
CHAPTER 3

HYPOTHESIS STATEMENT

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CHAPTER 3

HYPOTHESIS STATEMENT

3.1 INTRODUCTION

The value-based management is getting wider importance globally. It seems that materialistic progress blended with values can only survive in the long run. India being the torch-bearer of values since time immemorial, has always laid deep stress in values. It is not possible for an individual to search the entire ocean of Indian ancient knowledge in one life! Thousand of sages, preachers and thinkers have made long studies on values and laid certain principles which are of paramount importance in this 21st century. The ethical sermons are always relevant. They are just like light house in this vast ocean of globalization. It is important to note, that even the western world had attracted towards the ancient Indian Knowledge and the Sanskrit literature is being studied there with great curiosity.

Indian philosophy believes in the work famous quotation-

“Sarve bhavanty sukhinah, sarve bhavntu niramayah,
Sarve bhadrani pashyantu, ma kashchit dukh bhag bhavet”

It means that everyone in this world should be happy, everyone should be healthy, free from illness, everyone should see and visualize good, and there should be no suffering at all. This philosophy is the essence of the entire Indian literature. Ved Vyas concludes that-

“Ashtadash puraneshu, vyasasya vachanam dvayam,
paropakaraya punyanam, papaya par peedanam”

It means that in 18 puranans, the conclusion of Ved Vyas is that, it is virtue to help other and it is sin to trouble others. This is the core objective of Indian spiritual manager, which is relevant irrespective of time, place and situation. There are various Shlokas (hymns) in our literature; they provide a formula for the solution to the problem. Even in modern complex business situations, these hymns are just like guiding principles. Particularly in understanding human behaviour and organizational behaviour, these hymns are very useful. A deep insight into this literature can reveal more relevant formulae. It is necessary for any researcher to enunciate the hypotheses together with background details at the start of research thesis. The present thesis on "TURNAROUND OF ORGANIZATIONS BASED ON MANAGEMENT BY INDIAN ETHOS" was chosen by the researcher out of his deep conviction that value orientation is a key approach for organizational growth and can help in building up a strong base for sustained progress. For long, ethics and value systems have been real corner stones of Indian culture and heritage, Hence the prompting that a detailed project backed up by deeper analyses regarding organizational turnaround can be undertaken after establishing inherent strengths and the contribution that India has made to the body knowledge of world in various fields including management. Broad details are summarized in subsequent sections.

3.2 INDIAN HERITAGE - HISTORICAL STRENGTHS

India has never invaded any country in her last 10,000 years of history to amass any wealth from other nation. In fact, India was a richest country on Earth until the time of the British in the early 17th Century. Culturally, however, we have permeated both in East and West from BALI in east to SURINAM in far west to. This has been possible only because of the inherent strength of our ethos. India represents the oldest civilization in world still basking in its past glory. A brief Historical March of Time confirms this to a very large extent from early Vedic Civilization, India has traversed major mile stones in the form of Indus & Saraswati Civilizations, Rise of Jainism and Buddhism, Mauryan Period, Golden Age of Indian Arts & Sciences, Muslim Invasions, The Mughal Empire, western onslaughts like Portuguese Invasion,

The British East-India Company, The British Empire, India's Freedom Struggle, Independence and now Modern India 2020 Vision. India has a treasure trove of great scriptures and holy texts dealing with wisdom knowledge. For instance, all ancient Vedic Hymns and Upanishads deal with varied subjects establishing that Indian all-round knowledge society was fairly conscious of all aspects of life from very early times Rig Veda-Knowledge of Hymns, 10,859 verses. 'There is only one truth, only men describe it in different ways.' Yajur Veda – Knowledge of Liturgy, 3,988 verses, Sama Veda-Knowledge of Classical Music, 1,549 verses Ayur Veda-Knowledge of Medicine, over 100,000 verses. Similarly, different UPANISHADS/Sutras deal with

Jyotisha-Astrology and Astronomy
 Kalpa-Rituals and Legal matters,
 Siksha-Phonetics,
 Aitareya – Creation of the Universe, Man and Evolution
 Chandogya – Reincarnation, Soul
 Kaushitaki – Karma
 Kena-Austerity, Work, and Restraint
 Dharmur Veda – Science of Archery and War,
 Mundaka – Discipline, Faith and warning of Ignorance
 Sulba Sutra – Knowledge of Mathematics
 Yoga Sutra – Knowledge of Meditation
 Kama Sutra – Knowledge of Love and Sex

3.3 INDIA HAS GIVEN MANY FIRSTS IN SEVERAL SUBJECTS

3.3.1 Mathematics

- Madhavacharya discovered Taylor series of Sine and Cosine function about 250 years before Taylor in addition, rediscovered Newton Power series, Gregory Leibnitz power series for the Inverse Tangent about 280 years before Gregory,
- Bhaskaracharya calculated the time taken by the earth to orbit the sun hundreds of years before the astronomer Smart. Time taken by earth to orbit the sun (5th Century) 365.258756484 days.
- Infinity was well known to ancient Indians. Bhaskaracharya II in Beejaganitha (stanza 20) has given clear explanation with examples for infinity

