Chapter 3
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During 1990s, India opted for a new model for development i.e. Liberalization, Privatization and Globalization and opened its market for the Multi-National Companies (MNCs). Lucrative market opportunities filled with the consumers attracted companies all over the world and MNCs started flooding into India. For instance, India now accounts for 65 percent of the global market for offshore IT services and 46 percent of global business process outsourcing (NASSCOM 2005, 2006).

These MNCs not only created an ample amount of employment opportunities but also prepared a ground for other sectors to grow, as many private educational institutes of engineering, management and computer applications were opened. They started educating people especially middle class and also fulfilled the demand of skilled human resources for multinationals. The kind of job security, provided by the educational institutes due to easy availability of employment in MNCs, attracted a major section of population. The nuances of the appearance of these companies were not only restricted to the field of industries, but also penetrated into the personal life of people working with these organizations.

All these transformations in the country presented a new context for the society where Multi-National Companies are dominating and have become an exogamous factor influencing family as well. The new changing environment appeals the scholars to take the family in their focus of study.

A great number of studies, however, have been made over the years examining the relationship of family types to variables such as ownership of property, caste, education, and type of employment, industrialization, and urbanization in India. However, the whole history of Indian family reveals the fact that ever since Vedic times the joint corpus of the family was sought to keep intact by upholding the absolute control of the head of the family over property. The changes brought about by industrialization, urbanization and other modern forces have raised questions in the minds of sociologists
and anthropologists and other researchers over the viability of joint or extended family network in India (Roy, 2000).

These questions still seem to be relevant in the contemporary time, though different in nature, where Indian society is largely influenced by the changes in the economy and employment opportunities led by Multi-National Companies as an agent of globalization.

Central to my concern in this study is the Indian family, and it’s inter-relation with the new environment both social as well as work. Here, the researcher has chosen to describe his concerns on nuances of Indian family and it’s interaction with the corporate culture. In order to stress my views, there is a need to address a range of issues wider than those conventionally considered and to view them from a range of analytical perspective, which is broader than theories, for an anthropologically informed understanding of family values in the matrix of Corporate Culture of Multi-National nature.

After outset of globalization in India, people who were employed in MNCs, started adopting the corporate culture at snail’s pace as it was giving them employment and that too at a good rate. Though, acculturation of employees was taking place with the working environment of corporate houses, their family atmosphere was totally cultured with the Indian traditions and customs. Majority of them were brought up in the families where their acts and behaviours were governed by caste system, religious practices prevailed, and societal norms and values were dominant. Due to this dual nature of environment at home and at work place, a socio-cultural strain started emerging between the two. Simultaneously, this new corporate culture began to intricate in the personal relations of the people with their family members.

3.1. Conceptualization of Framework of Research

3.1.1. Family

In all societies of the world the ‘family’ as the most basic fundamental institution for varieties of life- functions of the individual and structure of the society. The family serves as the seedbed of one’s virtue as a human being and acts as the source of reputation accredited to an individual in his or her life. Reputation spouts in the family of orientation, and its attribute to an individual is inseparable from the latter. Domestic
patterns set a line of norms, adored as the life goals of a family that are followed generations after generation (Mahanta, 1994).

The concept of family that naturally involves its multiple forms and functions defies a precise definition that could have a universal application. Families came into existence through marriage and mating and get expanded through birth of children. The eventual marriage of children causes dispersal of family, finally often leading to separation and establishment of new families of procreation. It is inevitable that differences in marriage affect the composition of families but other factors also affect the concept. It may be said that definitions of the family vary from society to society according to how people conceptualize the three relationships that develop in a family. These are conjugal, maternal and paternal. There are, thus, many ways to define a family depending on the conceptualization of these relationships. Basically on a worldwide general context, a family contains people who are linked by sexual and affinal relationships and also those linked by descent and collateral relationships and further by secondary relationships by chains of primary relationships (Mahanta, ibid). However, Murdock’s (1949) definition of family includes four fundamental functions that a family compulsorily performs. These are the sexual, the economic, the reproductive and the educational.

