are following this carefully. Before you become too entranced with gorgeous gadgets and mesmerizing video displays, let me remind you that information is not knowledge, let me remind you that information is not knowledge, knowledge is not wisdom, wisdom is not foresight. Each grows out of the other, and we need them all, said Arthur C Clarke.
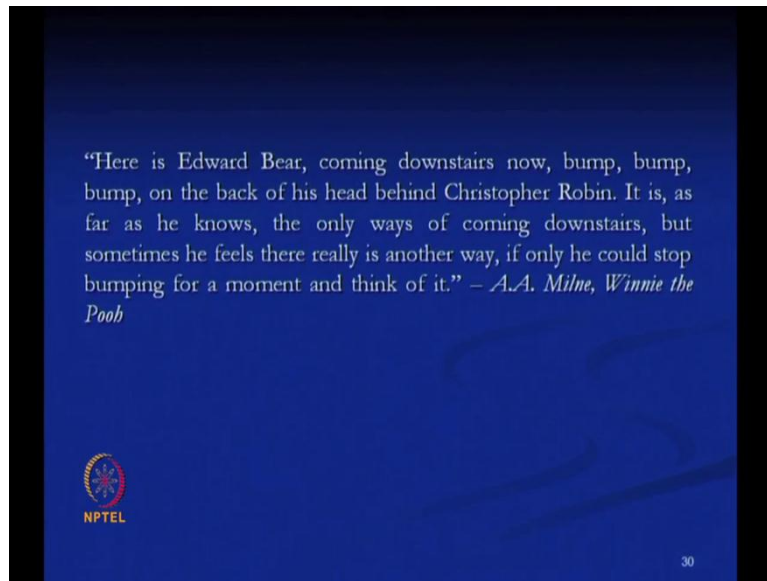
Then I decided to share with you quotation from the classical book, which many of you may have read other may have not known. But I recommended to you just as warmly I would recommend Hitopadesh, it is the book is full of worldly wisdom for grownups. The characterize Winnie the Pooh, it is a Bear with small brains well intension. But, forever getting in trouble somewhere or doing things sub optimally, but a lovable available character; and the author A. A. Milne says here is Edward Bear; Edward Bear is Winnie the Pooh and we have to visualize a staircase where somebody is coming down the steps and in this case, the name of character was Christopher Brown and he is being followed by Edward Bear and poor Bear bring a person of small brain cannot think always goes down the step with his head first.

So, visualize a child coming down the step with the Bare head first coming down the steps then you will understand what is the statement is. Here is the Edward Bare coming downstairs now, bump, bump, bump, on the head of his head behind Christopher Brown. It is, as if as far as he knows, the only ways of coming downstairs, but sometimes he feels there is really really another way, if only he could stop bumping for a movement and think of it. Now this is the essence of a little understanding, running, dealing with organizations; most of us are exasperated by organizations. Because we cannot see why it should behave the way they do, but that is because the organization don not pause to think of the better way perhaps being like Winnie the Pooh.
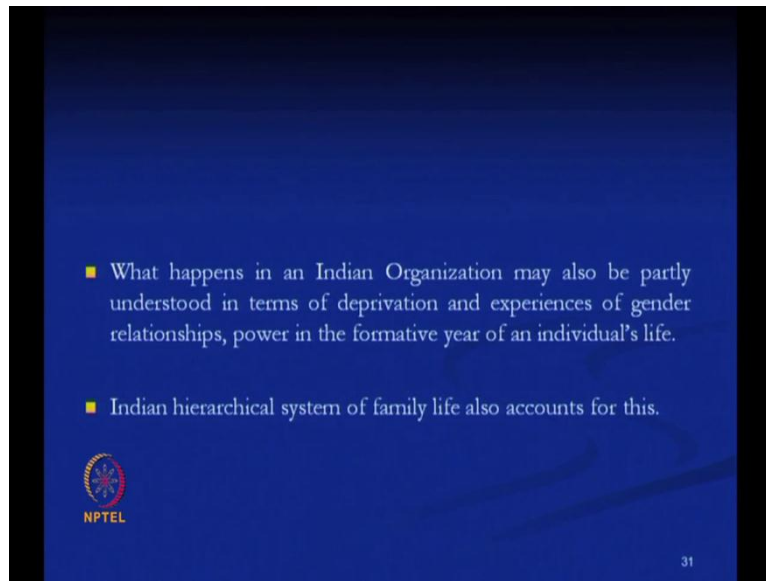
Now let us move on to the Indian environment and Indian context and you will notice; that the point which, I want to make is about understanding Indians in the organizational context so that, you can understand organizations better. My first propagation to you, what happens in an Indian organization, may also be partly to understood in terms of deprivation and experiences of gender relationships, power in the formative years of an individual's life. Now in many Indian organizations, there are cases of use of power in a manner which is not really conducive to meeting organizational growth.