- Positive and Negative numbers and their calculations were explained first by Brahmagupta in his book Brahmasputa Siddhanta
- Theory of Continued Fraction was discovered by Baskaracharya II.
- Indians discovered Arithmetic and Geometric Progression. Arithmetic progression is explained in Yajurveda
- Govindaswami discovered Newton Gauss Interpolation formula about 1800 years before Newton.
- Vateswarcharya discovered Newton Gauss Backward Interpolation formula about 1000 years before Newton.
- Parameswaracharya discovered Lhuiler's formula about 400 years before Lhuiler.
- Nilakanta discovered Newton's Infinite Geometric Progression Convergent series.
- Aryabhatta also propounded the Heliocentric theory of gravitation, thus predating Copernicus by almost one thousand years.
- The Value of "Pi" was first calculated by Boudhayana, and he explained the concept of what is known as the Pythagorean Theorem. He discovered this in the 6th century long before the European mathematicians. This was 'validated' by British Scholars in 1999.
- Algebra, trigonometry and calculus came from India. Quadratic equations were propounded by Sridharacharya in the 11th Century.

3.3.2 Astronomy

The Surya Siddhanta, a text book on astronomy of ancient India was compiled in 1000 BC and is believed to be handed down from 3000 BC by aid of complex minomonic recital methods still known today. This showed the Earth's diameter to be 7,840 miles as compared to modern measurements of 7,926.7 miles, It also showed the distance between the Earth and the Moon as 253,000 miles as compared to modern measurements of 252,710 miles.

3.3.3 Medicine

- Maharshi Sushruta is the father of surgery. 2600 years ago he and health scientists of his time conducted complicated surgeries like caesareans, cataract, artificial limbs fractures urinary stones and even forms of plastic surgery.
- Usage of anaesthesia was well known in ancient India. Over 125 surgical equipments were used.
- Besides above, there is detailed knowledge of anatomy, physiology, aetiology, embryology, digestion, metabolism, genetics and immunity is also found in many texts.
- Thus when many cultures were only nomadic forest dwellers over 5000 years ago. Indians established Harappan culture in the Sindhu Valley Civilization. No other civilization in the world can match Indian rich heritage which has prompted.

The Encyclopedia Britannica Says:

“Man must have an original cradle land whence the peopling of the earth was brought about by migration

As to man’s cradle land, there have been many theories but the weight of evidence is in favour of India. If there is a country on earth which can justly claim the honour of having been the Cradle of the Human race or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man, that country is assuredly India.”

It is true that most Indians now have limited exposure or understanding of our great heritage but what is more distressing when people completely ignore this treasure and simply ape the west. Even in respect of Management, there are glimpses of efficient management of State in Kautiliya’s Arthashastra. The reference substantiates that even in those days distinct administrative measures were in place to manage the state. The state used to be divided into sub states or provinces which were placed in charge of Governors. Even the great well-known king Asoka was sent a viceroy to Kashmir during his father’s reign. And under Ashok himself, there were territorial divisions called aharas or visayas. Four princely viceroys are said to have administered such territories from Taksasila, Ujjayini, Tosali, Suvarnagiri. It appears that such an arrangement was natural, for a wholly centralized administration in the far-flung Empire which otherwise would have been almost impossible because of the difficulties of communications in those days. Such territorial divisions of the country, each administered by a governor or viceroy in charge, were meant for better management with sub officers looking after the people’s religious life and spreading Asoka’s dharma among the people. Some others were concerned with the administration of law. Special envoys were appointed for propagation of dharma beyond the borders of the Empire-while others were concerned with guarding the frontier and controlling the import trade. Some were appointed to work in a judicial capacity besides being revenue administrators dealing with masses. There were others appointed to be

concerned with the investigation and suppression of crime. One can thus infer that Management concepts were prevalent much before the system was in vogue in other countries although historians have found fairly close resemblances between the fiscal and bureaucratic arrangements in contemporary Egypt and Syria. It can well be believed that a strong management system was the hallmark of Mauryan state administration. There might have been some similarity with administration set up in far off hellenistic states like Egypt And Syria. As for India, it may be admitted as quite possible that the Achaemenian practice of governance was known here even before Alexander's day. For the first time, it is supposed that such governance system was conceived as necessary in the teaching of the Sastras from very early days. Some historians have emphasised the peculiar Indian conditions which made maintaining of statistic of all economic factors a necessity in all ages. The census, the records, the army of land-officers have been, according to him, quite essential for safeguarding state revenue. One need not, therefore, necessarily think of a foreign influence in these matters. In Summary, it seems reasonable to assume that basic essential practices of Management principles were followed in India from very early times for ensuring prosperity of the empires. It is a pity that all such treatises do not form essential parts of today's management curriculum. This view point gets somewhat reflected in Mahatma Gandhi's reply to a learned scholar of Sanskrit whom he met in 1927. Shri Rudrapatna Shamashastry, a refined Sanskrit scholar who was librarian and later curator of the Oriental Research Institute of Mysore set up in 1891 by the then Maharaja Mysore had discovered the original manuscript of Kautaliya's 'Arth Shastra', a treatise on politics, commerce and administration believed to have been written in around 4th Century B.C. During his meeting with Shri Gandhiji he asked 'Sir, in ancient these there used to be guides like Patanjali, Hemchandra, Vidyaranya and others. Rulers today don't have such an advantage. You should lead the country towards morality'. Gandhiji smiled and said 'who will bell the cat? My orientation is slightly different. THE MINDS OF PEOPLE HAVE TO BE RECTIFIED FIRST. This clearly pointed out the inherent strengths of Indian thought as also to the degeneration of Indian mind.