In view of the fact that a number of definitions of family are given by various scholars, a need was felt to choose the most suitable one for the analysis in the present study. In this research, Kolenda’s (1968) categories for the nuclear family have been adopted, where she defines the nuclear family as a married couple with or without children. Though nuclear family according to the definition consists of the couple and their unmarried children, if any; but the concept of family as nuclear should not be confused with the use of the concept in western sense. Structuring the nuclear family in north India is about the same as in the West but in terms of social and ritual ties with the parent family there are some differences. These nucleated units maintain varying degree of ritualistic obligation with the parent family and are involved in sentiments and relationship of jointness.

3.1.2. Corporate Setting

In a society filled with conflicting responsibilities and commitments, work/life balance has become a predominant issue in the workplace. Three major factors contribute to the
interest in, and the importance of, serious consideration of work/life balance: 1) global competition; 2) renewed interest in personal lives/ family values; and 3) an aging workforce. Research suggests that forward-thinking human resource professionals seeking innovative ways to augment their organization’s competitive advantage in the marketplace may find that work/life balance challenges offer a win-win solution.

A decade ago, the work culture in India had a vast difference as compared to rest of the world, especially western countries. But, now there is a paradigm shift due to enormous growth of MNC’s in IT sector in India, BPO’s etc. The advent of globalization made business enterprises and employees to work across the borders of various countries, thus providing exposure to crosscultural working environment to both the organizations and employees. This eliminated the huge gap between the work culture of India and other countries to some extent. However, in fields other than IT and Government sectors of India the work culture differs a lot from that of other countries.

In this research, Two each India and USA based MNCs have been selected which are located in the city of Gurgaon in NCR\(^1\). Though these companies have a strong hold in many sectors but in this study, the employees of those units have been selected for research who are involved in IT based services and are having their offices in Gurgaon. As being leading multinationals in their field, all have corporate culture with working environment. Apart from dealing in the same sector, these companies show similarities on many fronts in terms of facilities, number of employees and work culture inside the organization. Hence, for contextualizing the research, a generalized analysis of these organizations based on observation, interviews and information available on the website of these companies has been attempted.

Here in the study, there has been an attempt to look into those multiple aspects of family life of the people working in MNCs, which are effected while encountering with corporate culture. These aspects may include change in religious behaviours, relations with the family members and kins, their patterns of consumption, their responsibility towards family, their attitudes towards family values, their customary practices and

\(^{1}\) NCR refers to the National Capital Region (NCR) in India, which is a name for the conurbation or metropolitan area which encompasses the entire Delhi as well as urban areas ringing it in neighboring states of Haryana, Uttar Pradesh and Rajasthan.
many more. In a nutshell, the focus of the study is on the holistic way of life that has been influenced by the corporate culture and to check whether this lead towards the socio-cultural change, if yes then its nature, domain and level of intrication.

### 3.2. Present Study

#### 3.2.1. Selection of Topic

The family as a site of study has been chosen, because it preserves the traditional family values on one hand and provides human resources to the MNCs, on the other. The researcher selected the institution of family because it acts as a viable unit of culture as well as society, if any one wants to explore any social or cultural phenomena. As this research deals with the interactional universe of the family values and corporate culture, it clearly directed to focus on those families where essentially husband or in any case both husband and wife are employees of those companies which maintain corporate culture; taking globalization as a backdrop. The study of family behavior is pursued primarily as a means of bridging gap between social and individual level of analysis. Within this, a nuclear family of procreation is conceived of as mediatary a varied set of behaviors\(^2\) that are themselves conditioned by the particular make up of this most basic unit of study. In this way, those families constitute both an intermediate level of analysis as well as convenient unit for the collection of data.

Once the topic is decided, there is a need to study the theoretical background and methods of field investigation on the same. A theoretical system narrows the range of facts to be studied and helps to define which kinds of facts are relevant (Goode and Hatt, 1952).

