

**INDIAN ETHOS, INDIAN CULTURE AND INDIAN MANAGEMENT:
TOWARDS NEW FRONTIERS IN MANAGEMENT THINKING ***

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During recent years, Indian concepts have acquired a new prominence at the global level. Its roots go back to 1960s, when several Indian Spiritual Movements (ISMs) acquired a worldwide acceptance and presence. TM, ISKCON, Brahma Kumaries, SRF (Self-Realization Fellowship), Art of Living, etc. are a few illustrations. Many new movements are emerging and Indian cultural ideas and concepts are finding wide following in the West. Yoga in its many variant forms has become very popular. Ideas influenced or with origin in Indian thought have influenced life of nations, individuals and organizations. For example, Zen Buddhism has created wide impact and has influenced even scientific fields such as fuzzy logic, artificial intelligence, etc. What are the reasons for this 'new age' phenomenon? Answer lies in the intellectual vacuum in the West that has been filled by some of the Eastern ideas.

Three great and giant thinkers with worldwide influence viz. Darwin,, Marx and Freud shook the deeper foundations of 'Western' religion in the 19th & 20th century. Darwin through his theory of evolution questioned the creation myth shaking the very foundation of religion. Marx considered religion merely an opium of masses and he lifted atheism to a level higher than religion. Freud took away the magic of confession and converted it into the magic of couch. Priests lost their relevance in this field and professionals took over. Thus, foundations of religion in the West were shaken and a vacuum was created.

A second intellectual vacuum was created when ideas of Darwin, Marx and Freud came under challenge and search for many new and alternative ideas began. Aurobindo advanced the concept of evolution of 'consciousness' in contrast to evolution of 'matter'. In due course, Freudian couch gave way to psycho-spiritual therapies, cross legged meditation techniques and many new age spiritual therapies. Just like Transcendental Meditation had become popular, the concept of Transcendental Medication emerged and Deepak Chopra became its new age guru. Influence of Marx has waned and people have realized that 'opium' has certain medicinal value. Religion is indeed an opium of masses as it has some medicinal value. Because of this second intellectual vacuum, Indian concepts and ideas found ready acceptance, as they helped to fill up the vacuum to a large extent. This 'new age movement' got a further fillip because of the 'Indian Diaspora'. Now time is ripe for a new transcendental revolution viz. Transcendental Management with roots in Indian ethos and its manifestations in terms of Indian culture, Indian concepts and Indian ideas.

It may be indicated that in Western religion, 'Mammon' and 'God' were always in conflict. Weber in his own ethno-centric way, tried to achieve a reconciliation between the two through his proposition of 'Protestant Ethic' and 'Spirit of Capitalism'. This was a breakthrough idea in Western context. Indian culture and thought system had achieved this breakthrough during the ancient times itself through its philosophy of balance between Dharma, Artha, Kama and Moksha. This framework still constitutes the foundational premise of Indian ethos. This also represents an integration of 'this world' and the 'other world', wherein Dharma, Artha, Kama represent 'this world' and moksha represents the 'other world' though 'moksha' has also been defined in terms of moksha in 'this world'.

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Analytical Frameworks for Analyzing Indian Culture

The construct of 'Indian culture' is considered as an illusive concept. It has many different meanings for different persons. Hence, we need certain analytical frameworks to help us in analyzing this construct. In the discussion below, we will discuss following three frameworks:

- 1) Matrix View of Indian Culture and Its Scholars and Thinkers
- 2) Four Quadrants Analysis / View of Indian Culture
- 3) Kite Analysis of Indian Culture

(a)

Matrix View of Indian Culture & Its Scholars & Thinkers

While Indian concepts were getting acceptance at the global level, an interesting phenomenon was taking place within Indian cultural context. Western ideas were having tremendous intellectual support among the Indian intellectuals to the extent that some intellectuals were even discounting country's intellectual and spiritual heritage. Indian mind became colonized even though the country became free. However, during recent years, a new realization and awakening has come and a 'mind-liberation movement' is discernible in the form of new streams of thinking. To analyze the current configuration of ideas on Indian culture, we suggest a matrix analysis. In this analysis, one side of the matrix represents the mindset of the Indian thinkers and scholars and other side represents the source of influence on their mindset. We can categorize the mindset of thinkers in terms of 'Reform' mindset and 'Forward' mindset. Thinkers having 'reform' mindset look at negative points of the culture and society and often exaggerate it to such an extent as to paint the entire culture or society with one brush sometimes, a black brush. Thinkers with 'forward' mindset highlight the positive points of the culture and society. They point to the strengths of the culture such as flexibility, resilience, adaptability, tolerance, etc. Both type of thinkers have been influenced either by external or internal sources. Thus, we have following four types of thinkers and scholars.

- I) Reform thinkers inspired by External sources / influences: Examples include, Raja Ram Mohan Roy etc. Such thinkers have at times taken a few negative points and projected them as the only concern of the society.
- II) Reform thinkers inspired by Internal sources / influences: Examples include Bhakti period saints and sages.
- III) Forward thinkers inspired by External sources / influences: Examples include scholars influenced by the work of foreign thinkers and scholars such as Max Mullar, Arnold Toynbee, Guy Sorman, etc.
- IV) Forward thinkers largely inspired by Internal sources / influences: Examples include Swami Vivekananda, Gandhi, Aurobindo, etc.

There is also a fifth category of intellectuals who learn from all the above four type of thinkers and integrate and synthesize them. Management scholars working in the field of application of Indian ethos in management tend to take this approach. This author's work 'Western Windows Eastern Doors' could also be considered in this category.

Fig.1 presents the above discussed matrix framework of analyzing the thinkers and scholars of Indian culture. It also represents a framework for analyzing various social movements in Indian history.