3.4 INDIAN ETHOS – DEEPER INSIGHTS

What is Indian Ethos?

During Nobel prize acceptance speech, the Great Indian Legend, Rabindra Nath Tagore had remarked that "the Spirit of India has always proclaimed the ideal of unity which never rejects anything, any race or any culture. It comprehends all and it has been the highest aim of our spiritual experience to be able to penetrate all things with one soul, to comprehend all things as they are and not to keep out anything in the whole universe – That is to comprehend all things with sympathy and love." This in essence reflects the true flavour of Indian Ethos is more vital to modern management than any other Management theory. It takes into account a WHOLE MAN rather than approaching man in a partial fashion as other theories do.

A human mind is a product of its consciousness and physical existence. As per Indian ethos, consciousness is considered to be leading to two parallel prepositions:

1. That it is the nature of consciousness to continuously manifest in matter and it is the nature of matter to evolve towards consciousness. The ordinary waking state is regarded as coarse and lower level and fluid and hence superficial which can get easily changed.
2. Change comes about through personal effort and discipline, through inwards journey, and evolution from cognitive short coming to mental breadth, to universal consciousness wherein one recognizes that others are same as one's ownself.

Indian ethos thus believes that life is a process of refining consciousness, self examination and growth to higher consciousness which equips the mind with refinement and a good power of analysis. Each and every situation becomes manageable effectively if one takes time to reflect over it. Reflection with a tranquil mind helps in drawing out solutions from within. Such guidance from

within helps a manager look at the perceived problem situation in a creative manner which leads to a more coherent and complete solution. There may be varying understanding about Indian Ethos but its essence gets reflected in the Question Answer narration as given below:

1. Why “Indian” Ethos? Aren’t ethics in Business universal?

True yet, each society has to draw its lessons on ethics from its own culture specific areas – its own psychological make-up. It cannot draw its ethical lessons from another society. Hence the body of knowledge which derives its solutions from the rich and huge Indian system of ethics are known as Indian Ethos in Management.

2. If IEM is good, where is the proof?

One can answer this best by what a EX-CEO of a major cement plant told after getting exposed to IEM programmes, “I have a particular view that for India, working with Indian workforce, methods relating to ones culture are more effective. I could never put it to words nor be bold enough to proclaim that this could be by itself a framework required for other methods of Management”

3. Is IEM some kind of Hindu concept of management?

Certainly not, Management is behavioral science and it has to be culture specific. IEM has as its basis on the culture base of India, and as a country whose culture has its roots in religion – it does draw its lessons from the religions of the land – be it Hinduism, Buddhism, or any other.

4. IEM concepts of recognizing the potential is fine, but the ground reality is that people are unwilling to work. Don’t you think you are being ‘goody goody’?

The Mahabharatha talks of 4 types of dealing with people : Saam (Treating equally), daan (rewarding), bhed (discrimination) and dand (punishment) One has to judiciously use one of these methods in dealing with people.

According to our scriptures people are oriented towards 3 character sets : Tamasik (The simpleton), Rajasik (the forceful/ambitious) and satwik (the wise). This is how do we conduct these 4 types of transactions with the 3 character sets.

Table 3.1 Transactional analysis set based on Indian Ethos

Method	Tamasik	Rajasik	Satwik
Saam	Guide	Inform	Consult
Daan	Reward	Empower	Recognize
Bhed	Criticize	Challenge	Silence
Dand	Control	Warn	Monitor

This is an example on how one can work with ones subordinates. There is nothing goody goody about it. There can be different strategies for different situations.

Even in case of non-violent strategy of Gandhi with its roots from the Bhagvat Gita, the American management guru, Chin-Ning Chu says. It Gandhi's adversary had been Hitler instead of the honorable British, he would have employed a different strategy.....”

5. Man is a product of the Society or environment. Unless the Society is changed, how it is possible to change men?

A person is guided by the situations. So, will moral education in the name of India Management help to change the situation?

Situation is responsible for physical reaction (in winter you feel cold, in summer hot) but it does not have any cause-effect relationship with mental reaction. In the same situation people react differently. Each individual's reaction depends on his attitude or his world-view. So, situations do not disturb you. You create your mental reaction. The question is unless the society changes, man cannot change. What do we mean by 'changing a society'? Changing the material things? Change the system? Who holds the system and runs it? It is the people. Changing society means changing people, their attitudes. Unless the people change, the society cannot change for good.

Indian Management does not preach morality. Today even a ten-year old knows what is right and what is wrong. The problem is how to implement good values in real life and yet become a great achiever. This is the crux of many problems, and all Indian Management does is to show the path towards that. IEM teaches how good values pay better dividends, how honesty helps to grow in industry and business, how cooperation and not competition could be a better growth strategy.

India is a blend of rich cultural diversity. Our ethos is so very deep and powerful that many organizations have started inducing top comp any executives and CEOs into real time thinking as to how the organizations can be turned into vibrant modes by adopting practices based on Indian ethos. It appears essential to cultivate the 'POORNA' (which is philosophically nothing but surplus inspired higher self) and get beyond deficit driven, separative and greedy lower self. Once this transformation taken place, ambition and success get transformed to self esteem, self actuation and Self expression. The process of transformation begins to happen with self re-engineering which in turn results in organizational reengineering. Culture based on values adopted by leaders harness the social forces in the organization. Good managers become value shapers contrasting themselves from mere manipulators of formal reward system normally linked with short term efficiency.

