



INDIAN MANAGEMENT: NEW ROUTES TO CORPORATE CULTURE

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Abstract

I often wonder that despite learning so many Management theories from USA, Japan and other developed countries why do we continue to face problems in running our institutions and organisations. The problems manifest through gherao, lockouts, labour agitations, pen down strikes, go slow movements and finally sick industries knocking doors of BIFR. Why can't the Indian goods compete in the global markets? I often find the Managers blame their own team members: they are laggards, irresponsible and disobedient. Is it really true or we are following outdated theories and ideas in Managing people? Behavioural psychology is an integral element of management science. While we teach American and Japanese methods at our Business schools and universities what is it that we have done to evolve the Indian method or system? The author is of the opinion that understanding the Indian behaviour and ethos will help us to come out with an approach and right kind of Management style to create harmony and industrial peace. Through this article the author has tried to establish relevance of Indian Management recognising the influence of cultural approach. Besides, the author could articulate and recognise the varied and diverse thoughts and thinkers on Indian Management. The article revolve around evidences where Indian Management concepts really works, relevance of salient features of Indian style of Management in achieving human and social welfare with mutual co-operation,

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harmony and bonhomie because of which India is treasured as a civilization that has been shaping the world for thousands of years

Introduction

If there can be American style in Management, Japanese style, British style then why should not be there an Indian Style of Management? Or to be more specific: is there any Indian Style of Management? Today it is increasingly recognised that managerial and leadership styles, to be more effective, need to be ingrained with Indian cultural ethos. Culture is totality, a fabric woven with attitudes, beliefs, mores, attitudes and habits. Our Indian epics be it Upanishads, shastras and the Bhagwat Gita has been a bonanza and repository of many such priceless ingredients of culture. They have been the essence of our glorious traditions and often stressed by Adi Sankara in the ninth century , literary works like Thirukural , by Gokhale, Tilak, Aurobindo, Vivekananda, Radhakrishnan and Mahatma Gandhi in modern India and also includes western scholars such as Max Muller, Mathew Arnold and Romain Rolland.

Literature Review

While reviewing the literature, it is interesting to note that during recent years there has been an international interest in Indian management, Indian spirituality (IS) and Indian ways of management. The book *The India Way: How India's Top Business Leaders Are Revolutionizing Management* by Cappelli, Harbir, Jitendra and Michael (2010) generated interest in Indian management at the international level. Philip Goldberg's (2010) book, *American Veda: From Emerson and Beatles to Yoga & Meditation—How Indian Spirituality Changed the West*, documents the impact of Indian management on developed nations particularly the USA. Yoga and meditation in one form or other also influenced the corporate world in the West. The book on new models by Nankervis, Cooke and Chatterjee (2012), (*New Models of HRM in China & India*), provides a discussion on some of the Indian models of human resource management (HRM) rooted in Indian thought and Indian ideas. These influences are indicative of the beginning of globalization of Indian thought as reflected in Indian management and Indian way of management.

The objective of this article is to justify the narrative of the idea of Indian management and its future potential for globalizing Indian thought. The search has been to see how Indian ethos depicted in our shastras and Vedanta can help in shaping value based managers and corporate captains , offering their best for the good of society with precision of the Indian worldview of “oneness” in contrast to worldview of “separateness” and finally to present the bouquet of universal values and ideals to give the modern day corporate executives and managers a flavour of Indian wisdom that acts as a springboard for leadership and managerial effectiveness resulting in better productivity and greater profitability in addition to a better and smooth human relationships.

Contributions towards development of Indian Management

Relevance of Indian Management- drawing reference from Gita, Upanishad and shastras - in today’s scenario have attracted attention of many scholars from time to time. It includes Swami Ranganathananda (1982), Swami Jitatmananda (1992) , Swami Bodhananda (1994) and Swami Someshwarananda (1996). The published work by Management scholars and practitioners can be classified in terms of following four approaches. (Sharma: Corporate Mantras : 2007)

- a) The empirical testing: The pioneering and well known work by S.K. Chakraborty provides us empirical information on corporate applications of several concepts from Gita. He could test the applicability of several ideas through OD interventions based on his framework of several concepts from Gita and Shastras.
- b) The corporate slokas: This approach could be referred to as compilations and interpretations of Gita slokas relevant for managers and corporate leaders. Many scholars and practitioners from diverse field have interpreted relevant slokas and ideas from Gita and shastras and could connect the chords in the corporate and social contexts. Some of the noteworthy names are M.B. Athreya (1995) , Ajanta

