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INDIANISM AND INDIAN MANAGEMENT: A CONCEPTUAL STUDY**DR. RAVI.T.S****HEAD****PG DEPARTMENT OF COMMERCE****DRBCC HINDU COLLEGE****PATTABIRAM****ABSTRACT**

India, our nation, has travelled through so many eras (AGE) – Stone-age Agrarian age, Industrial age, Information age and presently at the knowledge age. In knowledge era 'Information' is one of the most critical components use in knowledge synthesis. However, the basic raw material used in the knowledge synthesis is **DATA** relating to a domain of study. This collected data processed (edited, structured and aligned) and the processed output is the **INFORMATION**. When processed information used in action, it takes of actionable information and this actionable information is **KNOWLEDGE**. The ultimate level of understanding knowledge is **WISDOM**. Therefore, in this knowledge age many knowledge bases developed in very many fields of study. One such knowledge-base so developed (using Indian civilisation, culture, intellectual traditions) is **INDIANISM**.

KEYWORDS

Indianism, confluence, spiritual, humanistic, existential, infinity, diversity, absolute, inspirational motivation.

INTRODUCTION

Various traditions of India, viewed as from the perspective of their stand on the nature of relationship Man, Organisation, Society and Eco-system. There is a list of such Indian traditions recognised as INDIAN INTELLECTUAL TRADITIONS as shown below:

- **MATERIAL WELL-BEING**, especially wealth (ARTHA – meaning wealth or material advancement)
- **PSYCHO-PHILOSOPHICAL** traditions dealing with a divinity view of human nature – as each soul is potentially divine
- **LIBERATION FROM OPPOSITION** (LIFO) – when the work-place becomes oppressive, the need for liberalisation from oppression becomes vital
- **MULTIPLE PERSPECTIVE** – a theory of relativity of knowledge – associative knowledge
- **GANDHIAN** – based on the theory of contentment – overall happiness is the key to balanced human progress
- **COMMUNISM** - considering the common man as the pillar of the social drive
- **CONFLUENCE** - implies creation of new ideas as a result of interaction with other ideas flowing together
- **CULTURAL NATIONALISM** – recognising nation's culture and self-dignity as a basis for the society's regeneration
- **OSHO** – only the way of the heart can bring the inner peace and tranquillity to modern man because every individual has full godliness within him.

DEVELOPMENT OF THEORIES

Each tradition has both positive and negative aspect. Antagonisms exist between them. Traditions also provide conflicting viewpoint and they are historically rooted. Further, evolution links itself with social and cultural contexts and social issues. Hence, INDIANIC framework picks up the idea from various traditions to develop social and management theories. The various theories developed thus far from such ideas are:

- Economic theory – relating to economic self-reliance
- Political theory – of people power
- Spiritual theory – relating to oneness of all religion
- Ethical theory – relating to good/bad or right/wrong
- Work ethics theory – relating to excellence in work
- Social justice theory – relating to protection of the weak
- Social relationship theory – relating to mutuality
- Social responsibility theory – relating to liberty coupled with duty
- Cultural theory – relating to confluence – meeting points

CONCEPT OF INDIANISM

This is a sacred concept based on the principle of confluence and the emotive togetherness of human beings. It recognises the fundamental idea of

- a) INFINITY
- b) DIVERSITY

and involves the concept of confluence. **INFINITY** means – boundless, limitless, immensity or indefinite number. The infinite idea in this context reveals that people have LIMITLESS (infinite) POTENTIAL. **DIVERSITY** means – unlikeness, variety and difference. This, the diversity idea in this context depicts that people must recognise the fact of their acquiring limitless potentials and create conditions for the manifestations of such potentials. **CONFLUENCE** means flowing together. Thus, the concept of confluence recognises the essential spiritual context that flow from all religion directing towards a better understanding of INFINITY & DIVERSITY. This observation helps in perceiving that INDIANISM is INFINITY (peoples' limitless potential) and DIVERSITY (peoples' recognition of limitless potential) CONFLUENCING (flowing together) in ABSOLUTE. Thus, INFINITY and DIVERSITY in ABSOLUTE, leads to **INDIANISM**

INFINITY + DIVERSITY IN ABSOLUTE = INDIA

They are also paths to understand all religion of the world and science.