A reading of the views of some of the great thought leaders and thinkers substantiates this to a very large extent.

Table 3.2 Comparative thoughts

	Indian Thought	Western Concept
Rabindranath Taore	i. Emphasis on the person ii. Voice of Suffering iii. Belief of Personality (Beingness)	i. Emphasis on the organization and system ii. Shock of passion and conflict iii. Admiration of Power
Swami Vivekananda	i. Spiritualism at the expense of materialism ii. Conquest of internal Nature iii. Social life is more carefree and merry	i. Materialism at the expense of spiritualism ii. Conquest of external nature iii. Social life is full of tragic intensity
Mahatma Gandhi	i. Temper is mild ii. Frugalist Idealism	i. Temper is aggressive ii. Consumerist idealism
Sri Aurobindo	i. More intuitively synthetic ii. Ordering of society on the basis of subjectivism and practical spirituality	i. More Exclusively ii. Ordering of society on the basis of mechanical economist
Arnold Toynbee	Psychology of Subconscious was developed as early as the time of Buddha and his Hindu Contemporaries	Psychology of Subconscious has been transitory and developed as recently as the time of Freud.
Bede Griffiths	i. Eastern mind lives from the unconscious ego ii. The East is feminine, Passive, intuitive and sympathetic iii. Mild, Agricultural and ancient cultures iv. Oriental religions do not believe that there is the only true religion v. In the vedas the rational and intuitive minds meet very well	i. Western mind dominated by the conscious ego ii. The West is masculine, rational, aggressive and active iii. Aggressive, modern and industrialized cultures iv. Semitic religions regard their as the only true religion v. Reason without intuition.
Romain Rolland	i. It has heard and played the spiritual symphony ii. The reality is transcendental	i. Rude, artificial and contradictory order based on reason ii. The reality is only in the external visible sphere
David Frawley	i. The heritage is more spiritual ii. Undervalues its heritage	i. The heritage is more materialistic ii. Overvalues its heritage

The oriental thinking thus has been that if a man possesses everything under the sun and does not possess spirituality, he possesses nothing, the concept being that all materialistic possessions, one has to leave sooner or later. Machines and materialization have never made mankind happy nor will. Only the man who is the lord of his mind can become more happy and none else. The ancient tradition of India has been that men of renunciation and not men of wealth have lead the Society and its nature. The tremendous influence of spiritual giants as Buddha, Shankera, Chaitanya and Nanak over million of people has been deep and long asting than of kings and emperors. Here one is reminded of famous Bagwad Gita Lord Krishna Quote: "Whenever virtue subsides and sins galore, I come down to help mankind". Whenever this world of ours, on account of growth, on account of added circumstances, requires new adjustment, a new wave of power comes and as men act on two planes, the spiritual and material, waves of adjustment come on both the planes. West by and large, has mostly seen adjustments on material plane while East has all along been influenced on the spiritual plane. Adjustment becomes necessary when material ideas are at the height of their glory and power as men generally forget their divine nature through their growing dependence on matter and materialism thus getting reduced to more money making machines, A nation possessing material power may think that this is all that is to be coveted, that this is all that is meant by progress and this is all that represents civilization. As per them, if there are other people who do not care for possession and do not possess material power, they are not fit to live, their whole existence is useless. They come to believe in a mirage, a myth which misleads them into wrong beliefs. A spiritual man, on the other hand, is clear in his thinking that real glory can come only by practicing power of detachment, goodness, and ethics.

India is well known for its great diversity. There are several religions and sects propounded by great sages and seers whose teachings have helped Indian Ethos to become all encompassing, representing a good blend of practice and preaching of different faiths. It is a process of self-identification, of recognizing the essential unity, non-differentiation, SELF expansion and a

matter of spiritual activism that is practically done by every Indian almost everyday through prayer and practice. It provides a spiritual platform enabling a person to move forward in life even if it is little by little, day by day. These days when we live in a high-pressure, high stress society, the key lies in feeling the suffering of others and develop the qualities of strength, wisdom and hope for mutual support. Even western researchers have emphasized the importance of knowing about the nature of the SELF. The distorted self centeredness in the 'big I' approach is being corrected by deeper understanding of our truly limitless potential as well as our vulnerabilities. Such understanding comes through physical and mental training which abounds in Indian Ethos in form of great teachings by learned sages, Rishis, Monks, Scholars alike. Physical training can bring faith in the unseen capacities of our bodies while intellectual training develops our mind and heart to overcome grief thereby enabling us to look beyond our own concern and develop a more expansive and robust sense of SELF. It seems unlikely that the sources of stress we face will decrease. It is quite probable that the same may increase. Now, more than ever, we need to develop the qualities of strength, wisdom and hope as we forge expanding networks of support. The key to coping in a stress filled society lies in feeling the suffering of others and treat them as our own. Albert Einstein has rightly remarked that "world is a dangerous place not because of those who do evil but because of those who look on and do nothing". Kabir the great Indian Saint has remarked that communion of mind is necessary while reciting a prayer. Mere rolling of beads is no 'simron'. He further says that 'Truth' is not transferable. But with real simron you will become the truth and you will be a light in this dark night of life and you will become a path into this jungle of life." Whatever he has said is not written – it is preached to his disciples- a spontaneous outpouring of his heart. The Indian Ethos is thus a complete blend of preaching and practice, useful for transformation of mind

Control of mind and the thoughts emigrating from there has been the most emphasized value system in Indian Culture. Stories abound in human sufferings and pain when mind has been left without control to pursue material

desires. Spirituality which has been the biggest export to west can bring about a major transformation in value orientation. Instances galore when people have left everything and adopted the life of a wandering monk living amongst complete tranquility responding to the call of serving God by serving the Humanity. Buddha has been a glowing example of this transformation and his teachings if adopted correctly in terms of value orientation can help every person in warding off stresses of life.