Chakravarty (1995) , K.K. Chopra (1996) , Prof Sunil Kumar (1996) Brig Najib (1997) , Justice Sundaram (1997). Such compilations are also available in other publications “Ancient Indian wisdom for motivation” and “ancient Indian wisdom for self-development”, Ahmedabad Management Association (1993, 1995). “Management tips in the Geeta” Chinmaya mission (1996), “Managerial effectiveness” Sri Sringeri Sharda Institute of Management (1998), Indian Ethos in leadership, KKV Raju International leadership academy (1997). Most of these slokas focus on self-development and decision making under stressful conditions. Besides, these scholars and practitioners have also highlighted on importance of Karma yoga at a normative level revolving around their personal experiences.

c) Revisioning Gita and Shastras: In this phase Gita and shastras have been revisited and re interpreted in the contemporary context. For example Ranchan while working on the Gita provides insights on “ideas and images for active imagination”. He recommended Gita for psychotherapy and considers Krishna as a Psychotherapist (Ranchan, 1991) . According to Ranchan Gita goes beyond Psychotherapy and provide us foundation for psycho – spiritual analysis and therapy. Chattopadhyay (1997) also revisits Gita from viewpoint of decision making in work organisation, society and family.

d) New Age Management model: It aims at developing new management models with origins of Gita. Subhash Sharma has developed many such models. His pioneering work came to light through blending of east -west ideas that provides management models that has direct relevance for corporate entities. Some of the models include OSHA model (1995) , neergy- synergy grid (1996) , Manas- Buddhi- Ahankar model(1996) , a four step model of enlightened leadership (1995) , TOQM – Total quality of Management (1996) , PARIKRAMA model (2016) and so on. Some of these ideas have been tested in the organisational context and have been found useful by corporate managers. R.P. Banerjee has developed the model of Mother leadership which is also rooted deeply through Gita and other Indian scriptures (Banerjee, 1998). Debashis Chatterjee’s work on Timeless leadership – 18

sutras from Bhagwat Gita (2012) is a very Indian approach to Management. He could cover each of Gita’s eighteen chapters into a meaningful message for the leaders at all levels.” *Invincible Arjuna*” is another memorable contribution by Chatterjee (2016) where he describes that Arjuna’s most powerful weapon was not his bow “Gandiva” but unflinching commitment. Chatterjee could depict clearly that just like Arjuna the modern day managers can achieve success when the head and the heart comes together.

All these above approaches have contributed significantly to the growing literature of corporate applications of ideas from Gita, Shastras and scriptures.

Many other scholars who made important contributions include Panduranga Bhatta, G.P. Rao, Radha Sharma, Sunita Singh-Sengupta, Sanjoy Mukherjee, Venkat Krishnan, Nalini Dave, Pawan Kumar Singh, R. Parthasarathy, Biswajit Satpathy, Ashish Pandey, Nishigandha Bhuyan, Hasmukh Adhia, Surya Prakash Rao and others. Another group of scholars who have been interacting for more than a decade in invited workshops, discussion sessions and annual conferences and have co-organized and co-nurtured several workshops and discussion sessions are Professors K.B. Akhilesh, Siddharth Shastri, Mala Kapadia, Meera Chakraborty, Maitreyi Kollegal, Sangeetha Menon, Daniel Albuquerque, Shiv Tripathi, Sorab Sadri, B.V.K. Sastry and others.

Specific contributions of the above-mentioned scholars to theory building and knowledge creation are available in their articles and books and can also be accessed through a Google search. This large list of scholars is indicative of the critical mass that has been achieved in the development of new insights rooted in indigenous approaches to the development of new ideas in management and leadership. While their contributions are available in books, journal articles and popular articles, there is also a need for achieving a meta-synthesis of these contributions. This is a task for future scholars in the field of Indian ethos, Indian culture and Indian theories of management and leadership.