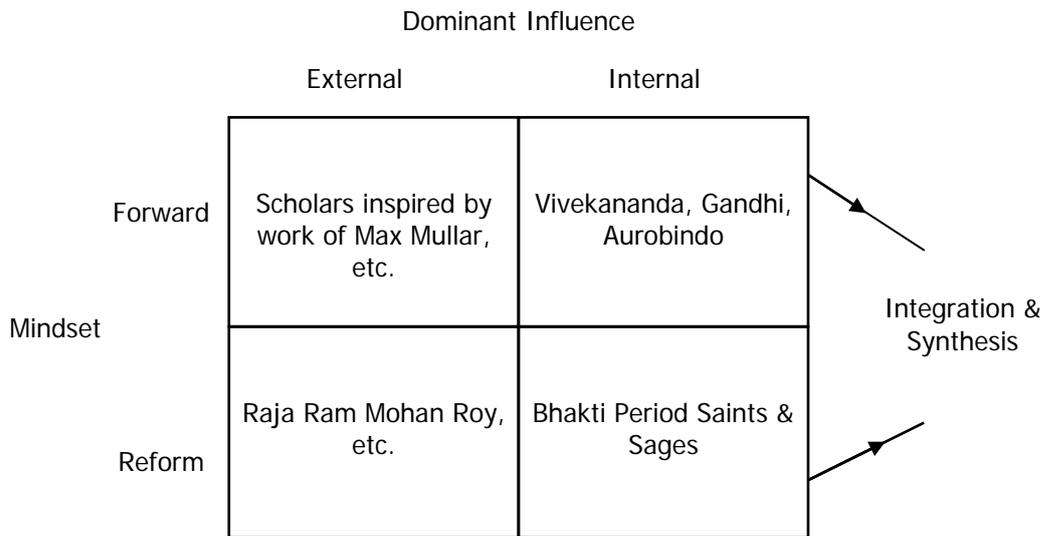


Fig.1: A Matrix Typology of Thinkers of Indian Culture

It may be indicated that both 'reform' and 'forward' thinkers are interested in social change and creating social movements. While 'reform' thinkers take the negative approach to social change by focussing on 'weaknesses' of the culture, 'forward' thinkers take the positive approach to social change by focussing on 'strengths' of the culture. We need to have a third approach viz. a critical approach, wherein there is an integration and synthesis of various viewpoints.

(b)

Four Quadrants View of Indian Culture

In the age of globalization, discussion on Indian culture is generally viewed in terms of 'West' Vs 'East' and Positive Vs Negative views. When 'West' looks at East or scholars influenced by Western view look at East, there are two perspectives viz. a positive or negative. For example, spiritual seekers from West, take a positive view of Indian culture as a culture of spiritual heritage. Many sections of 'Indian Diaspora' share the similar view. However, there is another section of thinkers and scholars, for whom materialistic achievement are the ultimate purpose of life. Hence, they take a negative view and point out to their own affluence as a benchmark of achievement. When East looks at itself, it also has two views about itself viz. a positive view and a negative view. Positive view oriented thinkers and individuals formulate ideas, concepts, metaphors that reinforces positive self image. Our President, A P J Kalam's books belong to this category. Negative view oriented thinkers and individuals are largely under the Western influence and their mind is colonized due to such influence. They end up highlighting negative points only. Fig.2 presents these four quadrants view of Indian culture.

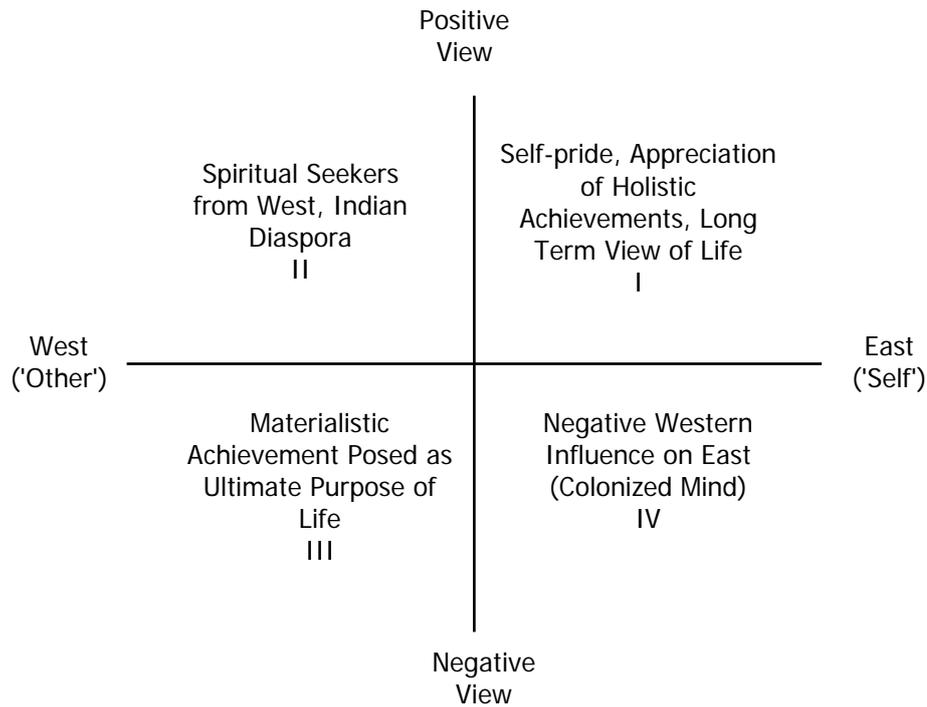


Fig.2: Four Quadrants View of Indian Culture

(c)
Kite Analysis of Indian Culture

In the kite analysis presented below we use the metaphor of kite as an analytical framework. In this analysis, we look at Indian culture from the viewpoint of ideal – real axis and radical – practical axis. While one set of thinkers and writers point to the ideal and idolized worldview of Indian culture, others are quick to point out the reality around us and point to the 'areas of darkness'. Ideal and idolized worldviews have an inspirational value and inspirational meaning. In contrast, reality oriented worldview emphasizes keeping the feet on ground. When both are combined we get a 'grounded praxis' view of Indian culture. In the kite diagram, this connectivity is indicated through the arc support to the kite. Similarly some view the Indian society from a radical perspective e.g. radicalness of Shankara, Mira Bai, Aurobindo, etc. and others view it from practical perspective. By combining these perspectives we arrive at a kite of ideal – real and radical – practical worldviews. This provides us a new perspective of Indian culture as kites of Indian culture come in various shapes and forms. Fig.3 presents a kite view of Indian culture.