This entails an extensive literary survey of works on the community that is to be studied. There is an inter-relation between theory and research. From the study of theory one obtains a general idea of the social organization and it enables the researcher to enter the field with a fairly comprehensive idea of the kinds of things he/she wants to find out and how he/she would go about doing so.

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\(^2\) For example, in my study, interpersonal relations, religious behaviours and economic dependencies.
Social Research may be defined as a scientific undertaking which by means of logical and systematized techniques aim to discover new facts or verify and test old facts, analyze their sequences, interrelationships and causal explanations which were derived within an appropriate theoretical frame of reference, develop new scientific tools, concepts and theories, which would facilitate reliable and valid study of human behaviour. Social research is a systematic method of exploring, analyzing and conceptualizing social life in order to “extend correct or verify knowledge, whether that knowledge aids in the construction of a theory or in the practice of an art” (Young, 1982).

Among those factors that distinguish scientists from others who also pursue knowledge about everyday life are explicitness about the way in which they proceed to know and the public communication of the data-gathering and interference processes they have used. Describing our process is important not only for purpose of replication but also as one-way of enabling others to judge the soundness of the study’s findings (Piotrkowski, 1978). For the social scientist, these findings are embedded in a complex network of social transactions that represent the conditions of our knowledge. The knower is a part of the process. Yet the social ecology of the research enterprise often is lost in the final public reports of the procedure (Hammond, 1964).

Exploratory research is especially messy because the path is not clearly marked; when this exploration occurs in natural settings the difficulties are compounded, for the researcher as a guest in a setting not of its or her own making has little control what occurs there. Thus, the temptation to present a clean public face is especially strong in the case of naturalistic, qualitative research, which is already criticized for its apparent lack of methodological rigor. Not only does this idealization of the research process obscure the real conditions in the context of which the findings must be understood, but it also mystifies the procedure for those who wish to try their hand at such research in the future. It should be in accordance with the belief that the most useful discussion of methodology requires a description of the social conditions of the study.

3.2.2. Choice of Locality

The choice of locality while going for the research, especially in anthropology, must be given due consideration. Language, financial status, political orientation, communication and time are indeed the limiting factors, which need to be kept in mind.
As this research deals with the families of the people working in MNCs, attention was paid to the NCR. NCR being a large universe, the universe of study was narrowed down to Gurgaon. Gurgaon turned out to be a plausible choice due to the following reasons:

i. Emerging as a corporate capital of North India
ii. Hub of MNCs especially of IT sector
iii. Population of Gurgaon has grown from 57 thousand in 1971 to 1.74 lakh in 2001
iv. Residence of working class families
v. Accessibility of informants

On the basis of above factors, Gurgaon was selected as area of field work and following 4 MNCs, 2 India based and 2 USA based, were selected to carry out the research

i. Microsoft
ii. IBM
iii. WIPRO
iv. TCS

3.3. Choosing a Method

Social science research involves the self-conscious and publicly articulated investigation of human life in its social form. How we proceed is determined by the questions at hand and the type of knowledge we desire, and what we learn is shaped, in turn, by our procedure-our methodology. The research problem here was to consider how work life in corporate houses might affect, if any, the lives of families and their traditional values. Because what we know of whole families is still rudimentary. (Handel, 1965), the knowledge to be generated included sensitizing concepts and analytic descriptions of corporate-family relationships in daily lives of a small number of families.

The method that predominates in the sociological research on work and the family is deductive; connections between these institutions are hypothesized and then tested.

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3 Source: http://gurgaon.nic.in
4 IBM, Microsoft, Accenture, Wipro, HCL, TCS etc. have their set ups in Gurgaon
5 Source: District Statistical Office, Gurgaon (Census Handbook-2001)
empirically. Operationalizing the hypothesized connections involve the selection of several discrete variables, which are then measured.