Spirituality is the true basis of all our activities. One who gives spiritual knowledge to fellow beings is the greatest benefactor of mankind. Extending spiritual help can help in satisfying the physical needs of a person. Next to spiritual help comes intellectual help. The gift of knowledge is a far higher gift than that of food or clothes. It is even higher than giving life to men, because the real life of men consists of knowledge. Ignorance is death, knowledge is life. Next in order comes helping men physically. However, miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise and miseries will always be felt. No amount of physical help will cure these completely. The only solution to this problem would be to make thought process pure. If a man continuously hears bad words, thinks bad thoughts, does bad action, his mind would be full of bad impression and they will influence his thought and works without his being conscious of it. Contrary to this, if a man thinks good and does good works, the sum total would be good which in turn will help him to do good things in life. Even if he wishes to do evil, the impression or 'Sanskaras' in him will not allow him to do that. With this basic philosophy of work, the conduct of man is guided by two things – Might and Mercy. The exercise of might is invariably the exercise of selfishness. In a hierarchy, all men and women try to make most of whatever power or advantage they have. Mercy is heaven and is the corner stone of justice, righteousness. Work is 'Worship' is an old saying but this can be true only when we work with a sense of detachment Lord God himself works in this mode called GIVER mode. Following story illustrates beautifully the spirit of righteousness and detached self sacrifice needed to create a value based detached work culture. After the battle of Kurukshetra the

five Pandava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice". "What"! they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and Happy? This was the most wonderful sacrifice any man ever performer". But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. "They were very poor and lived on small gifts made to there for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. At last, when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god for the time being, and must be treated as such. So the poor Brahmin Said, 'Come in, sir, you are welcome,' He set before the guest his own portion of the food, which the guest quickly ate and said, 'oh sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger .' Then the wife said to her husband. 'Give him my share', but the husband said, 'Not so'. The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share she to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; It is the duty of a son to help his father to fulfill his obligations.' The guest ate that, but remained still unsatisfied; So the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body

on them, half of it became golden, as you see. Since then I have been traveling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice.”

This might appear to be an extreme story in the present day context but the message of ‘Tyaga’ and ‘sacrifice’ is relevant. Probably the most practical aspect of modern management is to blend business with good spiritual behaviour. Any policy that is based on feelings for others, which springs from the consideration that we are all Gods Creatures and which deals gently with fellow beings (even when there may be reason to be angry) is bound to result in the progress of the organization. A couple of corporate mantras as listed below based on a universal moral law urged by saints and philosophers need adoption by all organizations to progress in their area of business.

- Respect the intelligence of the audience
 - Value candour, curiosity, originality, intellectual rigour, perseverance, brains, and ability of employees in the organizations
- Treat Consumer not as a moron

3.5 EAST VS WEST: COMPARATIVE PERCEPTIONS

Having observed how some companies have lasted long, it is imperative to analyze essential differences in their Management practices. Any practice that promotes excellence in leadership is always preferred as it brings out the best in people. Today’s manager is required to have ability to construct a creative vision and capacity to develop trusting relationship with large number of people with whose help this vision is to be fulfilled. A manager with clarity on personal goals and calmness of mind can prove to be a real capable manager. This is where Indian Ethos helps. Man is the first part of the world manager thereby indicating the need of man-management as the most crucial part of management. A manager has to know the intuitive art of relating with various stakeholders in a company such as staff, customers and suppliers. Indian Ethos teaches this art of treating every human being as a form of divine thereby

using higher consciousness in dealing with people. This helps in better motivation and loyalty among stake holders.

There are some key differences between western management concepts and management based on Indian Ethos. The former starts with the premise that a person remains inactive unless profiled by action through motivation such as money, position or recognition, Contrary to this, Indian Ethos believes that every individual is divine by nature and wants to do good work. Only unsuitable conditioning prevents him from doing so. Commitment in the true sense can be inspired for a cause bigger and better than self.

Western philosophy puts primary emphasis on competition while as Indian Ethos lays emphasis on collaboration and individual creativity. In the west, there is greater emphasis on goal achievement for the firm while as in Indian Ethos, success of the firm is an inevitable by-product of the holistic goal of making the environment nay the world a better place to live with the spirit of selflessness. In the former, Karma as an input can be hired, while as Indian Ethos focuses on duty as one's Dharma.