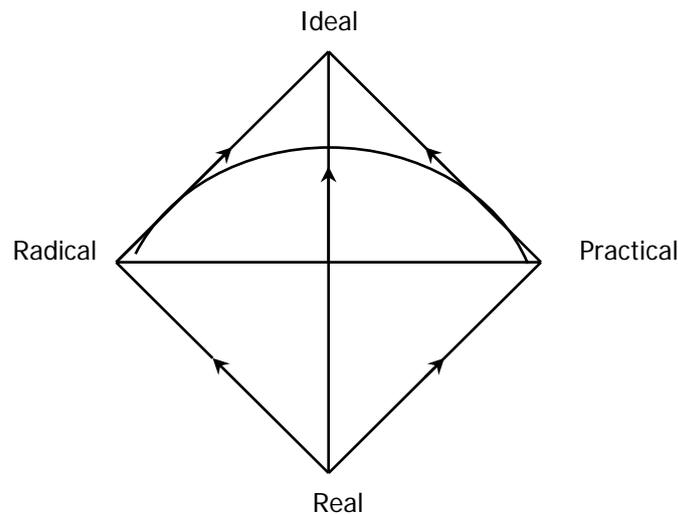


Fig.3: A Kite View of Indian Culture

This keynote of Indian culture has been 'Let thousand(s) kites fly', in contrast to 'Let thousand mushrooms bloom'. While kites represent diversity, mushrooms represent uniformity.

In the above discussion, we have presented three analytical frameworks for analyzing Indian culture. In fact, these are generic frameworks that can be used to analyze any culture, including organization culture. It may be indicated that analyzing Indian culture is like kite flying, different people make kites of different colours and want to make it fly high.

Indian Culture and Religion: A Framework of Typology of Religions

Discussion on Indian culture cannot ignore the typology of religions because a key point of Indian culture is recognition of diversity and resolution of contradictions through a new vision. Further, religious traditions also provide a foundation for spiritualism. A discussion on typology of religions is also useful for a full spectrum approach to spiritualism. In Indian context, in each period of history, a saint, sage or a scholar has achieved a breakthrough by resolving the contradictions of the earlier periods. This added to the dynamism of the Indian culture. For example, Shankara resolved the contradictory perspectives through his Advaitic vision. Swami Vivekananda through his famous speech of 'Brothers & Sisters' expanded the concept of brotherhood from its narrow sectarian perspective to an all inclusive concept. Gandhi through his 'Allah Ishwar tero naam...' opened a new path. Many new age spiritual movements provide space for the symbols of many religions. In future we may expect similar metaphors and approaches that will take us towards a new synthesis and a new vision of integration of various religions.

In the discussion below we provide a framework for an integration of various religions in the Indian cultural context. Weber and other Western thinkers provided a classification system for religions based on the construct of monotheism and polytheism. We can add an Indian dimension to classification of religions on the basis of their philosophies in terms of Advaita and Dvaita. When we combine the 'Western' and 'Eastern' classifications, we arrive at four combinations with their own distinctive concepts:

- I) Advaitic Monotheistic e.g. Shankara philosophy
- II) Advaitic Polytheistic e.g. Unity in diversity approach, Pluralism

- III) Polytheistic Dwaitic e.g. Idol worship as 'ideal' worship / idea worship, where idol implies 'Inner Desire for Oneness and Love'. This is essentially 'relativistic' approach.
- IV) Monotheistic Dwaitic e.g. Judeo-Christian religions, wherein concept of God is in its Dwaitic form

Fig.4 provides a diagrammatic presentation of this framework.

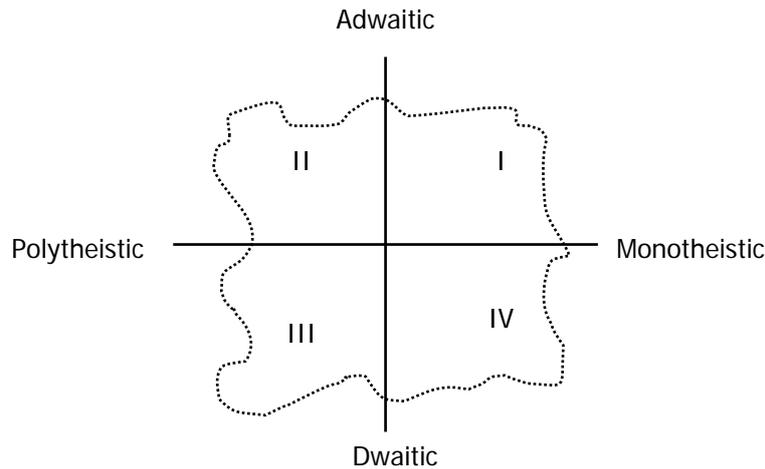


Fig.4: A Framework for Integration of Religions

It may be indicated that since ancient times, different Indian religious traditions have originated from different quadrants. Hence, there are contradictions in approaches and many different paths to the goal of self-realization. Even the concept of 'God' or 'spiritual consciousness' is different in different quadrants. Further, different world religions have originated from different quadrants with their own concepts of 'God', hence, the differences between their approaches as well as rituals. However, the above framework provides a conceptual foundation for their integration.