At the inception of this study, such a method was still of limited use to the anthropologists interested in the complex lives of families. The act of framing hypothesis requires that it is guided by theory; yet, it was precisely such an elaborated theory that was lacking. Further, the premature isolation of specific variables and exclusion of others may have precluded gaining an understanding of the family as a complex system. At any one time one may be witnessing a confluence of multiple, contemporaneous and reciprocally influential events such as life-stage concerns, role strains between members of family, reaction to a depressed economy, as well as stresses occasioned by commitments to the companies. Hence, premature selection of independent and dependent variables might have prevented our learning about the full complexity of family values and their interaction to the corporate culture.

Since our knowledge about the dynamic processes that connect working in corporate and traditional values for families is sparse, an inductive, exploratory approach has been chosen that would allow the researcher to assume as little as possible, include as much information as could be managed, and maintain the integrity of people’s real life experiences. The goal was to know people ‘face to face’ (Lofland, 1971). Qualitative and naturalistic research methods are generally used for generating such close knowledge.

In the research, fieldwork as a method was used and various qualitative and quantitative methods supported the research. For quantitative data collection interview schedule was prepared and administered by the researcher. 200 interview schedules were filled 50 from each identified organization. In order to identify the respondent families, judgmental sampling method was used.

For qualitative data collection, combination of various techniques was used including quasi participant observation, interviews and case study. These methods helped in constructing the ethnographic account of family life and helped the researcher in getting more into the situation to know about the complexity of daily life.
It’s obvious that no single scientific technique in gathering and analyzing the complex data would suffice. Thus, an appropriate integration of techniques is indispensable for an effective fieldwork. Here are the different techniques proficiently used during the data collection.

Fieldwork has been divided into three phases. First phase was for one month pilot survey and to identify key respondents. Rapport has been developed during this phase. Second phase was the longest one which ran for around 6 months and majority of the data was collected during this period. Duration of the third and final phase of fieldwork was almost two months in which all the gaps were fulfilled and remaining interview schedule along with the extensive interviews of respondents were undertaken.

3.3.1. Fieldwork vis-à-vis Anthropological Research

Fieldwork is a magical word to anthropologist. Beyond it exotic connotations, the term refer to the very heart of anthropological approach. ‘Face to face interaction’, ‘participant observation’ and ‘cultural immersion’ describe situation in which the anthropologists come to know what it means to be a member of the group under study. Anthropologist seeks to become as much a member of the group as possible- a ‘marginal native’ (Freilich, 1970) to understand behaviour and worldview from the ‘inside looking out’. While the other social sciences utilize a variety of methods, fieldwork has become the ‘hallmark of anthropology, (Pelto and Pelto, 1976).

The major instrument for anthropological data collection is the anthropologist himself or herself. Fieldwork deals with primary rather than secondary data, emphasizes inductive rather than deductive reasoning and focusing on immediate personal experience rather than armchair theorizing. Central to the practice is suspension of judgment; the anthropologist must adopt the attitude of the novice or learner rather than critic. The anthropologist is the ‘learner’ being taught both by formal ‘scientific’ process of data collection and by informal involvement in human interaction.

The Jessup North Pacific Expedition led by Franz Boas in 1897 and the Cambridge expedition to the Torres Straits in 1898-99 comprising Haddon, Rivers, Seligman and others mark the beginning of formal anthropological fieldwork. Seligman’s remark that
fieldwork was to anthropology what the blood of the martyrs was to church indeed proves prophetic. From this time onwards anthropology became a whole time professional study and field experience an essential part of anthropological study. Fieldwork almost completely eliminated speculation.

Among the pioneer field researchers the man who did more than the most others in defining the nature of fieldwork was W.H.R. Rivers. He distinguished between intensive and survey work and had himself engaged in both types of research, survey work in Melanesia and intensive fieldwork among the Toda tribe of India.

Radcliff-Brown, a student of Rivers and Haddon, provided an important thrust to anthropological fieldwork. His fieldwork among Andaman Islanders in India between 1906 to 1908 is considered to be the first genuinely intensive fieldwork in the domain of anthropology. He lived among them intimately, learnt their language and collected the data through participant observation.