Scholars, for example, S.K. Chakraborty and Subhash Sharma, also offered a critique of Western ideas and offered a new expanded vision for management and leadership. It was observed that intellectual foundations of Western paradigm are narrowly focused as it is rooted in ideas of self-interest (Adam Smith), survival of the fittest (Darwin) and self-actualization (Maslow). The Indian paradigm provides a more expansive vision rooted in ADM (Artha, Dharma, and Moksha) vision of life to create conditions for peaceful enjoyment (Kama) through positive actions (Karma). This vision suggested the need to go beyond Adam Smith, Darwin and Maslow through following thought shifts from ADM to ADM, to create a sacro-civic society (Sharma, 1999): Abinash Panda and Rajen K. Gupta (2007), in their paper, Call for Developing Organizational Theories in India: Setting Agenda for Future, provide a meta-review of organizational research in India since 1960 and argue in favour of developing organizational theories based on the Indian cultural context and Indian experiences. They also provide lists of intellectual leads developed by academic scholars from India.

Chatterjee and Nankervis (2007) in their work on Asian Management in Transition have discussed some emerging themes and refer to new ideas on management, emerging from Asian countries, and include Indian ideas in their discussions. Chakraborty and Chakraborty (2007) present a discussion on leadership and motivation in terms of cultural comparisons between the East and West. In this respect, they provide Indian insights on leadership and motivation. Daniel Albuquerque (2009) explores the principles of consciousness as expounded by Sri Aurobindo and applies it to business management training and practice. Mala Kapadia (2009) explores the application of heartskills in management and leadership. Shiv Tripathi (2009) draws lessons from the Gita for human values-oriented ethical management. Sangeetha Menon (2010) explores the concepts of being and well-being from Upanishadic tradition and explores its implications for leadership. Meera Chakraborty (2011) explores the application of 'colours of mind' to management and society. Himadri Barman (2013) came out with pioneering work on value based management drawing inferences from Indian ethos.

Hasmukh Adhia (2010) explores the impact of yoga way of life on organizational performance. Research in this stream of knowledge, linking yoga and management is being promoted by the SVYASA University, Bangalore. Professor C. Manohar Reddy from IIM Bangalore has also been researching on yoga and meditation for self-growth. Pratima Verma (2011), in her article ‘Two Gurus Shaping Indian Management: Lessons of LCM-SEED’, has documented significant contributions of Professor S.K. Chakraborty and Professor Subhash Sharma to development of Indian management thought. Isha Gamlath (2011), in her article ‘Identity of Subhashism in Indian Business and Indian Management’, has reviewed the work of Professor Subhash Sharma in terms of its distinctive approach and distinctive contributions to the field of Indian management. Bindlish, Dutt and Pardasani (2012) in their article on growing convergence of spirituality and leadership extend the work of Panda and Gupta (2007) and provided an updated and comprehensive summary of Indian models of leadership developed by Indian scholars based on ancient Indian wisdom, Indian ethos, Indian culture, Indian Spirituality and Indian management styles.

As we delve deep into the work done in the sphere of Indian Management we observe that Indian Management has three sub streams that are represented by mythology, history and contemporary context. The details of these three sub streams are mentioned below -

a) Many practicing managers and scholars have drawn management lessons from mythology, particularly, Puranas, Ramayana, Mahabharata (PRM) and other ancient literature and have contributed popular articles in press and other media. Devdatt Pattnaik has written extensively about mythology and management. Ramnath Narayanswami from IIM Bangalore has used Mahabharat episodes in leadership lessons and leadership development. This stream also represents the popular side of Indian management even though some scholars because of their academic bias towards Western ideas have expressed doubts, in the name of empirical evidence.

b) While mythological sources represent one stream of consciousness that is influencing the idea of Indian management, history is another source for linking Indian civilization, culture and consciousness with management. Historical figures such as Kautilya from ancient times and Vivekananda, Gandhi and Aurobindo from recent times have deeply influenced the mind of many Indian managers and leaders and their thoughts are reflected in Indian management in one form or other. As thoughts and story lines of Kautilya, Vivekananda, Gandhi and Aurobindo represent a civilizational and practical approach, they have a great appeal to scholars and intellectuals attempting to create Indian concepts in management, leadership and strategy. Radhakrishnan Pillai, Department of Philosophy, Mumbai University, published a book under the title Corporate Chankaya. It has become a popular book among Indian managers and leaders. Professor S.K. Chakraborty's pioneering work on human values in management and leadership draws from the writings of Vivekananda, Gandhi, Aurobindo and Rabindranath Tagore. Professor M.J. Xavier, former director, IIM Ranchi, has also used the thoughts from ancient Indian wisdom in his talks and presentations. In popular terms, he has referred to it as a paradigm shift from Western 'goal orientation' to Eastern 'soul orientation'. Professor R. Ravi Kumar from IIM Bangalore has advocated drawing upon popular sayings of saints and sages to develop insights for leadership lessons.