Why does it happen? Because, in a lot of Indian families, the individuals have simply not exercises their judgment for decision making. Uncle, Aunt, Parents, Grandparents have exercise the rights. Therefore, they have had a sense of privation over the courses they choose, the person they married, where they settled, so when they get into a work organization and they find that they have really exercises power. It is like been giving a gadget with the have never used, but the always wanted to have they on their hand. So, there is a huge tendency to hit and extreme and assertiveness which which would make up for the early years of deprivation. When this business of gender relationship, which is becoming increasingly more conspicuous in organizational life; real experience of gender relationships have most families bit in cased within the bounds of the family relations.

The kind of personality which grows when gender and relationships are moderated under family influences will obviously be different from the kind of personality, which grows in a

society, were general gender relationships are not mediated by the family, but are in an open system. Now I am not here to exercise judgment in which works better, which does not because merits and demerits of either. The implication this has for the organization is that gender relationships. Which come from a sense of the privation of 1 verity or another will give rise to a particular type of organization person. He may have limitations in handling a gender because he never handle, it in a open environment and yet it effects the use of power; especially if you have a female boss.

Now this is not the best time to share it, but this is an important time to put it on the map for you to feel; that when you work in an organization which is in India or when you work in an organization which has essentially Indians. Or when you work in an organization which is in an Indian ethos and there are lot of Indian ethos orientated organization abroad, because there are lot of Indian companies which moved aboard, which are largely manned by Indians.

You will find that the issues are unique, and need to be understood before you can understand organizations and that is a larger point I want to make. The Indian hierarchical system of the family life also has to account for this, because the Indian families are by and large hierarchical in their content it may or may not be evil, it may or may not be good, but I am describing in a clinical sense.

Therefore, ones you move out of a hierarchical system to say, you are now position in hi-tech organization which largely woks in a project mode; to facilitate this transfer from a hierarchical system, to a flat system of decision making requires a passage of transition; which has to be look at very carefully during induction program. Unfortunately not when you are going to organization induction program, which covers this now for many who will be seeking jobs after their completion of there under graduate engineering degree, it would be useful for them keep in mind that, this ritual of transition has to be carried out very systematically before you have a level of a comfort of living in organizations which are functioning in different manner.

After family is also organization it may be functioning in a particular manner, you go out of your home and start day you are in office you may be working in entirely different frame work of organization decision making. So, it is possible that a person may be ask to operate and deal with different types of organization all in a day's work. A certain degree of internal

genius to deal with different sheeted organizations therefore, would be a legitimate outcome of any study of understanding organization and this is what I m trying to put a cross to you.

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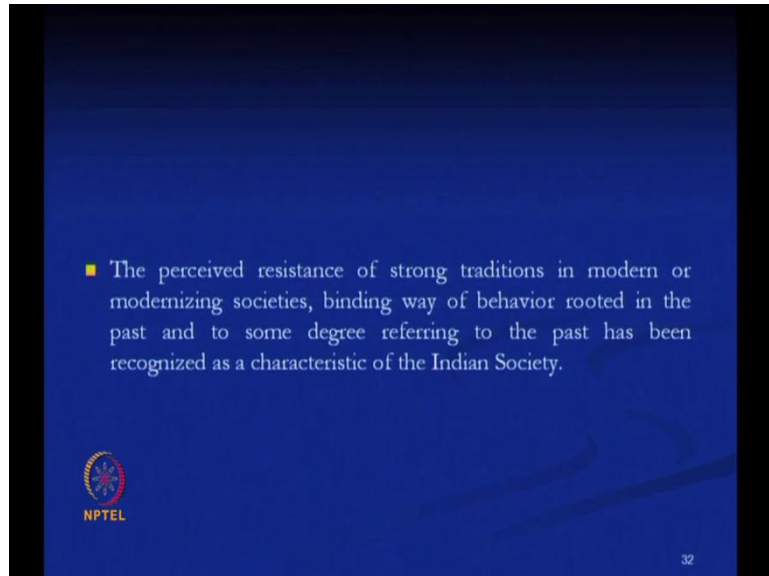
The perceived resistive of strong tradition, in modern or modernizing societies binding ways of people, rooted in the past and to some degree referring to the past has been recognize as characteristic of the Indian Society. I am under displaying it on the screen, so that you can read it; observe it. I am not mind if you disagreed with it, but I think it is important that you think about it, I think it is important that you male over it and see to what extend this conditions behavior in an organization and I will read out for you for you to follow better.