Diagrammatically, the above two concepts can be represented by models with western style laying emphasis on SELF orientation bordering on egoistic self centeredness while Indian Ethos believing in Selflessness concepts

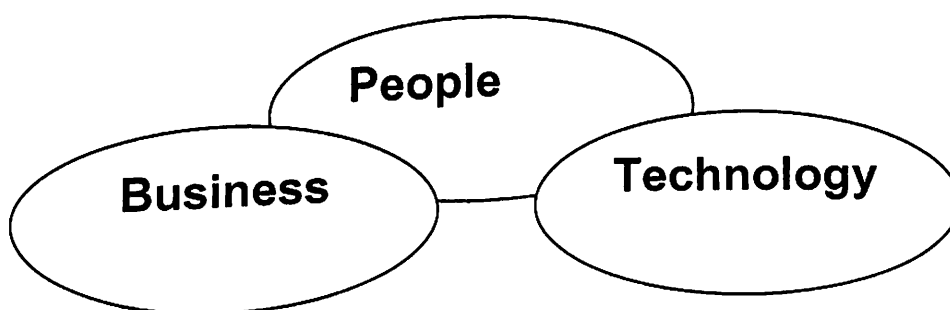


Fig 3.1 Western style

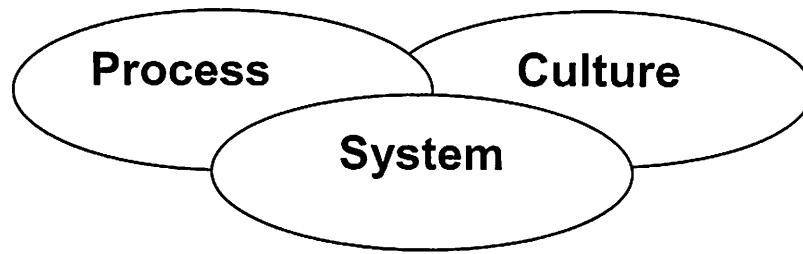


Fig 3.2 Indian Style: Integrate process, culture and system

All of the Psychological theories that have developed in the modern West mainly in the United States, are oriented towards what has come to be termed, as the “Individualized self.” This kind of self, which so stresses I-ness, personal autonomy, independence, initiative, competitive assertiveness, actualization of one’s abilities, self-fulfillment, and creating one’s own identity is rooted in a culture of individualism where relationships are overwhelmingly egalitarian and contractual, even when involved in organizational hierarchies. From psychoanalytic Research both in India and Japan, it is clear that a significantly different type of self evolves from the matrix of familial and group of hierarchical relationships – what can be formularized a “familial self.”

It is a self that is far more oriented towards emotional interdependencies, reciprocal responsibilities (in varying social contexts), and an experiential sense of ‘we-ness’ which bring in very different psychosocial dimensions of hierarchical intimacy and relationships than that existing in West. This helps in simultaneously encompassing intimacy and structure, as well as the qualities of the persons involved. Essentially western and Eastern concepts particularly Indian concepts could be summarized in “selfishness” vs. “selflessness” meaning thereby serious diabolical change of approach. Given the western domination in contemporary managerial paradigms so far, the traditional Indian thought has received prominence in university course curriculum, executive education programme, textbooks, leading scholarly management journals and other managerial publication. With the economic

rise of the past decades and emergence of new economic powers like China and India, increasing attention is being received by Asian managerial systems which have sufficient similarity due to proximate geographic, historic and cultural characteristic. It is being increasingly felt that potential contributions based on management by Indian ethos can help in developing sounder managerial frame work beyond the imperatives of narrow competitive strategies, profitability, efficiency, and / or market domination. Infact, the learnings from Indian Heritage can help in providing a significant broad basis for a cotemporary managerial frame.

3.6 'NISHKAM KARMA' – SELFLESS WORK

Indian Ethos gives lot of importance to selfless work based on Gita's famous quote of "doing work as ones DHARMA without aspiring for fruit". This dictum is most applicable in today's world which is full of Chaos due to human greed and jealousy- an outcome of endless desires. Aristotle once remarked that 'I count, him braver who overcomes his desires than him who conquers his enemies'. In Bhagwad Gita Krishna tells Arjuna that desire and anger are enemies that eat ones 'Aatman They obliterate wisdom like smoke covering fire. It is necessary to control desires and adopt contentment as a way of life because contentment is like a precious pearl and whoever procures it at the cost of thousand desires is a happy soul. Gautam Buddha attributes suffering and misery as a direct outcome of desire and cravings.

Organizational behaviour is also greatly influenced by Human desire which when not fulfilled, generates anger and consequent stress amongst people working in the organization. Going back about 5000 years, Gita, the well-known book of spirituality, articulated on the battlefield of Kurukshetra (Mahabharata) highlighted the concept of 'Nishkama Karma', meaning working without hankering for reward. It aimed at building perfection in whatever work one does without getting affected by the possible success or failure. What one needs to sacrifice is this hankering for reward, or fear of failure to achieve undivided concentration in ones work. 'What and how

much will I get out of this activity' or 'what will happen to me if I do not succeed' are the two distractions which agitate human mind and prevent single-minded and sharp focus on ones work. Once this habit of working without hankering for reward or fear of failure, is accepted, one experiences great joy in whatever one does, which is a reward in itself. Respect, affection and regard, which a person of this stamp gets from others, without ever having to ask or expect it, is another by-product of 'Nishkama Karma'. Even the famous Chinese scholar, Lao Tzu, articulated the value of selflessness for a leader in the following pragmatic words; It appears that he was perhaps thinking of present times when he wrote them. He says that "True self-interest is linked to selflessness". As per him, "Heaven and Earth endure because they are not simply selfish, but Endure on behalf of all creations". Similarly, "the wise leader, knowing this, keeps egocentricity in check to be more effective as enlightened leadership is service, not selfishness. A leader grows more and lasts longer by placing the well-being of all above the well-being of self.