c) The third approach to Indian culture is in terms of contemporary realities manifested through an 'India blend' resulting from varying contemporary and historical influences. As India is the largest democracy, a natural blending is occurring through democratic discourse and dialectical tensions that we observe in Indian society, institutions and corporate organizations. This is also leading to a new creativity and new creative interpretations of mythology, history and contemporary culture. In the context of management and leadership, it is giving rise to new concepts development through New-Age mantras and New-Age yantras that draw upon both tradition and modernity and its creative blend in the form of 'NAM'. (Subhash Sharma, 2015)

Does this concept really work- evidences

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The fundamentals of management were observed in the ancient period, Mauryan rule, Gupta rule, Delhi Sultanate, the Mughal period, under British empire etc. Besides, Indian ethos and Management has been applied in many companies and the results have been encouraging. It is heartening to note that more and more teachers, professors and management consultants are joining this movement and organisations are also showing keen interest.

Suresh Pandit taught and applied Indian Management in companies like MTNL, Yash paper mills, Crompton Greaves, OTIS, Burroughs welcome, Air India etc.

Prof S.K. Chakraborty taught in TELCO, TISCO, BHEL, RBI, BEL, Bhilwara Group of industries, Oil India etc.

Mrs Gita Patil in Reliance Group of Industries.

Ramesh Seth and Madhuri Seth in Department of Atomic energy, Tata memorial Hospital, ISTD, Johnson & Johnson, Nippon Denro, Ispat etc

C Narayan pioneered it at Excel industries, Yash paper mills etc.

Sunil Kumar of Vivekanand centre for Holistic Management in IFFCO, Indian oil, CDOT, Indian Railways, BHEL, and Management Associations at Lucknow, Allahabad and Delhi.

Swami Someshwarananda in Indian oil, Hindustan copper, SAIL, OTIS, Institute of town planners, Tata consultancy services, Excel Industries, BHEL etc. (Swami Someswarananda, 1998)

Swami Sukhabodhananda is today popularly known as ‘corporate Guru ‘is frequently invited by the corporate houses to conduct the in house workshop for their executives. His talks and workshops have influenced the decision makers to adopt inclusive growth, focus on developing skills to bring forth attitudinal change, foster multidimensional growth in individuals and times.

Subhash Sharma taught in Indian Institute of Plantation Management, Banasthali Vidyapith, Indus Business School, IIM – Shillong, Zürich university etc. It may further be indicated that Dr Subhash Sharma's ideas, from his article 'Newton to Nirvana: Science, Vigyan and Gyan', were quoted by Honourable Judges of the Supreme Court of India in a supreme court judgment of 3rd July 2013 (Maharshi Mahesh Yogi Vedic Vishwavidyalaya vs. State of M.P. & Others . [Civil Appeal No.6736 of 2004]. Fakkir Mohamed Ibrahim Kalifulla, j 1 accessible on <http://www.advocatekhoj.com/library/judgments/announcement.php?WID=3644>). This is one more indicator of the wide impact of Indian management ideas and Indian management scholars.

Why Indian Management?

As we revisit the glory that was India we can identify that in ancient India merchants and traders flocked from across the globe for trading. These people did not come to India because Indians are poor and lackadaisical in their approach. The merchants and traders came to India because Indians offered unique products. Indian Workmen were known for their skills be it artists, craftsmen, carpenters, ironsmiths, goldsmiths and weavers. History chronicles that India produced world's best textiles, ships, irrigation, architectures, Muslin, silk clothes and above all mathematics and astronomy. In his description of Ancient India Thornton gives a following vivid description "A busy population has covered the land with marks of industry; skill artisans converted the rude products of soil into fabrics of unrivalled delicacy and beauty. Architects and sculptors joined in constructing works the solidity of which has not, in some cases, been overcome by the evolution of thousands of years. The ancient state of India must have been one extraordinary magnificence." Robertson in his work A Historical Disquisition Concerning Ancient India records "In all ages gold and silver have been commodities exported with the greatest profit in India" The art of spinning and weaving was very much advanced in ancient India. The Greek word for cotton textiles 'Sindon' is derived from 'Sindhu'. The famous muslin cloth is known to the Greek as 'Gangatika'. Calicut in Kerala was famous for exporting clothes across the world.