Bronislaw Malinowski, the great British social anthropologist of Polish origin, transformed the fieldwork in anthropology to such an extent that things would never be the same again. With the publication of Malinowski’s ‘Argonauts of Western Pacific (1922) amateur ethnography was totally eclipsed. The ethnographic fieldwork became a highly professionalized activity. It was no more mere data collection. It turned into deeper analysis of particular social structure and cultural pattern. He was a thorough fieldworker. It is he who proclaimed what may be called the philosophy of fieldwork and there is little that has been added to the principle of fieldwork given by Malinowski almost a century ago. “We certainly use more technical aids today, increasingly rely upon statistical tools but the essential definition of the nature of fieldwork remains substantially the same as Malinowski’s description of it’ (Beteille, 1969).

Hence fieldwork has been accepted as an indispensable rite de passage in the making of a modern anthropologist sometimes referred to as an act or feat of living with strangers. The anthropologist approach, to use Kluckhohn’s term, is that of ‘attached detachment’. Levi-Strauss has the last word when he says, “Indeed, the field research with which every anthropological career begins is the mother and wet-nurse of doubt, the philosophical attitude par excellence. This anthropological doubt does not only consist
of knowing that one knows nothing, but of resolutely exposing what one thought one knew, and indeed one’s very own ignorance, to the buffettings and denials which are directed at one’s most cherished ideas and habits by other ideas and habits which must need to contradict them to the highest degree”.

Research studies generally utilize not only a variety of techniques but approach the subject matter from a variety of viewpoints. No single technique of study can be regarded as sovereign for gathering and analyzing the complex data. Each is a complement to others. Thus, an appropriate integration of techniques is indispensable for an effective fieldwork.

3.3.2. Rapport Establishment

This was the edifice on which we as anthropologists were supposed to build our rapport with the villagers. With limited time at hand and the endless assignment of getting into the people as much as we could, this technique of fieldwork strictly according to Malinowskian tradition i.e. learning the native language, could not be done by us to our utmost satisfaction. But we had interpreters to help us all along for getting an insight into the village scenario through the local populace. Language learning as stressed by Malinowski forms an important technique to establish better rapport with the people. To get the essence of the underlying meanings and connotations of the various customs and folklore’s language is the medium. This was definitely in our mind as anthropologists and it was an endeavour throughout to pick up any work or sentence from the local people and register it for further usage some time else. Rapport establishment involves the creation of a congenial atmosphere by the interviewer with the interviewee with the view of elicit response.

A state of rapport exists between interviewer and respondent when the latter has accepted the research goals of the interviewer and actively seeks to help him in obtaining the necessary information (Goode and Hatt, 1952). This statement by Goode and Hatt seems to me to be a lopsided statement taking care of only the motives of the anthropologist in a two - side dyadic relationship. For a rapport to be established there should be a two-way flow of ideas, information and knowledge. Both the anthropologist and his informant should feel at the same plane thus making the communication more
effective and fruitful. Listening is very important in rapport establishment. It requires self-restraints, self-discipline and also patience and humility. Ability to listen with understanding, respect and curiosity is the gateway of communication. People are motivated to communicate when the atmosphere is permissive and the attitude non-judgmental. The warmth and friendliness what is usually called ‘rapport’ can usually be created easily.

First two days in Gurgaon were spent in scanning the most reachable MNCs whose people are accessible. In this whole process researcher’s bachelor friends working in Gurgaon and luckily in the MNCs of IT sector helped in a lot of ways. They introduced him to their married companions at the workplace and at numerable times arranged informal sittings. This gave an ample opportunity to select the MNCs with corporate culture, as well as the families on which the research was carried forward. Finally 6 families were selected for the case study:

i. Rakesh Singh and Ritu Singh
ii. Anmol Aggarwal and Priya Aggarwal
iii. Vaibhav Arya and Anupama Arya
iv. Kapil Sharma and Shruti Sharma
v. Satyam Negi and Kavya
vi. Anil Gupta and Shipra Gupta

3.3.3. Observation

Observation may be defined as a systemic viewing, coupled with considerations of the seen phenomenon that is, consideration must be given to the larger unit of activity in which the specific observed phenomenon occurred” (Young, 1982).