OBJECTIVES OF THE STUDY

The study aims to:

1. Highlight the concept of INDIANISM
2. Study the features and characteristics of Indian Management
3. Make aware the significance of SHE approach

CHANGE IN PERSPECTIVE

Infinity and Diversity are the key ideas that change our present perspective of looking at things. Experience of Infinity and Diversity in Absolute can lead to a complete change in our perspective. This leads to the observation that managers of commercial enterprises of the current times must concentrate in **RELEASING**

infinite potentials that are inherent in human beings (who are one of the prime resources of any business enterprise). To release such inherent potentials, the present-time managers strive hard and in this mission, they employ many **MOTIVATIONAL TECHNIQUES**.

INTRODUCING MOTIVATION

Managers adopt motivational techniques to motivate employees because it makes them to know the needs of their employees to an extent, which, in turn makes them understand people with respect to what they do and why they do. Hence, though motivation, managers are able to assess the **BEHAVIOUR** of employees. Further, MAN is an organic system and not mechanical. He converts the inputs of the energy such as food, clothing and shelter into output of BEHAVIOUR. His behaviour is determined by the relationships between his characteristics as organic system in the environment in which he dwells. Management involves in creation and maintenance of the environment. A better environment created for the purpose of PERFORMANCE of the individuals working together in groups towards accomplishment of organisational objectives. Further, a man's performance on a specific task is a function of his/her skill and motivation.

$P = f(S, M)$ where

P = performance

S = skill

M = motivation

However, skill does not guarantee that individual shall put forth his/her best effort and it is **MOTIVATION** that finally determines the effort that can be expected from the employees. Further more, the present-time managers have observed and proved that other things remain constant (equal), performance level is high. Hence, managers **motivate** employees adopting various theories.

RENOWNED FACTS ABOUT MOTIVATION

Motivation is the dynamic aspect of management, according to URWICK. It is act of stimulating someone to get a desired course of action, observes MICHAEL JAICUS. It is a phenomenon involved in the operations of incentives and drives, interprets JAMES DRYER. It is a process of arousing and initiating behaviour, sustaining an activity in progress and channelling the activity to the given course – P. T. YOUNG. Motivation brings about the relationship among the **NEEDS, DRIVES** and **GOALS**. **NEED** is created whenever there is psychological or physiological imbalance. For example, need exist when a cell in the human body deprived of food and water **DRIVE** is a deficiency with direction. They are action-oriented and provide an energising thrust towards goal accomplishments. For example, food and water translated into hunger and thrust drive. **GOAL** is anything that alleviate a need and reduce a drive.

THEORIES OF MOTIVATION

Theories of motivation have two types of classification – Traditional theories and Modern theories. Traditional theories include MASLOW'S NEED HIERARCHY THEORY, Mc GREGOR THEORY OF MOTIVATION (X & Y THEORY), HERZBERG THEORY OF MOTIVATION (HYGIENE THEORY). Modern theories of motivation include

- **DISTRUST AND TRUST PARADIGM**
- **INSPIRATIONAL MOTIVATION**

The existing theories of motivation over emphasizes the needs as basis of motivation and emphasizes needs as BODY and MIND. Human body has needs and human mind control needs. However, the new theories of motivation focuses on motivational dynamics in a holistic perspective, giving due recognition to inspirational dimension. Further, need structures altered because of inspirational forces and hence inspirational dimension used to explain motivation. This result in the transformation of need structure which, is altered or reorganised from NEEDS identified in MASLOW'S theory to **BASKET OF NEEDS**. Therefore, needs at present, as per the new paradigm is altered from the basic, social and esteem needs to needs like

- **Necessities**
- **Entitlements**
- **Empowerment**
- **Desires**
- **Self-realisation**

Such transformation of needs leads to self-control from self-actualisation. Self-actualisation needs tend to be selfish, make him / her greater in power, dehumanise and create aggression in a person.