In more recent times, Dr Victor E Frankel, an Austrian Psychoanalyst of Jewish Descent who has lived through German Concentration camps, has also highlighted the need to follow ones conscience to carry out a job to the best of ones knowledge and forget to think about the result. Success is bound to follow like shadow chasing a person when he turns his back on shadow and walks away from it. He further says Quote "*Again and again, I admonish my students in Europe and America: don't aim at success – the More you aim at it, and make it a target, the More you are going to miss it. For success, like Happiness, cannot be pursued; it must ensue, and It only does so, as the unintended side effect of one's personal dedication to a cause greater than oneself, or as the by-product of one's surrender to a person other than oneself. Happiness must happen and the same holds for success; you have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then, you will live to see that, in the long run, I say: success will follow you precisely because you had forgotten to think about it.*"

All these viewpoint across the history of time show that a selfless person is neither greedy nor looking for shortcuts to success; hence, his integrity never wavers. He seeks no unfair advantage over others; hence, honesty comes naturally to him. He is not a self-seeker; hence his loyalty is steady and strong. When a person has these virtues, then his thoughts, words and deeds become pure and well integrated. He says what he thinks and does what he says. There is no 'double speak' or 'double standard' in his nature. That establishes his credibility, and he is trusted. A trustworthy person alone can become a leader. Consequently, it needs very deliberate reflection on the part of potential leaders to understand that the effectiveness of a leader does depend on selflessness.

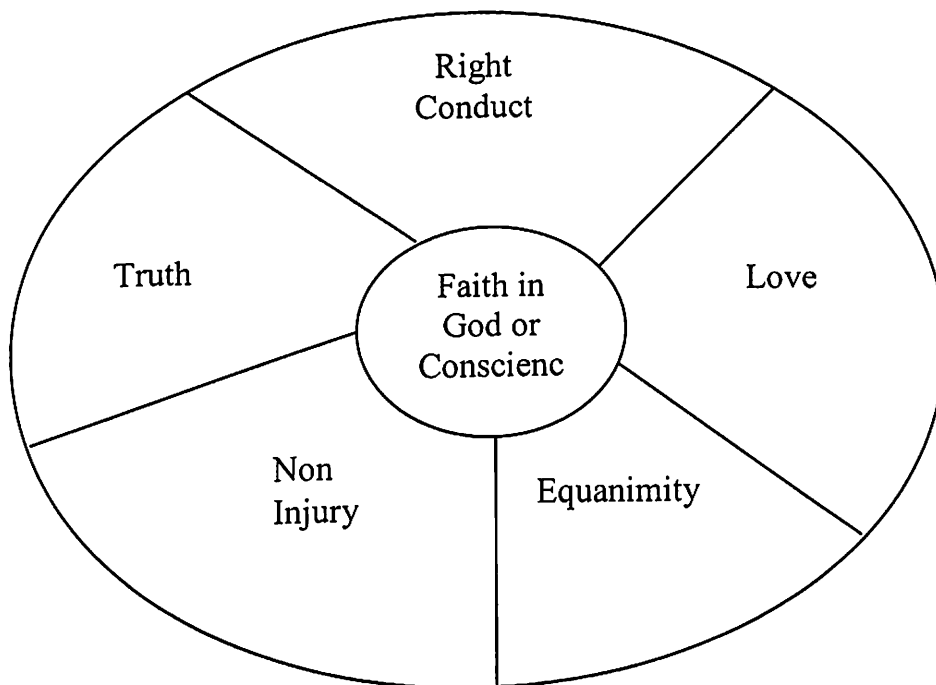


Fig. 3.3 Composition of Selflessness: The source of human values

It is necessary here to get familiar with the network of selfishness also for better appreciation. In spite of what has been said about selflessness, it runs totally contrary to the current culture of cut-throat competition and the rat race to get ahead. The goal of life appears to be to rise fast in career and get rich overnight

“Selfishness is human, selflessness is divine.” One has to understand the frailty of human nature, because anyone wishing to improve his potential has to break out of the shackles of selfishness, self-centered-individualism or any other respectable sounding name one might give it. A person is selfish because his current masters hold us in bonded slavery. Their vice like grip is so strong on our lives that we are not even aware of our vast potential. Selfishness has been compared to a network of a mother and her five children who hold man as a slave. These master traits dominate every moment of man’s life. Here desire is

Classified as mother. When one desires something intensely and does not get it, anger and jealousy are born, the third child gets born when one gets what one wants in the form of attachment. As ones attachment grows stronger and one wants more of the same, fourth child is born, namely Greed. And as this also gets satiated, the fifth one comes, named conceit. All these are mutually supporting trails and human mind gets bonded to their service – even in its dreams!

In India, the knowledge about these matters is very old. The good news is that even in the West these are now getting identified. The problem is how to liberate ourselves from these shackles.