In non-controlled participant observation, the observer disguises himself in such a way so as to get accepted as a member of their group e.g. Plain cloth policemen. While in the case of controlled participant observation the investigator cannot become a member of their group but takes a role e.g. of a doctor, a role that is accepted by the people a role which is than known or is understandable by them.
Non-controlled and non-participant field observation may be summarized in few words. It is the study of social situation from outside. It suffers from serious drawbacks such as subjective interpretation. Another pitfall is that the data is so real and vivid and because our feelings about them are so strong, that we sometimes tend to mistake the strength of our emotions for extensiveness of knowledge. There is also likelihood that causal observation will misread the state of mind and social atmosphere and filter the same through personal values rather than those of the people involved.

The moment a field worker steps in the field, anthropology expects him to shed away all his biases, preconceived notions and conceptualizations. He is expected to have a child like appetite of getting into all the details possible which otherwise is generally taken for granted. This helps in extracting rich information even from very casual observations. Participant observation, unfortunately, due to lack of time, could not be made use of. Resort was therefore sought in the quasi-participant and non-participant observation.

There were several rationales for using this research procedure in studying the interface of work and family life. Observations are particularly useful in detecting ‘latent’ phenomena (McCall and Simmons, 1969), which include observable events to which the members of a system do not attend. For example, greeting behaviours are so ordinary that people do not think to comment on them. The events of interest were the everyday events that often go unremarked. The participants themselves were often blinded by their proximity to these events, which are so much a part of the fabric of everyday life that they pass unnoticed or are reported in cursory fashion. Families and individuals also have developed favoured ways of explaining their lives, which may camouflage dynamics and sustain valued self-conceptions.

The researcher had been to Gurgaon a few times before starting this research work on the topic. But when I first time entered into Gurgaon with the purpose of research at the back of my mind, things seemed to be totally different. And at the same time I realized the impact of thoughts on the observation of a person. Though, I took the same way to Gurgaon through DhaulaKuan that I used to take before, but this time I observed the general landscape rather than just watching it. A very-very broad road led to Gurgaon.
(actually it is a national highway No-2 which leads to Jaipur) and at the entrance a new gate (presently under construction) welcomes people coming there. On the highway, there are many flyovers, which make the traffic smooth, but one can feel the wonder of architecture present on both sides of the road. A beautiful boat shaped building with blue glasses of DLF has become a landmark of Gurgaon now. But at present many other states of art buildings have emerged too.

I always went to gurgaon by my bike and noticed a lot of dust all-round, which made the scene hazy. People told me that many of the times, there are storms of dust and that is due to the lot of construction work that is in progress. I hardly found green belts or trees on the roadside except inside the societies’ boundaries. Public transport facility was also not so good as there were only few city buses and absence of autorikshaw made the situation worse. In my views, Gurgaon is becoming a ‘jungle of concrete’ with the jumbo buildings of multinational companies and bushes of apartments with huge shopping malls.

The first day of fieldwork was totally a fresh experience and the look of awe, surprise and curiosities on the faces of the employees was enough to tell me that they were finding my presence there all the more unusual and exciting as I approached them at their working place after the working hours. My friends told me that after introducing my research investigation to all those people, it became something to be talked about in the routine meetings, something to be pondered over and something to feel suspicious about at the same time.