To ensure that Industrial revolution of Britain remain sustainable, the British destroyed the weaving industry of India and subsequently ruined the handmade textile. Thereafter, they destroyed the roots of self –managed organisations concept. They also broke down the traditional Indian system of education (gurukula) . In 1931, during the round table conference in London Mahatma Gandhi raised his voice and openly criticised the British for breaking down the beautiful tree of Indian Systems and exposing its roots to die and decay. Worst of all the British workers were brought to India to learn the secrets of Indian excellence. The members of British parliament were involved in crafting strategies to sell the British textiles to India and in destroying the Indian textile industry. Sir Thomas Munroe, who was in India for a long time , in the early nineteenth century, reported the following to the Lords committee: “ Those articles that the Indian wishes for his food his own country supplies, all the clothing it supplies in much greater beauty and variety than anything we can furnish him with. I never knew a native who did not have a large piece of coarse woollen of their own manufacture. It is so much cheaper than our manufacture, that i am afraid our woollens can never come into competition with it. They are fully competent to supply all the demands that can arise among themselves and the chief cause of our difficulty of exporting our manufacture to advantage for sale in that country (India) is that we as a manufacturing people are still far behind them.

About Indian workers, Thomas Munroe observes: “are not the people of India more sober and diligent and as much employed and skilful in manufacture as inhabitants of any country you are acquainted with? There can be no human beings more patient , or more industrious or more sober than the Hindus and deriving their knowledge of the arts from the object immediately before them.”

The search and quest

Management is a concept that is centuries old and has developed with the civilizations of the world. India is treasured as a civilization that has been shaping the world for thousands of years. The concept ‘management’ is not new to India. Contrary to the popular belief that the topic ‘management’, the way it is being known

and practiced today, originated in the west and progressed to the east; the subject management has always been preached and practiced in India since the time of the puranas. Indian Management reflects the ethos, beliefs and intellect of ancient Indian culture. The tradition of Indian ethos goes back to more than 3500 years, way before the days when modern management took root. Management had its stronghold since ancient Harrapan period, and has been a continuous process and is still in its development stage. The fundamentals of management were observed in the ancient period, Mauryan rule, Gupta rule, Delhi Sultanate, the Mughal period, under British empire etc. Organisations, communities and countries across the globe are now trying to discover and explore their own style and system of management.

Himadri Barman (2013) has compared the modern management concepts with that of ancient, Indian ethos in management, which can be summarized as follows:

Table: Comparative analysis: Western management vs. Indian and Eastern values

Items	Western Management Approach (Oriented by Science & Technology)	Indian Management approach (oriented by values)
Belief	Production, Productivity, Profit at any cost	Material gain with belief in achieving human and social welfare in unison
Guidance	Management guided by mind only, led away by ego and desire. Soulless management	Management by consciousness, power beyond mind i.e., soul. Interiorised management

Emphasis	Worker development, management of others, profit maximization, human being only given lip sympathy	Development of man, integrated growth harmony, happiness and health, management of self
Decision making	Brain storming	Brain stilling
Approach	External behaviour. Mental, material, selfish only. Soulless	Noble attitudes, inner guidance, team spirit, total harmony, global good.
Tools	5 M's as Resources - men, money, materials, machines and markets. Science and Technology, information for decision making	Men, machines, materials and methods as conscious partners - all having consciousness whether manifested or dormant. Information and intuition for decisions. Ethics and combined with skills
Problem solving	Conflict resolution by negotiation, compromise, arbitration. Liquidation of differences only for a temporary period. No reference to higher consciousness	Conflicts resolution through integration and synthesis on stressing super ordinate common goals so that enduring harmony and unity is assured. Self

		introspection, stepping back aids for solution
Development process	Physical, vital and mental only. Soul or spirit ignored. Material development only even at the cost of man and nature	Integrated development. Whole man approach, breath-control and meditation emphasised. Human enrichment and total quality

Source: Adapted from Indian Ethos and Values in Modern Management, Himadri Barman (2013)

Today If we are to look at a larger perspectives the traditional Rajasthani carpenters, Gujrati women's skills at handicraft, the wood carvers of Karnataka, jute carpet weavers of Bengal show remarkable excellence to their work. The Moradabad brassware workers are exporting their products though they do not know the modern concepts of QC, TQM, ISO 9000. How are they doing it? When Dr Bidhan Chandra Roy became the first Chief Minister of West Bengal he introduced the milk booths across localities under the 'Haringhata project'. He ensured that these booths are self managed by women only. The Lijjat Papad run by Indian women is another example. Unfortunately, be it in industry or in management studies we do not give much importance to these examples in our textbooks. And thus we miss the salient features of Indian style of Management.