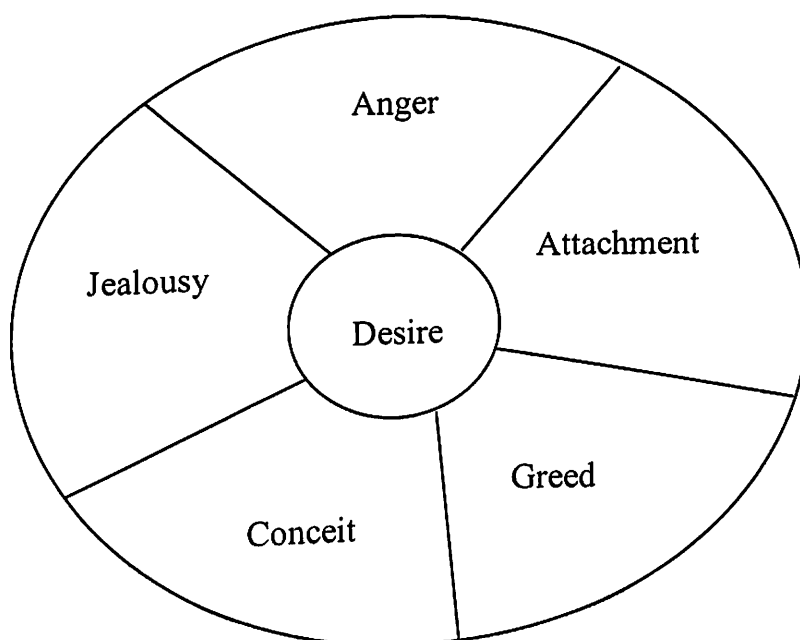


Fig 3.4 Composition of Selfishness – Destroyer of human values

Four hundred years ago, a perceptive scholar in Holland identified the masters and described them in the language appropriate to the European culture at that stage.

The following based on his satire:

Table 3.3 Controlling traits

Our Masters	
Title	Name
Mother of all Masters	Soundless Desire
His Imperial Majesty	Blinding Self-Love
Her Royal Highness	Flaming Jealousy
Multinational Tycoon	Galloping Greed
Supreme Commander of Self Destruction	Red-hot Anger
Sultan of Sensuality	Lord Lust

One of the inherent drawbacks of modern industry, with its large and concentrated labour forces, is the difficulty of maintaining personal touch between Management and employees. As a result, many petty grievances, negligible individually but substantial in the aggregate, which might have been eliminated by a friendly word or timely action, are allowed to build up a sense of discontent and frustration among the workers. Apart from any genuine complaint or grievance that an individual employee may occasionally have, employees tend to feel that instead of being valued members of a friendly and human organization, they are mere cogs in a soulless machine. The attitude towards the Management and the Company becomes one of indifference, mistrust and coldness often tinged with hostility. People start feeling themselves as victims of callous and unfair treatment needing little push to make him look upon his employers as his enemies locking into open conflict with them at the first opportunity. This needs correction and mere system approach based on western cult cannot ease the situation. This trend can be

reversed only if personal touch is brought about in our management of workforce. Speaking generally, the concepts of Indian Ethos need to be applied that can eliminate the lack of mutual trust and friendly understanding in the relations between employees and the Management. Most of the time, It is obvious that this state of affairs is not due to any deliberate policy on the part of the Company or of its officers. The fault is more one of the omission than commission and lies, mainly in the lack of a consistent and planned human policy of the three main problems of industrial management, namely: handling maintenance and replacement of machines; the control of the flow of materials and of manufacturing processes; and the handling of men; the last one is certainly the most complex and difficult of the three. And yet, while companies expend enormous amounts of money, energy and thought in coping with the first two problems, practically little is done to equip the managers for dealing properly highly complex and at least equally important task of human relations. Companies generally lay emphasis on operations creating a special staff or department to look after repair, replacement when necessary, ensure maintenance efficiency, protect equipment from damage, etc. But in case of employees each having a mind and soul of his own, It is generally assumed that they would look after themselves and that there is no need for any special attention. There are many other factors, often of a less tangible nature, which create discontent in a labour force. These are

“Corruption on the part of subordinate staff, which compels workers to pay bribes, in order to secure employment, leave, promotion etc.

Haphazard methods of recruitment and allocation of jobs, resulting in a man being in constant trouble for doing badly a job for which he is not suited, when a little more care and the use of scientific methods in recruiting him might have made him a good and contented worker in a different job.

Generally unsympathetic treatment by supervising staff, often due merely to carelessness or ignorance of modern labour management methods.

Personal difficulties due, perhaps, to causes within the Company's power to correct – for instance, unsuitable or wrongly located quarters, ill-health due to overexertion, wrong diet; worry, indebtedness, etc.

Discouragement caused by lack of promotion for years due mainly perhaps, to the absence of a systematic check on individual careers.

Fatigue, due to bad working conditions such as insufficient Lighting, avoidable excessive heat, etc.”

Policies based on Indian Ethos which lay lot of emphasis on treating every employee as a divine human being can greatly mitigate the fallouts of such discontent and galvanise a work force into a state of dynamic ownership.

To avoid all these fallouts, policies based a India Ethos which lay lot of emphasis on treating every individual/ employee as a divine human being can greatly mitigate such discounts and help in galvanizing a work force into a state of dynamic ownership.

The above knowledge and the researcher's own experience made the basis of the hypothesis that organisational turnaround based on management by Indian Ethos is not only practically possible but is also need of the hour.