It may further be observed that today's Indian culture is a configurational culture, wherein all the four quadrants presented above co-exist in varying configurational forms and taking varying shapes like the amoebae. This amoebae-like behaviour of Indian culture provides it sufficient scope for flexibility and tolerance for contradictory worldviews and different paths to spiritual self-realization. This approach in organizational context is useful for diversity management.

Towards A Three Dimensional Framework of Cultural – Analysis

Cultures have their own philosophical underpinnings. In the past, these underpinnings have been defined in terms of isms e.g. capitalism, socialism, spiritualism, etc. Now, these underpinnings can be defined in terms of values. Broadly there are three sets of values viz.

- 1) Profit, competition & self-interest (Pcs)
- 2) Justice, rights & duties (Jrd)
- 3) Love, compassion & devotion (Lcd)

In the age of globalization, profit, competition and self-interest (pcs) is a driving force and it tends to promote certain type of culture e.g. culture of individualism and a transactional view of life. It tends to ignore the other dimensions of life viz. justice, rights and duties (social dimension and a transformational view of life) and love, compassion and devotion (spiritual dimension and a transcendental view of life). Pcs culture is Transactional (T1) in nature, jrd culture is Transformational (T2) and lcd culture is Transcendental (T3) in nature. In any analysis of culture, we need to keep these philosophical underpinnings in picture. Cultures generally differ in terms of their T1, T2, and T3 mix. Some are T1 oriented, some T2 oriented and some T3 oriented. For a holistic view of life, there should be a proper balancing between pcs (Artha), jrd (Dharma) and lcd (Moksha). Achieving this balance between Transactional (T1), Transformational (T2) and Transcendental (T3) views of life is the essence of Indian culture.

We may note that Hofstede (1980) suggested a framework for classification of cultures on the basis of individualistic and collectivistic orientation, masculinity and femininity, power distance and uncertainty avoidance. In Hofstede's framework philosophical view of life in terms of materialistic and spiritual approach is missing. Drawing upon Hofstede's framework and introducing the materialistic – spiritual dimension, as an important aspect of cultures, we can develop a three dimensional framework for analyzing cultures. In this framework the following three dimensions constitute the cultural cube:

- 1) Individualistic – Collectivistic
- 2) Yin – Yang
- 3) Secular (Materialistic) – Spiritual

Fig.5 presents this framework that can be used for analyzing national cultures as well as organizational cultures.

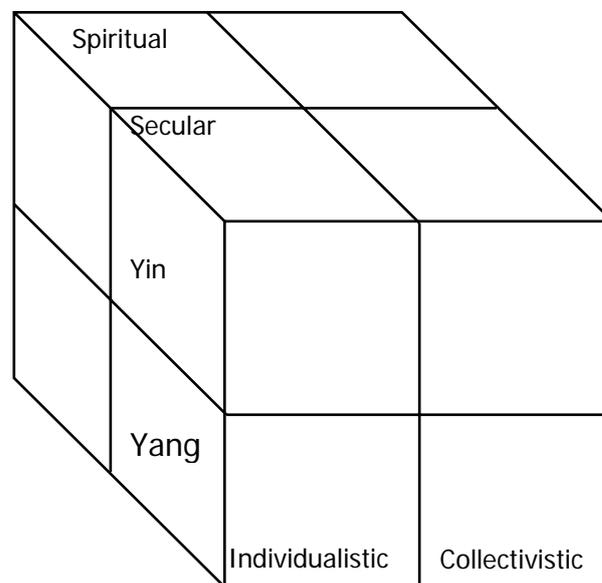


Fig.5: Culture Cube for Analyzing Cultures

It may be indicated that many other variables of culture are 'derivative' variables, e.g. managerial styles of theory X are rooted in individualistic, yang and materialistic worldview. In terms of the above framework, 'Western' culture is largely individualistic, yang and secular. After the feminist movement it is changing towards individualistic, yin and secular. Japanese culture is largely collectivistic, high femininity and Samurai / secular orientation. Indian culture is broadly considered as collectivistic, yin and spiritual. Only in India, males carry a feminine title i.e. Sri. Though under Western influence, people tend to use a yang-centric title i.e. Mr. However, we cannot generalize because Indian culture is a configurational culture. Hence, all combinations of the cultural cube could be found in Indian context and every empirical researcher is able to find some empirical evidence for his / her propositions. Hence, many contradictions exist between ideal and real and depending upon their positions and the intellectual climate of the period researchers are able to provide an evidence for their favourite approach. For example, at one point of time it was fashionable among social sciences researchers in India to coin negative phrases e.g. BIMARU state idea, Dependency syndrome, etc. However, during recent years, there has been a paradigm shift in favour of positive and optimistic phrases. This is partly due to cognitive liberation of Indian mind and also due to success of Indian organizations. For example new interpretations of caste system as a knowledge system and IPR (Intellectual Property Rights) system of the subaltern economy and hubs of traditional knowledge, liberated the mind of Indian intellectuals from its pre occupation with caste and class. It may also be indicated that there could be considerable regional variations of the cultural configurations.

In earlier discussion we suggested that cultures can be defined in terms of 3T model, i.e. Transactional (T1), Transformational (T2) and Transcendental (T3) approach to human relationships. T1 approach is pcs oriented and tends to be individualistic, yang centric and materialistic. T2 approach is jrd oriented and tends to be collectivistic with yin-yang mix and secular-spiritual mix. T3 culture is collectivistic, yin and spiritual. An organization's culture may have dominance of T1, T2 or T3 reflecting its culture-mix which may change over a period of time. Similarly culture of a nation or region could have dominance of T1, T2 or T3 and thereby its own culture-mix. By juxtaposing organization culture and nation's / region's culture we arrive at 3x3 culture grid. We have various combinations of organization culture and national culture configurations with varying implications. Fig.6 presents this grid.