UNDERSTANDING INSPIRATIONAL MOTIVATION

Inspiration is a stimulus to a creative thought. **INSPIRE** means to motivate by a divine influence. Ideas (old and new) can cause a stimulus (inspiration) to a creative thought. For example, idea to fight for a cause can lead to a higher degree of motivation – freedom struggle was the cause for M. K. GANDHI. Further, great people like GANDHIJI, MOTHER TERESA, KING ASHOKA and SUBASH CHANDRA BOSE inspire people and motivate people. These ideas create an inspirational force and serve as a basis for harnessing and streamlining the energies of people. The intensity of this inspirational force vary from man to man paving way for reorganising his/her need structure based on the requirement of inspiration. Thus, ideas and individuals motivate people. Motivation comes a higher source and goes through all the defensive coverings (sheaths) thereby releasing **power**. The different defensive coverings or the various sheaths through which, inspiration can prefer through for the release of 'ATMIK POWER'. The various coverings (sheaths) are

- Gross functional body
- Vital covering
- Mental covering
- Intellect covering
- Bliss covering

Thus, giving happiness is at the base of inspirational motivation, while self-actualisation is at the base traditional motivation. Inspirational motivation based on HOPE – Higher Order Purpose of Education.

OSHA MODEL OF BEHAVIOURAL ANALYSIS

Human civilisation is continuously progressing from millennium to millennium. Progress of humanity is seen in material abundance. However, material satisfaction found in abundance outwardly, yet there is no mental satisfaction. In pre-industrial agricultural society, Man was relatively in a greater harmony with nature. In the recent times as civilisation progressed, Man lost his mental happiness because of the emergence of a mechanical society. Man almost works like a machine. Machine simile became a dominant simile in organisational and social life. The fall of Man, felt inevitable with the advent of information-revolution in this robotic age. To prevent the fall of Man and to restore his humanistic nature OSHA model of behavioural analysis helps in preventing the fall of Man.

OSHA model of behavioural analysis conceptualises three modes of behavioural tendencies

- a) **SPRITUAL** behaviour tendency
- b) **HUMAN** behavioural tendency
- c) **ANIMAL** behavioural tendency

These three tendencies are the reflections of the Indian psycho-philosophy referred to as **GUNAS**.

- **SATTVA GUNA** - refers to purity and illumination binds the individual to his bliss (essence attributes)
- **RAJAS GUNA** - refers to craving and attachment – binds the individual to action (energy attributes)
- **TAMAS GUNA** – refers darkness – arise out of ignorance and dilution (inertia attributes).

The spiritual behaviour depicts the higher categories of attributes projecting *purity* and *illumination* through its essence attribute – SATTVA GUNA. This behaviour is very difficult to practice and reach. If reached, then the person with this sort of behaviour shall become a super human. This provides the person who has spiritual behaviour, a stage of liberalisation from all bondages of attributes.

Human behaviour is the next lower category of attributes. This behaviour projects the energy attribute – RAJAS GUNA binding individuals to action and refers to *craving* and *attachment*.

Animal attribute is the last category of attribute. It includes in it the inertia attribute - TAMAS GUNA. Perhaps, it is the lowest category of attribute. This arises out of ignorance and dilution.

TYPES OF INDIAN ORGANISATIONS

From the above discussion relating to *OSHA behavioural model*, it is easy to identify three types of Indian organisations prevailing in India.

- *Holistic organisation* based on the spiritual behaviour
- *Humanistic organisation* based on the human behaviour
- *Animalistic organisation* based on the animalistic behaviour

In *Holistic* type of organisation, employees are at peace and feel happy with each other. Things move at perfect harmony. Organisation reflects self-imposed discipline. Virtual rituals found.

