The Role of Organizational Dispositives in Understanding Workers' Capabilities and Institutional Work

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Abstract

The constitution and regulation of subjectivities are important in inculcating the role of capabilities-based freedom in modernity. In this dynamics of freedom, the conjoined practices of discipline and governmentality constitute and regulate various subjectivities through individualization and the rationalization of various norms. In this context, we present two essays about workplace subjectivities, workers' capabilities and institutional work from agricultural and allied industries.

In the first essay, we developed Foucauldian dispositional analytics (Raffnsøe et al., 2016) of workers' subjectivities. From the Foucauldian perspective, power dynamics sustain multiple dispositives, establishing roles and capabilities for workers. Disciplinary dispositive inculcates productive power, and governmental dispositive establishes facilitative power to enact individualized and collective subjectivities. We studied the role of individualized subjectification to understand the practices of capabilities-based freedom in the context of the eternal and dynamic interplay of multiple dispositives in agriculture and allied industries. We used an exploratory design with semi-structured interviews, focused group discussion and field observations to understand various subjectivities. We found that the establishment of individualized workplace subjectivities is driven by the productive economic disciplinarity of each subject based on modern financialized governmentality and is strengthened through pre-modern and modern juridical statuses. Thus, modern productive arrangements retain the juridical statuses of various actors in the process.

In the second essay, we used exemplification as methodology to understand the challenges of women in agricultural and allied industries. As discipline is considered an essential dispositive to establish productive subjectivities in organizational domains, performativity establishes social notions of discipline. We believe that gender and capital contribute to develop performative dominance in organizations. In understanding this, we analysed field stories about women workers explaining the role of economic performativity and hegemonic masculinities in caring for the gendered others in circular engagement with the workplace and habitation. We found economic performativity and hegemonic masculinities (Hearn, 2004) push female workers through hardships in enacting performative violence by working for oneself. Thus, there is a failure to achieve embodied care for the gendered others from the social order under neoliberal agencies. We also found progressive notions of

performativity (Wickert & Schaefer, 2015) are essential to develop various types of care work for gendered others in the workplace and at home. Thus, in understanding ethical responsibility, actors work to unravel the ethics of difference (Kenny & Fotaki, 2015) through institutional work for the gendered other.

Concluding the two essay we argue that the interplay of multiple dispositives generates subjectification of workers, while when they deviate from dispositives, they face (de)subjectification. Further, the gendered and economic performativity establish embodied challenges for women, which were addressed through alternative notions of care work under progressive performativity.

Keywords: capabilities, dispositive, subjectification, institutional work, performativity, masculinity

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List of Acronyms

DT – De-notified Tribes

GVC – Global Value Chains

HRS – Human Relations School

NT – Nomadic Tribes

PHC - Primary Healthcare Centers

SC – Scheduled Castes

SM – Scientific Management

CHAPTER 6
CONCLUSION

CONCLUSION

The APMCs and Sugar Factory structure is established on the organized efforts of various actors. Through our study, we unraveled various aspects of migrant laborers working in cane fields and APMC in supplying agricultural produce to APMC and input of raw material to the sugar factory. Multiple actors in the hierarchy of cane cutting are identified, and how their subjection and subjectification are produced is identified. We found the subjectification of various actors is established through neo-liberal and welfare freedom employed by governmentalities that structure lives. The experiences of head loaders, cane cutters, tractor owners, tractor drivers, and factory authorities were established through the interviews by identifying their subjectivities. The growth and structuring of cane cutting and the productive utility of disciplinarity were found as important features to establish various governmentalities to develop order. The structure is fraught with the expansion of the disciplinary network through juridical code while the growth of the structure depends on the sustenance of the disciplinary network.

Secondly, we found financialization of the cane-cutting space develops a neo-liberal network through remuneration. Thus, remuneration acts as an important governmental technology alongside other technique. We could identify, the productive power is structured in cane cutting through the disciplinary mechanisms, thus each actor enacts their role progressively to gain the share of power. In doing this, the landless migrant actor identity gets established who come for cane cutting on a seasonal basis and do not possess land even to build permanent residence near the place of work. The strength of such workers is highest in lower castes categories such as nomads, SCs, STs, etc. The workers are subjected to similar realities to that of their native localities as their distance from the center of the village establishes their location away from the place. Tobias explains the role of capabilities in engaging with the desubjectification of various actors. The desubjectification can be addressed through actors of the cane cutting who help the actors to establish a network of disciplinary power and intervene through the policy mechanism. This is established through the ethics of concern. We found that such disciplinary networks are dependent on the status-based juridical network of castes and localities from which cane cutters engage in the work.

The subjection of cane cutters is turned into subjectification into newer realities when they face the cane cutting work challenging, when alternative opportunities are established through future generations' efforts to get educated, it generates the alternative subjectivization

of cane cutter men. The alternative subjectification depends on the support cane cutters receive through factory and field actors. As various actors are involved in establishing welfare and neo-liberal freedom, the cane cutters educate their children to work in alternative occupations. The subjection of cane cutters is overcome by getting parental support to educate the children and sustain them by taking advances. There are various works that are done as remuneration acts as productive techniques to address the needs of cane cutters. The organized mechanism of cane cutting impacts on the progressive development of familial capabilities. Many employees leave the occupation when they see other decent mechanisms being established through familial efforts.