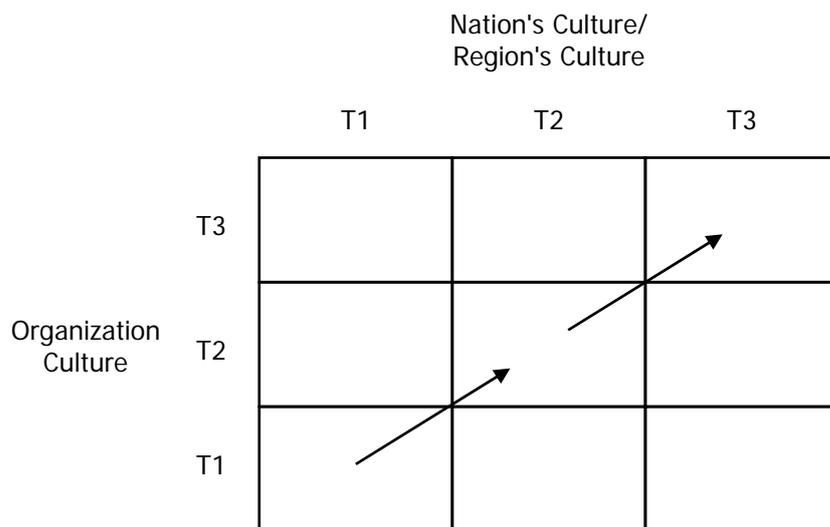


Fig.6: 3T Model of Organizational Culture - Nation's Culture Grid

If organization's culture and nation's culture are both T1 oriented, this would lead to high performance but with lot of dysfunctional consequences such as stress, burnout, etc. In such a situation, nation's culture does not provide cultural, emotional and social support. Western nations are suffering from this problem. Hence, it is important that both organizational culture and national culture should have proper mix of T1, T2 and T3.

An individual joining an organization may be T1 dominant (pcs oriented), T2 dominant (jrd oriented) or T3 dominant (lcd oriented). Further, an organization's culture could be pcs dominant, jrd dominant or lcd dominant. This could lead to match or mismatch situations with positive or negative consequences for workplace culture.

Nine Metaphors of Indian Culture: Various Manifestations of Indian Ethos

In the above discussion we considered Indian culture as a configurational culture with amoebae-like properties of flexibility, adjustment and adaptation. In fact, there are many popular metaphors to communicate this essence of Indian culture. It may be mentioned that Indian ethos, implies ethos of the Indica-region and they find expression in the form of various metaphors. The following are some illustrations:

- 1) Indian Culture as Rainbow Culture: Like the colours of the rainbow, there is diversity of colours with an underlying unity.
- 2) Confluence Culture: 'Sangam' or confluence is another well-known metaphor of Indian culture. In this metaphor, there is independent co-existence of many streams and their flow gets a further momentum and a combined identity through their confluence.
- 3) Mixture Culture: Earlier phrase was 'composite culture', however this had a restrictive meaning. Hence, the emergence of a new phrase to provide a more flexible and expansive meaning viz. mixture culture with a component mix. A mixture is prepared by adding a variety of components. Mixture culture implies a mixture of varying influences to enrich the mixture and its various components that coexist as part of the mixture.
- 4) India Blend: This metaphor implies the changing nature of Indian culture through new blends of ideas coming from various sources. "Let noble thoughts come to us from all directions" and let us prepare new blends from the noble thoughts. In every period of history, new Indian blends emerged as a result of interaction with ideas and isms emerging from various regions. This happened during the Bhakti movement, Freedom movement and also in the post-independent India.
- 5) From Street Market to Stock Market: This market metaphor of Indian culture provides us a full spectrum approach to market institutions and their usefulness from street economy to subaltern economy to corporate economy. Street market and subaltern economy represent the entrepreneurial class and stock market represents the organized business enterprises i.e. corporate economy whose performance gets reflected in stock market prices.
- 6) 'Holi' Culture: Holi metaphor stands for Holistic Living (HoLi). In addition to signifying life in terms of many colours, 'Holi' implies holistic view of life. This holistic view was articulated in ancient times in terms of a balanced approach to Dharma, Artha, Kama and Moksha. In contemporary language it implies a balanced approach to combining per capita income and per capita happiness through a proper balancing between pcs (profit, competition and self-interest), jrd (justice rights and duties) and lcd (love, compassion and devotion).

- 7) Democratic Kutumb: Indian society is a large 'Democratic Kutumb' (DK) with an underlying 'unity in diversity'. When Swami Vivekananda addressed the Parliament of Religions through his famous phrase of 'Brothers & Sisters', he extended the idea of Kutumb to the entire world. The concept of 'Democratic Kutumb' allows Indian society to accept and provide space for contradictory worldviews, isms and ideologies which tend to coexist in varying forms. The spirit of 'Democratic Kutumb' is also captured by the Mahavira's famous phrase, 'Live & Let Live' in contrast to Darwin's 'survival of the fittest' that reflects authoritarian approach.
- 8) MS Culture: MS implies, Materialism and Spiritualism. Indian culture is widely recognized as a culture with rich spiritual heritage. Many Indian Spiritual Movements (ISMs) have made worldwide impact. The middle path of MS or Materialism-Spiritualism integration has been practised since ancient times by the common people, though the extreme ideas on materialism and spiritualism have also co-existed. Thus, in MS cultural view, sometimes M has dominated, sometimes S has dominated, however the search has always been in terms of balancing between the two. This constitutes the core of the intellectual universe of Indian culture.
- 9) Indica metaphor: Indica is not merely name of a car produced in India, it refers to the culture of the entire Indian subcontinent. Through interactions with other cultures, there has been a continuous exchange of ideas and concepts. Metaphor of Indica is indicative of mutual exchange. "Let noble thoughts come to us from all direction" and "Let noble thoughts go from us in all directions".

