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I problematize this notion of continuity of an unbroken history implicit thus far in the conceptualization of the macro-social embedding of the context and seek to develop the notion of situated action in societies/economies in transition. Transition economies have been identified in the strategy literature as those economies which have undergone a shift from central planning to market based competition as the basis of organization of major economic activities. Peng (2003) explains that even with the establishment of newer institutional structures, the “deep structures of the older institutions” continue in informal customs, traditions etc. While the notion of transition therefore implies the simultaneity of the old and

illegitimization and subordination of customary practices (Birla, 2009; Jammulamadaka, 2017), often through colonial legislation and administrative action. Even though power changed hands post-independence, the institutional structures of domination, in its various forms, continued to subordinate customary practices. Consequently the subordination of native practices brought in a power differential and manifested itself in the form of denigration between the central institutions and the local world of the natives. It led to the deprioritization of the natives' interests and in the discursive world led to formulation of hierarchical binaries such as modernity/tradition, formal/informal, developed/developing etc., which implicitly carried within it the relation of subordination and denigration of customary practices.

Yet notwithstanding domination, postcolonial theory has argued that the natives had access to culturally sedimented concepts and categories of thought with which to turn the powerful into a manageable entity while preserving their faiths and belief systems passed down through generations as a frame of reference for coping. Postcolonial scholar Nandy (1983), in particular, investigates the general social psychology of the ordinary Indian to understand how he coped while being under subjugation to resist the infiltrating reach of the dominant central institutions. I draw on Nandy (1983) to provide the grammar to articulate the nature of fractures and fissures in the postcolonial context.

When the macro-history is characterized by fissures, several possibilities can arise. An actor can be embedded in either of the histories or be embedded in multiple histories through experiences over his lifetime. In this case that I investigate, the actor (focal actor of this study) experienced this multiplicity of histories and therefore conflicting sensibilities at different phases in his life. Such a focal actor, who encounters these conflicting historicized sensibilities in the context of action, sets up my research problem. Clearly, the fractured socio-historical settings makes a smooth drawing upon of pre-formed predispositions, shaped through a continuous history, as the mechanism of forging the link between the micro context of action

and the macro context of the broader social history, problematic. In the external context, i.e., in a place of work execution where the actor has to engage with both these conflicting sensibilities together, the actor is then likely to face breakdowns when these two polarizing sensibilities meet in action. In other words, breakdowns would feature much more prominently as a defining characteristic of these contexts. Under such conditions, *this thesis seeks to explore the modes of coping [to overcome breakdowns in practice] by the focal actor located in such a context carrying the burden of a historical fracture.*

The choice of the focal actor was based on theoretical sampling. I studied an actor who worked in the field of social development for over forty years and successfully conducted several programmes for the local community. He had spent a certain part of his childhood in the villages where his interactions with the locals and their wisdom left a deep impression in his mind. Even when he left for higher studies outside India, those memories remained strongly etched within and conflicted, often intensely, with the dominant discourse of development of a nation that was pulling itself together from the colonial rule. He therefore came back to his country after completion of his studies to his native village and started his journey of discovering the age-old wisdom of the people.

evolving understandings of the actor while moving from one event to the other. The second step of analysis involved tracing the actions of the key (focal) actor and his engagement with various 'other actors' in course of implementation of each programme. In this case, I draw upon Schon (1984) who develops a theoretical structure to explain the process by which a practitioner tries to solve a problem in practice which appears puzzling, surprising, interesting or may not turn out the way he had expected. Based on Schon's notion of framing, I traced the 'action and the response' generated in the event of a breakdown and how the actor overcomes breakdowns that required the focal actor to reflect and re-evaluate his initial understandings through a process of framing, experimenting, observing and reframing. The frames were arrived at by observing the pattern in the sequence of action taken by the focal actor towards each class of actors which implicitly revealed how the focal actor 'framed other actors' embedded within the context of the action. The second step of analysis thus allowed me to cull out a longitudinally evolving account of frames (and reframings) of the focal actor as he coped with breakdowns. The third step of analysis involved situating the actions (and the framings)

away local community actors from a culturally sedimented categorical imperative [apathy towards acts of an outsider] shaping their engagement in action into a pragmatic calculation of interests and its articulation. I see this in the dairy programme where the focal actor's framing of the locals' requirements undergoes a shift from "*ed ca... a...*" to "*be efc a e*" as he initially saw actors in the local community as uninformed to *e a e... ce f c e*, which further were reframed to "*ec...*". The focal actor slowly understood the apathy of local actors towards outside interventions. This

of the land as a means to prevent soil erosion, quite unlike the large monocultures of eucalyptus across wastelands under the globally inspired social forestry scheme].

As discussed earlier, Whittington (2016) emphasizes on the role of human activity in

locally enacted artifacts that had greater engagement in the lives of the locals created stakes for the local actors who gradually claimed a voice in program designing coming forward and showing interests in the focal actor's plantations [and plans around it] and adopting similar practices in their own farms. On the other hand, the locals remained indifferent to the artifacts that percolated down from the dominating central/global institutions and did not participate in other programmes. This rejection, through non-participation, reflected their own culturally sedimented sensibility of apathy towards the central dominating institutions, although such apathy stood in the way of the growth, development and improvement of conditions of living of the natives/local community.

The actor thus succeeds strategically in overcoming breakdowns by reworking on this culturally sedimented sensibility in the local space of action. The reconstruction of the relationship between the actor and the locals is therefore a strategic act and this reconstructed relationship sustains through enactments by the actor in the form of creation of new activity streams which grows through further acceptance of the natives. This is how the focal actor pragmatically coped with denigration with respect to the local actors. As long as the interests of both sets of actors remained fused through this creation of the activity streams for the locals and their acceptance, the renewed relationship between the two sets of actors sustained itself. If the activity creation stops, then the interests also no longer would remain fused and the reconstructed relationship may cease to be further renewed. The limited and local overturning of power of the global institution, and the consequent voice that locals gained in program design, was attained through the focal actor's persistent pragmatic framings/reframing through a long series of continued breakdowns. Lending power to practices that survived only in vestiges and as remnants, denuded of resources, required a careful manifestation and articulation of local interests around newly created artefacts. Lacking concreteness that can allow organization of local interests, acts of empowering of the local had to coevolve with

of colonial domination has left local actors bereft of voice and power as well as resources for

the reflexivity of a practitioner in action, even in the strategy work at the periphery of a power structure where the strategy actor may not have access to large resources and assets to engage in rational deliberative plans that dominates mainstream strategy literature focusing on top management of large organizations. The study thus contributes new insights into the nature of coping in contexts characterized by fragmented and fissured histories with the scars of long-standing domination that strategic actors may have to cope with. At a more abstract level, the study also articulates a genre of strategy acts that does not seek organizational performance or industry/institutional leadership or massive institutional change, but merely seek to preserve practices, interests of groups of actors living under ore10e0st l