Let us visit Moradabad. It is famous for brasswares; They do not have the English speaking managers. They continue to export their products.

We go to Japan to learn the latest techniques of 'Kaizen'. Have we ever tried to notice how our wives manage the kitchen? When you got married, on the first day, you preferred to order food through Swiggy or Zomato. The reason being she was novice, not much exposed to cooking. But just within a month she improved



a lot and as a year pass by you find her no less than a good cook, how could she do this? She never went to Japan to learn Kaizen – daily improvement to attain the zero defect state was not known to her.

To justify the relevance of Indian Management Swami Someswarananda, the then President of Vivekananda centre for Indian Management, Indore along with his team conducted experiments in different Public and private sector companies. As and when he approached different public and private sector companies , doors were opened and he was allowed to conduct experiments. Through their studies and results of experiments Swami Someswarananda and team could convince that a new approach is needed in industries and organisations to come out with desirable results. The team could discover Indianness; the Indian way to excellence, higher productivity, growth, customer’s satisfaction that can always be treated as the Indian version of management and Kaizen. Furthermore, studies and experiments were conducted with many company workers both in public and private sector undertakings. And in places like Pune, Trivendrum, Delhi, Baroda and Chennai the responses were very encouraging. It would be prudent to share here some of the salient features of these findings. It was found that at the workers level there was lack of self confidence and self respect. There was dearth of self respect and autonomy. There was not much contributions of unions in this respect. An interesting finding came to light that in public sector, to give importance to concern for workers, the customer centric issues were neglected. While the powerful union members created stubbornness and arrogance, they could not inculcate self respect .Equally important to point out that autonomy was never practised as it is the leaders, not workers, who have a voice in management. The Vedanta gospel of “Aham Brahmasmi” (I am full of immense potential) played a pivotal role in their studies and experiments. When Swami Someswarananda and team spoke to the workers they thought of themselves as ordinary human beings – a smelter, a fitter, a driver, a crane operator etc. It was equally disheartening to note that their supervisors and bosses do not want them to have any brain or heart. After all, the workers are supposed to follow orders only. When the team was made to realise that each and every one of them had infinite potential it worked miracles. The purpose

was to develop in them self respect and they should start seeing themselves as dignified human beings. It is indeed unfortunate that in the present system an extra ordinary human being is made ordinary. A sweeper is always a sweeper and a watchman remain a watchman throughout life. The discussions, role playing and exercises led to impactful results. The target group became aware of hidden potential that they have and yet to tapped. Swami Someswarananda and team in one such experiment, after the first workshop could achieve fantastic results produced by the workers. Next month, while conducting the second workshop, the trainees expressed their gratitude to the trainer. When Swami Someswarananda praised them for achieving their results , the workers commented “ Sir hamne sab kuch banaya yah baat to sahi hai, lekin aapne hamko aadmi banaya.”. This indeed speaks what self respect and autonomy means. The team came to the conclusion that workers are intelligent enough to monitor a project or a job . However the question is how could Swami Someswarananda and team achieved it ? They tried to discover the salient features of vedantic principles starting from “Aham Brahmasmi” Thereafter they could churn out more ideas from Gita and karma yoga and put these all in a system. (Swami Someswarananda, 1998).

One of the areas of Management better known as Job enrichment is another debatable concept while Herzberg has already propounded it with Herzberg’s hygiene factor and is accepted by the corporations. Can I always get a job of my liking? Shall I have to depend always on external stimuli to get myself motivated from time to time? While Transactional Analysis has its own justifications do i always require positive strokes? If I have to depend on positive strokes, it will make me psychologically dependent. This is where Vedanta comes in and talks about “mind enrichment”. The million dollar question is “can I make any job whatever I do, interesting? And that is karma yoga. Let us agree this is what a homemaker practices unknowingly.