The metaphors of Indian culture presented above find their manifestations in varying forms in many organizations operating in India that have adopted 'glocal' (Go-local) approach as part of their strategy. For example, this is reflected in advertizing strategies of various Multi-National Corporations wherein Indian metaphors and ideas are widely used. It may also be indicated that the metaphors discussed above provide a conceptual foundation for developing the Indian Management concepts. Herein lies their usefulness for management thought, management theory and practice. Table 1 presents these metaphors for a ready reference.

Table 1: Nine Metaphors of Indian Culture

Sl. No.	Metaphor	Interpretation / Implications
1	Rainbow	Culture has many colours with a deeper level unity
2	Confluence	Through confluence a new unity can be achieved
3	Mixture	A variety of components are mixed together
4	India Blend	Blending of a variety of ideas & isms
5	Street Market to Stock Market	A full spectrum approach to culture – From Street to Subaltern to Elite
6	Holi	Holistic Living
7	Democratic Kutumb	Large extended family

8	MS	Materialism plus Spiritualism (Dharma, Artha, Kama, Moksha)
9	Indica	"Let noble thoughts come to us from all directions" and "Let noble thoughts go from us in all directions"

The above discussed metaphors of Indian culture have some common threads. These are essentially four in number viz. Integration, Synthesis, Tolerance and Dialogue. As a dynamic culture, Indian culture has been integrative and synthesizing type, having a spirit of tolerance and a spirit of dialogue. This is reflected in the mindset of India's well known spiritual and social thinkers, e.g. ancient rishis, Bhakti period saints and modern sages such as Vivekananda, Gandhi, Aurobindo, etc. In fact, the ISTD (Integration, Synthesis, Tolerance & Dialogue) approach represents the essence of Indian ethos and Indian culture. In achieving integration and synthesis, even negative experiences have been turned into positive use. Macaulay through his education system wanted to produce clerks, but Indians tuned this system in their favour to produce world class knowledge workers and other professionals. Further, after achieving Independence, Indians turned their colonial experience upside down and made a positive use of that experience. This approach of converting negative experiences into positive use is unique to Indian ethos and Indian culture and has contributed to its resilience and has made it forward looking. Such an approach is rooted in the worldview, 'Biti tahi bisar de, agey ki sudh dekh (forget the past unpleasant experience and look forward to future). This reflects an optimism oriented view of life. Metaphors discussed above also indicate the 'grey area management' approach wherein polarities or extreme views are converted into grey area or middle ground to find solutions. Further, 'grounded praxis' approach is widely used to relate the ideal and real as well as radical and the practical. Because of this approach many isms from abroad have found their new modifications in Indian context and some ideas have been re-exported after some value addition. Thus, through such processes, many ideas and isms in the past have been accommodated in formulating new visions. For this Indian ethos provided the foundation leading to dynamism of Indian culture.

Implications for Management: Indian Management in India

Management as a concept, profession and a subject of study is nearly 100 years old, though its origins could be traced to ancient times, wherein the focus was on managing kingdoms. Arthashastra contains many ideas that help in managing a kingdom. However, during last 100 years, management concepts were largely 'Western' and were developed in the context of markets emerging as a dominant force. With the emergence of Japanese organizations as world class companies, the concept of Japanese Management emerged wherein Japanese cultural concepts were blended with Western management techniques to improve productivity and quality and thereby achieve competitiveness. With the arrival of information age and knowledge economy, Indian companies have emerged as world class and have demonstrated their competitiveness at global level. Hence, the concept of Indian Management has been gaining legitimacy, acceptance and currency. Knowledge seeking ethos of Indians have led to their emergence as most sought after knowledge workers. Indian entrepreneurship has also made a dent at the global level. In future, Indian Management may emerge as a distinct field of study.

In addition to above, Western Management thought is suffering from intellectual vacuum as its ideas are rooted in a narrow vision of organizations, society and human beings. It is largely 'stock market' oriented view of institutions and business. It lacks a higher vision. This intellectual vacuum can be filled by a new transcendental vision based on higher order purpose of existence (hope). Indian Management ideas can play a significant role in this respect.

History of evolution of Indian Management in India could be traced to at least three overlapping phases:

- Phase-I : With the establishment of Indian Institutes of Management, the focus was on application of management concepts in Indian context. Indian case studies were developed to show the application of management ideas and principles. During this period, 'Indian Management' implied 'Management in India' or Management Profession in India, that was largely based on Transfer of Technology paradigm, wherein tools and techniques developed in other contexts were applied in Indian context and they were considered value neutral and culture neutral in their application.
- Phase-II : Scholars argued that cultural context of management techniques is critical to the success of their application. Virmani & Guptan (1991) observed the contradictions and dualism between the professed policies and actual practices in Indian Management. Rajen Gupta (1992) stressed the need for moving beyond Western and Japanese Management theories and argued for developing Indian Management theories rooted in Indian psyche. Sinha (1992) suggested the need for 'Integrative Indigenization'. Scholars and practitioners also started looking at the ancient Indian literature to observe its relevance for better functioning of organizations. They wondered at the art and craft of many dedicated individuals and found in their work, high quality, excellence and dedication. This was in contrast to factory workers who were more under the influence of Unions as well as prevailing Marxist ideologies. From the study of ancient literature and the experience of the entrepreneurs, mid-size enterprises and street market etc., emerged a new movement viz. Indian Ethos in Management. In corporate context, Prof. S.K.Chakraborty took the initiative to demonstrate the relevance of Indian concepts in organizational context. Dr. M.B.Athreya organized a series of conferences on Management and Shastras to explore Indian Dimension in Management, which always attracted a large participation from practitioners. Swami Jitatmananda and Swami Someshwarananda from Ram Krishna Mission took many initiatives in developing the Indian ethos movement. Prof. Kalburgi Srinivas (2000) documented his 'Pilgrimage to Indian Ethos Management'. Ipshta Bansal (2002) showed the present day relevance of management concepts from ancient Indian psycho-philosophic thought. During this phase, focus was on exploring Indian ethos, Indian Culture and Indian Dimension in Management leading to Indian ethos movement.
- Phase-III: Arrival of knowledge era, helped in establishing the concept of Indian Management at a stronger footing, because Indian ethos are essentially knowledge seeking ethos. While Japanese Management was centered around the concept of Quality, Indian Management is centered around Knowledge and knowledge seeking ethos. Scholars started realizing the direct linkage between Indian ethos and Management, which during the earlier phases of the development of Indian Management, was very tenuous. Thus, Indian ethos acquired a positive appreciation and academic legitimacy, which many earlier scholars were unwilling to concede. 'Knowledge Seeking Ethos and Spirit of Achievement' became a new catch phrase in the knowledge economy taking us beyond the theories of Weber and McClelland. During this phase scholars and practitioners realized the need for a new blend of Western and Eastern ideas on management to take into consideration ground realities and create new ideas from the ground that could become global later. Thus, 'grounded praxis' approach became a new approach to Indian Management wherein the lessons from phase-I and phase-II were