On the other hand, head loaders organized under union and legal dispositive lead to the formation of decent work subjectivities. The legal dispositive lead to develop facilitative governmentalities for the head loaders through the Mathadi board. The workers can raise important issues related to work, and along with this their work hours and work are regulated to achieve well-being. The institutional work of various head loaders enhances workplace relations, while the introduction of new technologies degenerates the present subjectivities of head loaders. Technological interventions also impact workplace subjectivities in cane cutting as well. This in turn retains juridical statuses on modernity, where individualized subjectification impacts workers creating a paradox to sustain the statuses. On the other hand, (de)subjectification impacts workers degrading their laboring functionalities. In the dynamics of modern statuses, pre-modern statuses of caste, gender, region, and religion are sustained in ordering the lives around various dispositives.

The need to engage in economic performativity presents challenges for both men and women in cane cutting. These develop multiplicative effects for females due to the lack of resources necessary for care work. In this study, we have considered performative work in multiple senses to understand neoliberal economic performativity, situated performativity (Czarniawska, 2011), and matrixial, emergent caring performativity. The challenges of each performativity hierarchize the responsibility of women to prioritize economic needs over matrixial and self-care. Thus, in laboring spaces, the institutional responsibility of economic performativity is prioritized and matrixial emergent performativity is neglected.

Given that the development of dominant masculinities is a prominent feature of the neoliberal order, it has sustained the functioning of the patriarchal gender hierarchy of the pre-modern era. Thus, the hegemony of men is established in making men a "composite multi-

layered hierarchical structure" (Levine, 2015) organized as a "dominant collective and individual agents of social practices" (Hearn, 2012, p. 59). In this context, it is important to develop alternative masculinities that can assume roles such as that of the matrixial care performed by women. However, there is also a need to establish a policy framework that considers the importance of care in the neoliberal economy beyond the understanding of economic performativity to contribute to institutionalized healthcare work for families and organizations through non-economic consideration.

We saw how a rise in economic transactions also impacted clinical and healthcare work. The latter is economized to generate financial capital through the privatization of welfare functions. Reduced wages, seasonal employment, and healthcare privatization present challenges to women's participation in precarious work. While such work increases women's participation in the workforce, it contributes little to vital life-sustaining activities due to the meager returns they earn from their participation. The structure of work thus develops *institutionalized masculine norms* and the care work that women need in economic spaces is neglected. Thus, it is important to understand matrixial trans-subjectivity, natality, and vita activa in order to develop decent work standards and gain recognition for women.

Workers' embodiment is significantly established in factory settings. While health is largely overlooked, it is nevertheless addressed via the consumption of food and the development of a healthy physique. The work mechanism is considered to develop a strong and healthy body. Neither the health worker nor the factory perceives health as an important concern for the workers. In these aspects, they also romanticize work and food as health-enhancing mechanisms. In contrast, workers also sometimes feel that they are strong enough to not contract any diseases. However, the care process continues to exclude children's health issues, the curing of specific ailments and injuries, and regular health checkups. We found that workers visit private clinics when injured, while there is little support available for children's health through public health initiatives. Thus, the neglect is largely normalized through a broader understanding of the laborious lifestyle.

At the same time, issues concerning hysterectomies and women's maternal health remain neglected. While records of pregnant cane cutters are kept in one factory, in general, no significant efforts are made concerning the care of expectant mothers. There is no one available to care for the women before and after childbirth. Women work with no care and are forced to give birth in fields or huts due to the economic obligations that must be fulfilled

through continuous work. The cane cutters must also bear the cost of diagnostic tests and medicine. This poses the challenge of investing money separately beyond other domains of life. Thus, from both essays, we identified that challenges around the normalization of health and hard work generate a paradox. The factories establish facilitative governmentalities for work but coercive governmentalities for healthcare. Thus, a law operates to engage the workers in economic performativity while neglecting the ill effects of gender performativity on women's health.

The study of organizational dispositives provides a general understanding of the various actors in the sugar factories and Agricultural Produce Market Committees (APMC). Dispositives develop a specific understanding of discipline and governmentality. Thus, juridical codes are specific and generalized in developing productive, facilitative, and coercive aspects for the individuals in an ensemble of farm-factory operations. Broadly, we identified local-migrant dynamics in developing the power dynamics through dispositive analysis. Our study has managerial and practical implications to enhance the understanding of care aspects for women and develop a more niche understanding of labor welfare beyond the general business acumen of earning profits. The leadership involved in establishing a cooperative as well as competitive businesses requires a much greater understanding of the issues beyond the personal gains achieved through the complete process. While economic performativity acts as a significant need in the current capital-driven world, beyond it the significant aspects of workers' lives are important in terms of developing meaningfulness for workers. For this purpose, it is key to appoint managerial-supervisory and healthcare professionals to understand and address the needs of workers to sustain welfare. At the same time, there is a need to develop a sustainable capital flow arrangement through the application of savings schemes. The establishment of trusts, provident funds for workers, and post-season welfare arrangements can thus help workers make the Arendtian shift from labor to work.

Thus, in this context, our first essay focused on understanding the role of capabilities and institutional work in the broader aspects of multiple actors and the power dynamics established on the various actors. In this context, we identified multiple aspects of life that are affected by the establishment of multiple dispositives. While focusing on specific aspects, gender performativity emerged as an important disciplinary and governmental issue governed by economic and workplace well-being factors that improve work care. In our case, however, care was neglected due to the precarious seasonal nature of the work. Thus, the second essay

considered how gender performs in precarious situations impacting healthcare. The discussion sections in both essays focused on these aspects.

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