3.3.4. Identification of Key Informants

One of the significant techniques employed to ease and expedite the ‘learning process’ in the field and especially when there is tremendous time constrains is tapping the key informants. For me, this technique turned out to be very useful as I could place two of my friends who acted as my key informants. One of them was Varun Gupta, a software engineer; he himself was an employee in WIPRO at fresher’s level. He gave me some insight knowledge about the organization, its set up, hierarchical positions, employees’ status and corporate culture in the company. Another was Chaitanya Trivedi, my fellow hostler of college days and masters in Operational Research working with Inductis. He
turned out to be a very knowledgeable person about IT companies and their working environment in NCR especially Gurgaon. Dheeraj Madan and Anupama Arya were my other key informants.

### 3.3.5. Interview

The research process began with interview, which was analyzed thematically. The initial interviewing phase had several purposes: because this study focused on an interface region that is often obscured by being part of the ‘ground’ of everyday life, the initial interviewing was aimed at sharpening my vision about what was important and at generating working hypothesis.

The interview has four main purposes; to gain access to objective data, to obtain opportunity for observation, to determine facts, which may vary with particular circumstance and to ascertain opinions, attitude or trends in belief. Thus an interview is something more than a mere face-to-face conversion. It’s thus a multipurpose tool in the hands of a social anthropologist. The interviewer needs to be extremely tactful at work. He needs to be highly cautious of his voice, tone, manner, dress and other minute details besides the kind of questions he is asking.

An interview guide is of tremendous help. It is a list of points or topics, which an interviewer must cover during the interview. In this case, considerable flexibility may be allowed as to the manner, order and language in which the interviewer asks the questions. The open ended also called unstructured, uncontrolled, unguided and non-directive interviews are used to obtain general information. The interview does not receive direction from the interviewer and he proceeds at his own pace, dwells on whatever may seem significant to him, reveals his attitude and defines the social situation from his perspective.

The structured (also called directive) interviews are conducted on a highly standardized technique and a set of pre-determined questions. In the case of a focused interview, the questions are not - pre-designed but confined to as general area, the response of the interviewee is used for further questioning. I used the methodology of unstructured interviews extensively because this was the only technique that would
allow me to gather qualitative data and reach generalization, if any, about their socio-cultural profile.

It must be kept in mind that the interview must be closed before the informant feels fatigue. Very long interviews need to be avoided. Closure of an interview must never be abrupt; it must come only gradually by a causal conversation.

The study on family is particularly hampered because the familiar blinds us. The rapport and working alliances developed in the interviews, as well as the information gathered, were also designed to facilitate gaining entrance into participants’ homes for the purpose of observation. The interviews would also enable them to evaluate me. My own class background, which is similar to that of the participants, facilitated my relationship with them; their homes were very similar to mine and I was able to settle in quickly and comfortably. Generally, I felt that I was able to maintain what one participant called a ‘low profile’.

**3.3.6. Case Study**

The case study method may be defined, as a comprehensive study of social unit - be that unit a person, a group, a family, a community, a social institution, an organization, a district. Case data may be gathered exhaustively of an entire life cycle of a social unit or a definite section of it. The aim is to ascertain the natural history i.e. an account of the generic development of a person or a group of whatever constitutes the social unit, revealing the factors that mounded the life of the unit within its cultural setting.

Burges termed the case study method, ‘the social microscope (Young, 1982). Thus, I to gauge the interactional milieu of the corporate culture and family values with special reference to their interpersonal relations, economic and religious behaviours used this particular technique.

My endeavour through this dissertation is to look into the different dimensions of family life coloured with the flavour of Indian traditional values which are having a direct crossing point with the corporate culture on the onset of globalization through the cognitive perspective and this is where anthropology features in. I have tried to bring to the surface the interface between the corporate culture and Indian traditional family
values and it's open to different analysis, one of which I would be following throughout the dissertation.

3.4. Objectives

Keeping the context in mind, the major objectives of this study are to:

i. Develop an ethnographic account of family life within the corporate setting.

ii. Analyze the interpersonal relations within the family members and colleagues, friends and peer group outside the domain of family.

iii. Explore the interfaces between family and corporate environment i.e. role strain, dilemmas, coping strategies for coming out of the role expectations of professional life and family life.

iv. Examine the fundamental definition of family in contemporary context.