Another area that draws our attention is the modern day corporate training programmes. Majority of the training initiatives revolve around preparing a performance oriented employee and manager. The focus is to churn out skilled managers and executives who would be the future ready and market ready leaders.

The issue is that in all these Management Development Programs the participants are considered as Managers and Executives only. The facilitator rarely understands that the participant is also a parent, a friend, a relative and above all a citizen. If a training program is to be unified, systematic, comprehensive and integrated then there is a need for all these aspects to be integrated. Else it will remain one sided. From the teachings of Vedanta we have come to know about the concept of ‘advaita’ that suggests us to see the person in totality.

Emotional Intelligence of late has gained lot of popularity. The theme is to give importance not only to the intellect but also to the emotions, values, beliefs and actions. The roots of the same can be traced through Vedanta that suggests the path of jnana, bhakti and karma. To be successful one need to coordinate the intellect (jnana), emotions (bhakti) and action(karma). From Indian Management perspectives in training programs one must involve the participants in discussions (this help them to grow intellectually and be creative) , next step is to adopt techniques of meditation to translate the intellectual concept into the feeling level and to remove the mental blocks. Finally, the action steps. Thus when all these three are integrated – jnana, bhakti and karma, the learning from the workshops generate impactful results.

One of the burning issues of the day is job hopping. The employers keep on complaining that the employees are no more committed to their organisations. And this is because money is the sole criteria and job is considered as a means to earn money. Unless a philosophy does not guide people the trend will continue. Vedanta has an answer to the same. The teachings of Vedanta clearly state that work is a means to grow. In Karma yoga Lord Krishna preached that unless there is a deeper meaning to work, efforts are in vain. Vivekananda also chronicles the same through his lectures and discourses. Indian Management and wisdom suggests an alternative concept than the current western concept. According to Indian ethos effective supervision is supervise the growth of people in their workplace. More autonomy and creative opportunities will not only make them more productive but equally motivated and committed.

In motivation two things are more important. First how a manager remains motivated and continues to motivate self inspite of all obstacles. This self motivation is the most important factor. The second thing is the manager should know how to motivate the subordinate. It is not motivation but inspiration is more important. Sharing of success stories and best practices by the leadership team can be more impactful.

Today India is seen as a dream destination for investors and businessmen. Management practitioners, thinkers, academicians, students and executives have started learning and researching into India's ancient wisdom and Indian Ethos. Moreover, business organisations across the world are looking at the East, with more emphasis on values based management models from India.

India is a nation having its fundamental base as truth and non-violence. Being a land of great history, diverse culture, wealth and wisdom, the seers, saints and leaders preached and practiced the essence of love for all – living and nonliving beings and to follow the path of dharma – ethics and values. India's ancient wisdom always give prime importance to certain values and qualities like humility, pride less, non-violence, tolerance, simplicity, service to teacher, cleanliness, steadfastness, self-control, renunciation, absence of ego, nonattachment etc. (Murali, 2009). During the Vedic era there was a strict code of conduct laid down by the Vedas where the duties of the kings, the heads and subjects were stipulated and any deviation was considered sin (Viramani, 2000). The corporate houses are equivalent to kingdoms, thus the principles applied in organising the kingdoms can be applied in corporate governance (Govindarajan, 2008).

Finally, Indian insights through concepts of Indian Management can cater through the roots of holistic development of tremendous human potential that lies untapped. They give us intellectual conviction that the ultimate aim and goal of work is perfection and autonomy and not merely monetary benefits and profits. If we can inculcate the Indian values and in ethos our executives, managers and corporate captains that unselfishness is the path to achieve the goal.

Indian society has a great and glorious background and it had a global impact. Today, however, India is not in the forefront. It is, therefore, necessary to retrospect and delve what was it that made India a great civilization and then using the tenets, principles and approaches for our managerial and leadership practices. As we explore through the shastras, we find that they have clearly understood the human behaviour and interactions and have dealt with all the complicated problems of lifewith very consummate skills and consideration. The intellectual modern scientists and thinkers are now realising that they were perhaps dealing with things, which are only peripheral and they have not yet been able to go deep into the crux, core and essential. A compartmentalised approach to any problem is bound to lead to incomplete theories. Thus it is only a holistic view and approach which can give us a satisfactory solution and out of that will come joy and happiness, not in competition and tension but in the spirit of cooperation and equanimity.

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