combined. It may be indicated that in the field of management thought 'grounded praxis' can be considered as an extension of Prof. J B P Sinha's concept of 'integrative indigenization'.

To sum up this section, we can observe evolution of Indian Management in terms of three phases viz. Management in India (Phase-I), Indian Ethos in Management (Phase-II) and Indian Management rooted in 'Grounded Praxis' (Phase-III). Phase-IV could be globalization of Indian Management that is discussed subsequently. It may be indicated that above phases of evolution of Indian Management resulted from an ISTD (Integration, Synthesis, Tolerance & Dialogue) process. In fact the processes of 'transfer of ideas from one spacetime context to another spacetime context', 'integrative indigenization', 'grounded praxis' and dialogue are part of the ongoing discussion and discourse in the field of Indian Management. Further, a number of new ideas have emerged from the Indian ethos and Indian dimensions in Management representing the Indian content, with roots in Indian context.

Future of Indian Management: From West Vs East to "WE" Approach

The future directions of Indian Management depend upon a new social vision in the era of globalization. The reality of market as a dominant force cannot be wished away. Markets induce a pcs (profit, competition and self-interest) culture representing Transactional (T1) approach to life. Indian culture cannot ignore this dimension of life because it provides a foundational basis for wealth generation in society. However, social dimensions of jrd (justice, rights and duties) also cannot be ignored. This is an equally important dimension of life representing Transformational (T2) approach to life. In addition, spiritual dimension of lcd (love, compassion and devotion) i.e. Transcendental (T3) approach to life cannot be ignored completely. Thus, globalization needs a new global vision that goes beyond the pcs approach. In corporate contexts, it implies that corporates should move beyond the bottom line approach and should become social institutions in real sense. It may be indicated that ultimate aim of human beings is not just self-actualization but to achieve a state of joy, bliss and peace (jbp) that is equivalent as to 'sat-chit-ananda'. Hence, the ancient vision of Vedic seers and sages in terms of balancing of Dharma, Artha, Kama and Moksha can be reformulated in terms of a new vision of sacro-civic society that seeks a balancing between pcs (T1), jrd (T2) and lcd (T3) with ultimate aim of achieving jbp for individuals, society, nations and world. It may be indicated that when we use the language of ism, T1, T2, T3 broadly correspond to capitalism, socialism and spiritualism. This vision of sacro-civic society is presented in Fig.7 wherein dotted lines are indicative of a balancing approach leading to Joy, bliss and peace (Jbp). This vision includes science and technology as essential component of the sacro-civic society.