The perceived resistance of strong traditions in modern or modernizing societies, binding ways of behavior rooted in the past and to some degree referring to the past has been recognized as a characteristic of the Indian society. You will notice again here like everything else in my presentation no judgment is exercises, the past is not debunked. In fact, my view is the past cannot be debunked, because the past lifts in the present in many many ways. The past is not also (( )) there could be a good case of (( )). All that you have to recognize is that like a every variable past has it is banal elements, past has it is positive elements, you have to be selectively build upon a positive elements and eliminate the banal elements that is the way forward and that is the choose. And an exercises which any Indian has to undertake in adjusting to an organizational culture, with which he may be comfortable or an organizational culture which he may not to be comfortable.
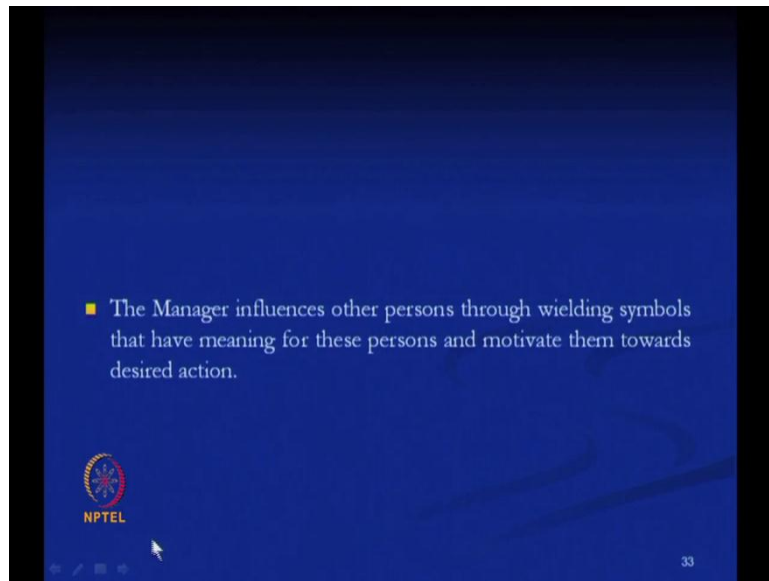
The manager influences of the persons through wielding symbols that have meaning for these persons and motivate them towards desired action. Please recognize, that organization management is essentially a symbolic act, an action acquires it is legitimacy or otherwise, by virtue of the symbol behind the action that is been perpetrated.
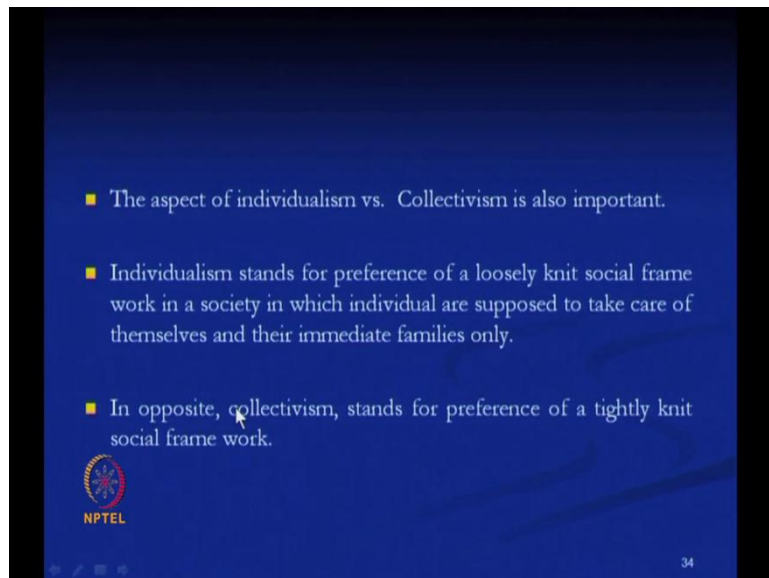
The aspect of individualism and collectivism is important, and this is striate acknowledgement of the contribution of gritty of study to understanding organizations; he has spent considerable time define individualism and collectivism. I have tried to capture the key