In *Humanistic* type of organisation, there shall be high concern for the well-being of the employees. Conscious efforts to promote organisation's culture found. Organisation becomes the place of fulfilment.

In *Animalistic* type of organisation, there shall be high level of frustration, distrust among employees, low morale. It shall lack warmth in the inter-personal relationship. The organisation is susceptible to face additional problems because of the possibility of market violence to the work place.

INDIAN MANAGEMENT

Management concepts in the west developed as a revolutionary process. Evolutionary process takes place based on the changing value systems of the people in society, politics, economy, education and culture. India has never evolved its own concepts. It found convenient to transfer management technology and trust as a scientific technology. India, at present is conversant with the following countries' management techniques:

- United States of America
- Japan

American management is highly capitalistic, innovation driven, time-driven (quick decision-making) and contract culture (hire, fire, hire and again fire). It involves high-risk appetite. It is flexible and quickly adopts anything. It practises outsourcing.

Japan's management has a low-risk appetite, risk mitigation key in any decision-making. It is capable of providing life long employment, focuses on long-term planning. It is slow, however methodical in making decisions. It emphasises on quality of the product by adopting TQM (Total Quality Management) technique. It practises on *continuous improvement* ideology and is logical to core commitment- the nation-based commitment "MY JAPAN; JAPANESE IS THE BEST"

Because of this grafting process of management, confusion prevailed in management thinking. Further, research findings in Indian management indicate that many of the management practices, due to dualism being implemented in Indian organisations get rejected by the environment. The rejection is because of the contradiction within the Indian context between *stated policy* and *actual practices*. Many of the practices remain on paper without implementation. Hence, it becomes imperative to evolve management concepts that are in tune with Indian environment and value systems.

UNIQUE FEATURES OF INDIAN MANAGEMENT

Indian management exclusively exhibits certain special characteristics and features which, Indian entrepreneurs and managers shall and should be aware. Such features listed as under:

- Dualism
- Paternalism (hereditary)
- Patronage
- Familial feeling

Dualism persists because alien western systems are thrust on resident Indian practices and expectations at every management level starting from corporate planning, recruitment, promotion, transfer to financial systems and marketing aspects.

Paternalism are the expectations of Indians more towards hereditary factors. For example, father's business automatically passes on to his son/daughter on account of legal transmission.

Patronage principle based on political considerations, caste, community, religion, family relations, old associations and the like.

Familial feeling - perceived by the employees because of the parental attitude adopted by the superiors and colleagues, that gives a sense of security and belonging among employees.

Business is a family and its employees are like family members. In Indian business, relationship matters and for this purpose building *trust* becomes critical to build relationships. Because of this attitude, decision-making in Indian enterprises is more practical than logical. Decision-making is also instinctive and methodical and they are flexible. Executions does not conform to plans in most of the times resulting in cost overruns, delays in completion. Crisis management results as handling complicated situations using limited resources. Ethical practices are out of convenience rather than conviction. Indian management is too sceptical about innovation.

INDIANISM AND INDIAN MANAGEMENT

All of the above discussions lead to the SHE approach

- S = SPIRITUAL
- H = HUMANISTIC
- E = EXISTENTIAL

This SHE approach helps in achieving HOLISTIC HAPPINESS based on a blend of

- tradition
- modernity
- cybernetics

This forms the foundation of Indian Management thought leading to **INDIANISM**.

INDIANISM means using Indian civilisation, experience and intellectual variations to develop more relevant knowledge base and cultural relevant theories.

CONCLUSION

Thus, using INDIANISM, Indian entrepreneurs and managers can surely bring about changes through creation rather than destruction. INDIANISM is envisioned as a community of responsible citizens where:

- *thoughts grow into ideas*
- *ideas give way to solutions*
- *through solutions, it shall be easy to bring about the desired changes*

Therefore, to promote INDIANISM, the Indian entrepreneurs and managers must seek the assistance of

- Management thinkers
- Doers
- Contributors

The ultimate goal is amplifying the multitude of voices that call for change – every single day, however are lost in all the too cacophony.

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