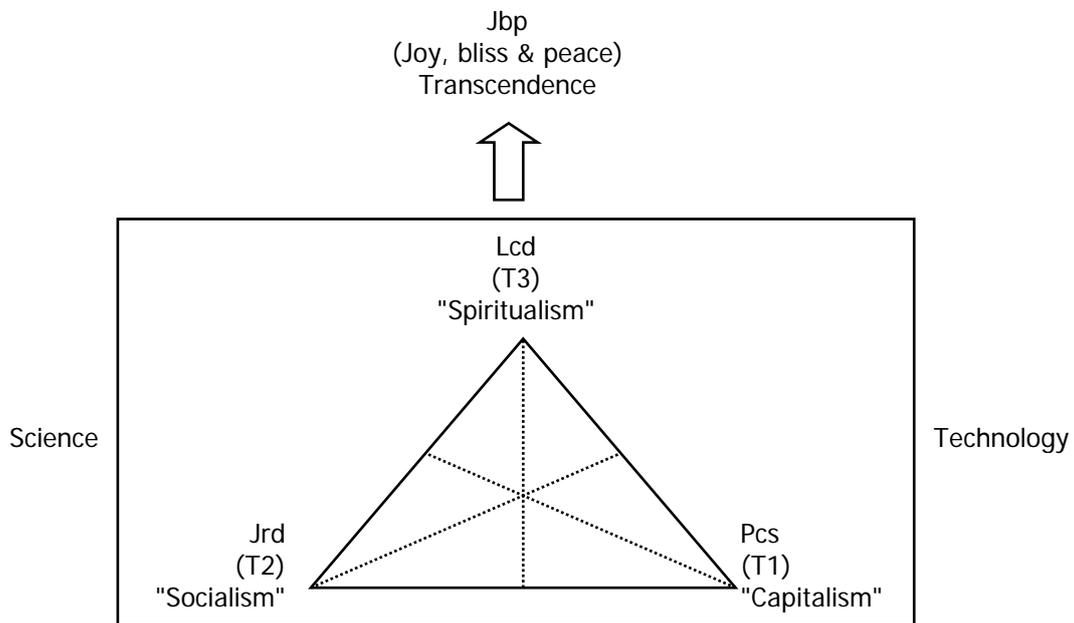


Fig.7: A Vision for Sacro-Civic Society

It may be indicated that this vision has strong linkage with guna theory, which we can reinterpret in the current context. Thus, pcs approach to life is essentially rajas approach with 'rightist' learnings. Jrd approach to life is rajas approach with 'leftist' learnings. Lcd approach to life is sattava approach and Jbp is equivalent to 'sthithprajna' state. In this vision, there is no role for tamas and the concept of rajas has been redefined as rajas-right and rajas-left, instead of traditional concepts of rajas-sattava and rajas-tamas combinations of rajas. In its extreme form rajas-right leads to environmental and other social problems and rajas-left leads to destructive revolution. Therefore, need for a balanced approach and this is achieved through sattava. Hence, eco(ecological)-sattavik worldview and divine-democratic form of management style are needed. Thus, the new social vision can be summed up in terms of three interrelated fundamental concepts related to life, society and leadership rooted in Indian ethos, Indian culture and Indian Management:

- 1) Eco-sattavik view of life
- 2) Sacro-civic society
- 3) Divine-Democratic leadership

This is also the essence of 'Ram-rajya', a foundational vision of Indian ethos and Indian culture. It also represents the essence of the new 'WE' (West + East) model or the 'Indica' model of holistic management that could also be referred to as 'Transcendental Management' approach. The ultimate purpose of organizations is to contribute towards development of sacro-civic society where people can enjoy the fruits of their work. Western model is far from this ideal. Its dysfunctional consequences should be corrected and this gap can be filled through Indian concepts that are rooted in eco-sattavik view of life, sacro-civic perspective of society and sacro-economic view of business and organizations. Hence, 'WE' approach is useful not only to the East but also to the West. Future of Indian Management lies in this Indica approach to management.

Given the above vision of sacro-civic society and sacro-economic view of organizations, Indian ethos, Indian culture and Indian Management concepts can particularly contribute in the following areas:

- 1) Self-Development & Self-Management: Popularity of TM, Art of Living and many such movements has already demonstrated the contribution that Indian ethos & Indian culture have made in the field of self-development and self-management. The need for soft skills in business has also opened the doors for Indian ideas in management.
- 2) Stress Management: Yoga is now being used worldwide and yoga-technology is a significant contribution of Indian culture, Indian ethos and Indian Management.
- 3) Organization Culture: Indian culture offers new insights on managing work place diversity as well as spiritualizing the work place environment. Concept of organization as 'parivar' can help in making workplace more humanistic. Further, concept of organization as sacro-economic entity can facilitate spirituality at workplace.
- 4) Values Based Management: Swami Ranganathananda's book *Human Values in Management* (1980) was as significant as McGregor's *Human Side of Management* (1964). Now, the concept of human values in management is widely accepted. Like Japanese Management brought in Humanism in management, Indian Management has facilitated arrival of the idea of spiritualism in management.
- 5) Towards Corporate Rishi: Indian ethos, Indian culture and Indian Management have many new lessons for developing new concepts in leadership. The concept of 'Corporate Rishi' as an extension of the ancient concept of Raj-rishi, is now emerging and we have many examples for the same. In future, CR (Corporate Rishi) many emerge as a new phrase for CEOs who display ethical sensitivity and values based approach to corporate management.
- 6) Social Sensitivity & Social Concerns: Indian concepts have social concerns focus. With the emergence of the concept of Corporate Social Responsibility, many Indian ethos ideas such as market karmas, loksangraha, social dharma, danam, etc. provide a philosophical foundation for environmental concerns, corporate social responsibility and good governance.
- 7) Udyoga as a New Yoga: Indian concept of business is 'Udyog' and this expression provides us a new vision of business because in the word 'Udyog' there is 'yog'. Thus, Udyoga turns out to be a new yoga and a new philosophy of business and management.
- 8) Towards Corporate Veda: Compilation of Indian concepts in management would lead to 'Corporate Veda', a new source book for managers to guide the destiny of corporates and other organizations. This will be a guide book for 'Transcendental Management' practices, in contrast to transactional and transformational approaches to management for which sufficient number of books already exist.

Towards Globalization of Indian Management: Managerial Yoga, Udyoga & Corporate Veda

Success of Transcendental Meditation was due to a package approach. Yoga became popular tool for stress management because a 'package of practices' was created and marketed. A similar approach would be needed to globalize the concept of Indian Management rooted in Yoga, Udyoga and Corporate Veda. As pointed out earlier, 'Udyoga' is also a yoga. In fact, it can be considered as the fifth yoga or the fifth marga of self-realization. Other four being the raj

yoga, gyan yoga, bhakti yoga and karma yoga. Thus, Corporate Veda is the Veda (Knowledge) of Udyoga and managerial yoga.

It may be indicated that managerial meaning of yoga is 'yearning for oneness and gaining advancement'. In organizational context, it implies oneness with vision and goals of the organization. Thus it represents the idea of 'goal congruence'. For globalizing the idea of Indian Management, we need to develop a package of Indian concepts in management and develop specific modules on self-development, stress management, spirituality at work place, values based management, diversity management, leadership development, etc. Sufficient material already exists in the form of Indian Management concepts, metaphors, phrases and ideas. A number of initiatives by several individuals have been undertaken in this respect. However, there is a need for a concentrated effort to bring together various individual and institutional initiatives under a common umbrella. Since, the scholars are scattered around in various institutions, there is a need to create a strong network that could create a foundation for globalization of the idea of Indian Management. It is time that India is known not only for its knowledge workers but also for its yoga of Udyoga and its 'Corporate Rishis'. This also represents a future direction for management education in India.

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