thoughts of a gritty in the remaining 2 statements, where he has said gir individualism stands for performance of a loosely knit social frame work in a society, in which individuals are supposed to take care of themselves and their immediate families only. Obliviously this is a post industrial thoughts and of course, many of us were grown up or aspire to grow up in a western oriented tradition have a lot of administration for individualism; you are welcome to it, I have no observations to make. But I would also like to draw your attention to the opposite of individualism that is collectivism, which stands for preference of a tightly knit social frame work.

If you were to belong to either of these two words, it would be a merging. Because individually oriented organization have their own social networks, their own social safety mechanisms, collective it is all societies have their own societal networks, their own mechanisms of baling people out in distress or in times of need. But there is a huge problem, when this the safety networks of collectivism have disappeared and this safety networks of individualism has not replaced the networks of collectivism which have disappeared and it is for many of us effect of life, that we have dealing to ourselves from the collectivists operation and not have the advantage of the individualistic operation but that is another matter all together. What I seek to focus your attention on is very simply.

They need to realize that, understanding organizations is as much a part of organizational culture and the kind of culture people bring into an organization; that is the culture off the organization, off which becomes the culture of o f the organization. And it is not solve something which is easy to understand it requires a lot of clinical sense, a lot of ability to feel things of your skin and it cannot be put down in collectivities terms, it cannot be put down in terms which have to do with analysis statistics, programming, and the engineer the moves over. From being a designer of a system, to being a individual professional who puts that systems to productive use will need to add this skills current skills which he has.

An individualistic society, can often being a put nepotism, favoritism and would look down favors done to the relatives. In a collectives society, if you did not work for your relatives and if you did not work from the segment for the segment of the society from which you came, after retirement when you go back to the society, for your marriage of your children when you go to the society, for your social safety network's when you go back to that society they would make sure you feel the heat. Now again not a matter of value judgment, a matter of understanding which you can bring to understanding how organization function. I would wish

you to recognize clearly that, models of our organizations and design of jobs, will have to consider the concerned cultures, sub – culture, and symbolic structures available.

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In my limited experience of consulting and researching, I found that methods of developing verbal design of such jobs are still to be developed and repines a concern of organization management on which I personally believe; that management research has to cover huge distances to be able to manage this consents. Because unless you are able to design jobs and develops models of organization which a have levels of energies with the culture, in which they are in embedded they will simply not perform.

And if you recode to key words which I have used or another occasions to through this presentation; one is effectiveness and the other is performance. So, a lot of performance of organizations is possible only if you have design of jobs, which are at level of comfort with cultures in which they are embedded and in the ultimate analysis it is important to recognize that, this is the part of understanding organizations.
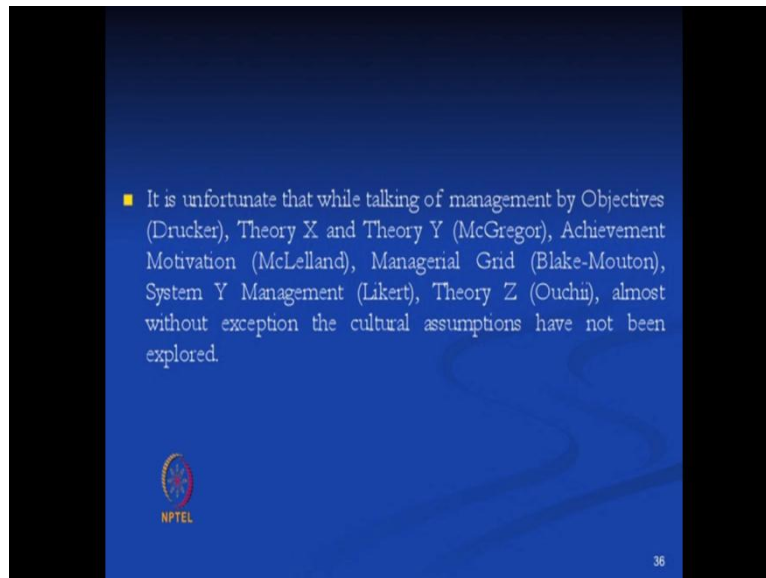
If you are dealing with human being and if you are dealing with organizations, the 2 wheels on which this course moves. You would have heard a management by objectives, which was (( )) by Drucker, theory X and theory Y which was provided by McGregor, and if you have not heard of it, these are (( )) names that you should be broadly for million with. This is part of being a professional literate. There is achievement motivation that McLelland had talked about there is managerial grid, that Blake and Mouton had talked about there is system X and system Y which Likert had talked about theory Z which Ouchii had talked about almost without exception the cultural assumptions has not been explode by any of these people.

What I am submitting is so simple, it can be put at the back of a posted stamp. To understand organizations, taking records to organization theory of well known names; which you heard me say myself, you should be able to name and be aware of is not good enough. There has to be if I am might says. So, in the best sense of the world in native wisdom brought in, I might say fielded to understand organizations; without which it does not work.

So, after all the scientific method has been exhausted and after all the wisdom of notable names of which I have gave of generous sprinkling, I have being used, there is no substitute for your own intelligence and your own ability to understand. If one was talking of a medical science this would have sufficed in the form of a clinical sense; the craft of management requires huge clinical sense and in few things it is as prominent and as essential, as it comes out in understanding organizations.
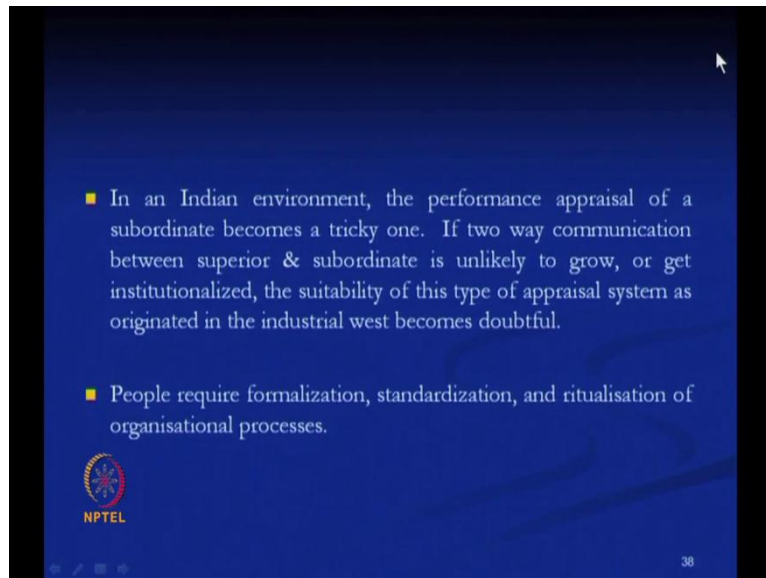
Again in an Indian environment, the performance appraisal of a subordinate becomes a tricky one. If 2 way of communication between superior and subordinate is unlikely to it grow, or get institutionalized, the suitability of this type of appraisal system as originated in the industrial west becomes doubtful. Now as I go to the end of the dealing with the topic understanding organizations and as I try to wind up the main arguments which I have been trying to make; one of the derivations is obvious. After you have learnt all the models, and recognize all the cultural paradigms and all the compulsions of heritage and ethos and linkages amongst them. Management action requires selection of tools which will delivery within an organization and the important take away for you.

In this kind of a discussion is simply this, if you do not understand organizations you cannot work in it, you cannot work through it, you cannot work it. Because you would difficulties in having the proper management tools, which would operates in that organization. Now if you if you have with me in understanding that, I seek to give you an elaboration, with the use of the intervening variable of the performance appraisal systems. Why is it, that almost organization for organization? The number of people dissatisfied with the way performance is apprised in their organization; is all most as large indeed very often larger than the people who are reconciled to it. I have not seen anybody who is really ecstatic at a systems level with the way performance appraisal is conducted in his organization.
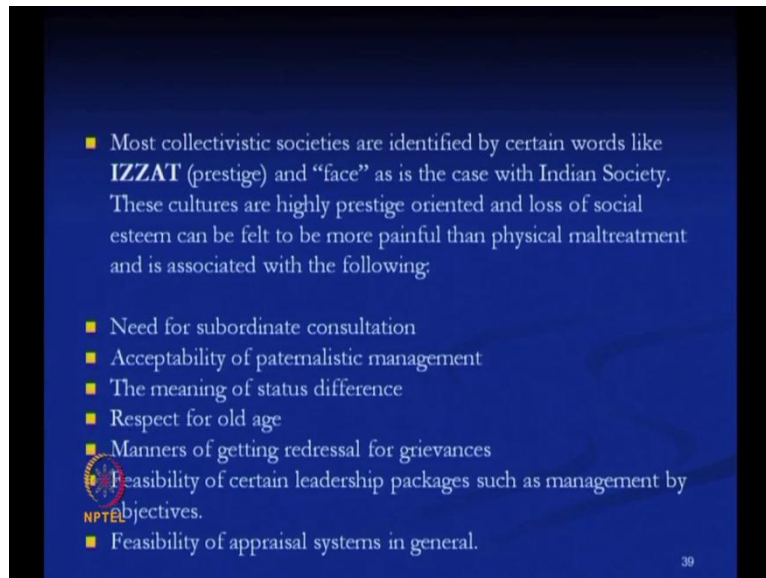
They all realize that it will be working at a suboptimal level perhaps that it is true, but then the level of comfort which it gives to most of the organization people must surely will larger than the level of comfort, which is denied to people in terms of numbers; who are affected by it. Because effectiveness of an organization in it is ability to achieve results, will be a factor of the way performance is measured in an organization and for that, again understanding organizations is important. So my submission to you, organizations are to be understood not only because they are to be dealt with. Organizations are to be understood, because they have to be operated for results. Organizations are to be understood, because it creates the climate for development and development is the heart of the matter. I would recommend your attention to the need for formalization, standardization, ritualisation of organizational processes.

You are of course, conscious that we will be reverting back discussion organization structure and processes subsequently, but each topic of a module has a message to give and the message which the topic understanding organizations, has to give. For this module is that understanding organization is required, not only to operate organizations, not only to handle intervening variables, but for formalization, for standardization for ritualisation of the organizational process.

I will also like to draw your attention to some of the defining characteristics of Indian ethos. This irrespective of whatever affiliation you may have cost wise, religion wise, region wise, old boys tag wise and Indian is an Indian because of many defining characteristics one of them being the emphases which puts on his IZZAT; now I do not know how to translate IZZAT. A free translation would be prestige, but IZZAT is something much more by prestige. IZZAT has a huge aura around it and in our culture IZZAT is usually lagged in the face and it is correlated with the color red. If you are red on your cheeks then you feel particularly pretty with yourself.

So, when your IZZAT or prestige is high you you get that feel in that your face is red and the color black is with denigration of IZZAT or prestige, on the denigration of that respect. So, again it is lodged in the face something very Asian and Indian at that. Now if you have to operated an organization which people who have this as a cardinal believe, then you have to recognize that Indian culture is a highly prestige oriented culture. And lose of social esteem can be felt to be more painful than physical maltreatment. Yes, that is needs to be heard again.

- Most collectivistic societies are identified by certain words like **IZZAT** (prestige) and "face" as is the case with Indian Society. These cultures are highly prestige oriented and loss of social esteem can be felt to be more painful than physical maltreatment and is associated with the following:

- Need for subordinate consultation
- Acceptability of paternalistic management
- The meaning of status difference
- Respect for old age
- Manners of getting redressal for grievances
- Feasibility of certain leadership packages such as management by objectives.
- Feasibility of appraisal systems in general.

The loose of social prestige or social esteem, can be felt to be more painful than physical maltreatment. So, I will tend in a next few minutes to work you through with some of the organizational implications of this theory, and I want you to read very carefully the seventh items which I have flagged for your attention. There is an Indian organization they need for subordinate consultation. Once you do that, you may find that there is an acceptability of paternalistic management. People recognize the meaning of status difference and they respect old age, but manners for getting redressal for grievances has to be well thought through. Now why do have to point these things out to you? If you put on together it is a quite houch pouch of Zeus, Apollo, Athena and Dionysus. Therefore, stop looking for neat categories in understanding organizations and the list is not over it feasibility of certain leadership packages such as management by objectives is always sort for in an Indian organization.

So, there is a bit of depurate transaction, if you do not know depurate transaction is do not worry may be not in this course, but some other time when you do lead and little bit of transactional analysis you will learn; that your facial expression bodily language may be one, your intentions may be another. When you are having a confidential conversation with someone and somebody enters whom you do not want around may be at a prior level or at a senior level, than what what you say please come and join us, what you really mean is please go do not join us. Now that is called a Duplay transaction, Duplay transaction is the transaction works at two levels. Very often in Indian is cotton at clap rap.

Therefore, management by the objective is very often something which in organization requires duplay transaction; it is not central to here of understanding of understanding organizations. But I find need to draw your attention to this to outline the care with which to works with through this domain to be able to be handle it. I already talked to you about the flexibility of the appraisal systems in general therefore I need to repeat for your better understanding. Understanding Indian organizations means need for subordinate consultation acceptance of paternalistic management often as follow up of the first meaning of a status difference, respect for old age, manners of getting redressal for grievances, feasibility of certain leadership packages, as management by objectives and feasibility of appraisal systems in general.

Now you do not have to agree to all this elaboration, no simple size is 100 percent and I could myself sight acceptations to this in every many Indian organizations because, there are Indian organizations, in an Indian organizations and now only what you mean by say Indian organizations and there are Indian organizations. If there are be a typology, then you will find organizations working through very traditional methods of governance; operation producing results and organizations with very model forms of governors functioning and operating return. In other words, as I said to start bringing the threads in tying them up together for you to conclude with their organizations and organizations. But in the ultimate analysis every organizations has it is own characteristics and have to be understood on its own terms.

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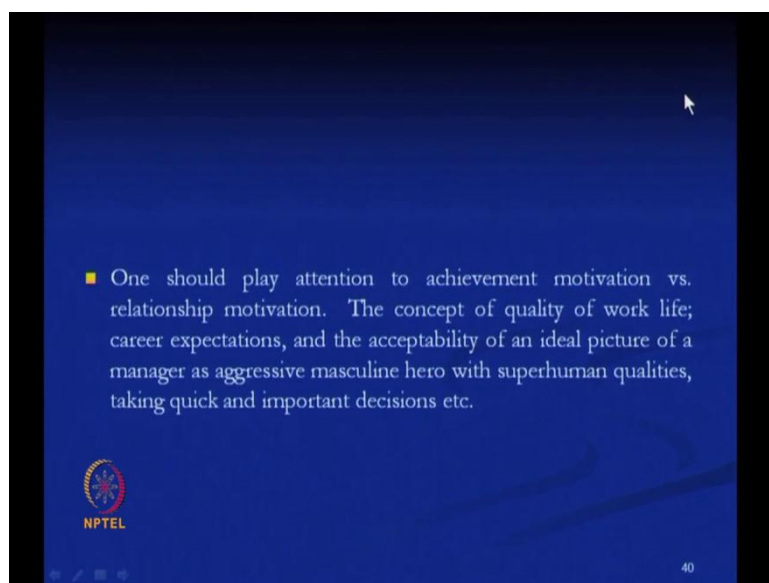
I would like to conclude by pointing out that one should pay attention to achievement motivation verses relationship motivation. Again a driving factor in understanding the functioning an organization; the concept of quality of work life, carrier expectations, and the acceptability of an ideal picture of a manager, as aggressive masculine hero with superhuman qualities, taking quick and important decisions etcetera. From again you see contradictory phenomena having to coexist achievement motivation versus relationship motivations and the ideal picture of a manager as aggressive masculine hero.

So, they it is like a photograph of one negative on another negative on yet another negative to making sense out of in it from your experience is a journey which will have to be covered with care, careful observation, ability to intersect and above all ability to interpret and apply in sensitive manner; which is spear to management theory, but yet its consistent with a kind of environment in which it is embedded and you would be on the road of understanding organizations and perhaps making sub sense out of it.