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Emergence of Indian Management: Cultural Ideals, Uniqueness, and Behavioural Manifestations

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In this book, we began with a promise to examine the field of management from an Indian perspective. We reflected on many questions. Is there a knowledge system that can be called Indian management? How is it distinct from the so-called mainstream or transnational management in theory and practice? How does Indian philosophy shape Indian management? How does Indian social setting affect Indian management? How

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do MNCs operating in India manage? Do Indian organizations practice what could be called Indian management? How has historical evolution of the business organization and business systems in India shaped Indian management? The chapters in the volume provided some answers. The authors have also raised new questions. In this last chapter, we present the major themes, patterns, and insights emerging from the volume, present some thoughts on where Indian management could head in the future, and reflect on challenges and opportunities in this endeavour.

Our general observation, based on the empirical research grounded in Indian context is that Indian culture, history, and current socio-economic milieu do influence and shape the strategic choices, technological choices, management practices and individual and collective human experience in the organizations India. Indian management can be understood in view of the open system of creation and dissemination of management knowledge. The world is fast turning into a global village with the power of technology and trade. Indian management has to be understood to be the resultant of the past and present experience of cultural interactions within and outside India. Indian management inevitably emerges from the tensions created by the interactions of experiences of the ancient Indian values, systems, and practices with the socio-economic processes of colonizing, modernization, and developments in India. Binary perspectives of Indian versus Western management can obstruct the understanding of Indian management, which emerges from such multifaceted interactions. We propose that Indian management can be viewed as the interaction of **(i) core cultural ideals, (ii) institutional uniqueness and hybridity, and (iii) behavioural manifestations**, which in their own form and their interaction can spin new theories and practices of management in India that have distinctive characteristics. Figure 1 represents these aspects. The porous boundaries of the different factors represents their constant interaction and influence on each other.

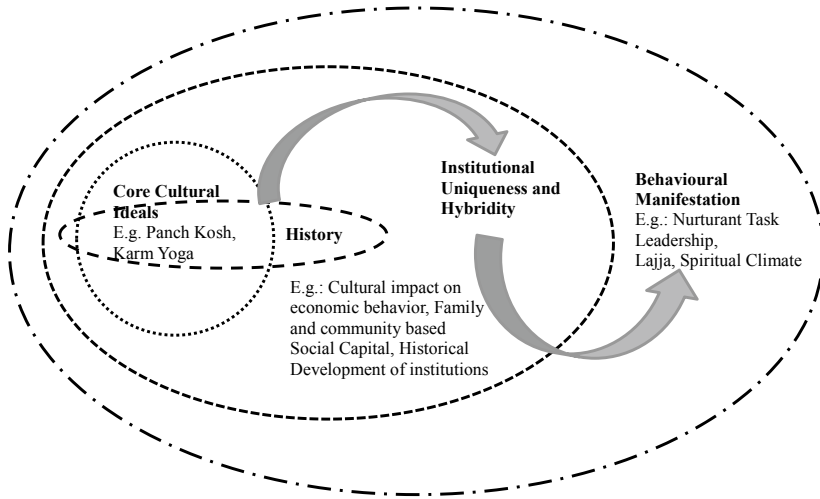


Fig. 16. 1 Various Aspects of Indigenous Indian Management

Core Cultural Ideals

To understand Indian management one needs to understand the dialectical relationship first between core cultural ideas and institutional system and then between institutions and individual level behaviours in organizations. Unique Indian perspectives derived from core cultural ideals are the first hallmark of Indian management. Interconnected worldview, responsibility of human being towards social and natural environment, spiritual realm being substratum of existence, multiple pathways (*sadhana*) for the purification of mind to realize and live this truth in day to day life are the basic tenets of Indian wisdom and hence Indian management. Chapters 2–6 pointed out aspects of the core cultural ideals from systems like Sankhya, Vedanta, and Ayurveda, which are holistic systems. Authors of these chapters explained how these systems can be the source of different theories and practices of management.

There is a rich literature in Indian philosophy that should be tapped into by management researchers. Dalmiya (2016) found resonances of care ethics in an alternative reading of some sections of the *mahAbhArata*, which can provide a rich foundation for research on business

ethics in the Indian context. She challenged the fundamental western notion that knowing and caring are exclusive since knowing is prescribed in the west to be non-affective, dispassionate, and impartial. The lessons from the *mahAbhArata* allowed her to present the construct of relational humility that bridges virtuous knowing and ethical care. She also synthesized the voice of the *mahAbhArata* with feminist epistemology of care and feminist virtue epistemology of care, and examined the creative tensions amongst caring, virtue, and epistemology in the cultural context presented by the *mahAbhArata*. She has enriched the process of theorizing by bringing the *mahAbhArata* into dialogue with feminist epistemology and shown that some of the core ideas of the *mahAbhArata* can help the current feminist theorizing. Dalmiya's effort presented a new paradigm and theory of knowledge that invites us to move away from reason and reasoning process that is founded on abstraction, universalism, and impartiality, which are not only the hallmarks of reason but also science. Theories like these can enrich Indian management (IM) in the most fundamental way and allow IM to veer away from the parochial constraints of western management.

Timalsina (2020) presented a template for starting global interfaith dialogues by drawing lessons from the core cultural ideals of Indian tradition and texts. He drew on dialogues from the Vedas and the Upanishads, and also on the rich tradition of dialogues between the various Indian traditions. He identified ten conditions or characteristics of dialogue. Some of these characteristics of dialogue are quite provocative. For example, he posited that dialogue is a set of concurrent monologues, that dialogue sustains differences, and that dialogue is the essence of human existence. He also noted that sometimes the outcome of dialogue is a space for interpretation and further dialogue, i.e. dialogue is just for the sake of dialogue. In other words, dialogue can be what Kant called, a categorical imperative. He also demonstrated that opposite ideas can emerge from dialogues. His work is an exemplar of how theoretical frameworks can be derived from core cultural ideals of Indian tradition and texts. He presented a framework that can serve as the foundation for intercultural dialogues across nations and communities that is necessary for the fractured global society that we live in today.

It is found that often many commentaries on Indian texts exist, which capture debates that have gone on for centuries. Timalcina (2020) argued that Indian texts contain parallel and contradictory ideas, which are examples of the tradition of dialogue, and thoughts that capture not only the history at a given point in time but also a projection in time yet to come, time that is unfolding. Researchers working on core cultural ideals of India will find his work (Timalcina, 2008, 2014, 2015) helpful in developing theories and models of Indian management.

Institutional Uniqueness and Hybridity

Second aspect of Indian management is arising from the uniqueness and hybridity of various institutions in India. Chapters 7–15 elaborated on the uniqueness and hybridity of various aspects of social and business institutions of India. Family is perhaps the most prominent institution in India. Communities play an important role in all walks of life. Extended family and community generate unique nature of social capital in India. To understand Indian management one needs to understand the dialectical relationship between institutional system and culture. Successful MNCs in India embrace this reality and build trusting relationship between social influencers, local governments and project themselves as the responsible members of the community. Sinha (2004) found that employees in MNCs follow the performance norms of MNCs, however, their interpersonal relationships remained typical of Indian culture marked by patronizing style and recognition of familial self with *sneh-shraddha* (Sinha, 2010) being the guiding values. MNCs embracing these enjoy stronger employer branding and deeper employee commitment.

There are numerous examples of Indian managers rising to the global ranks in MNCs as more than 30 per cent of Fortune 500 companies today have Indians as their CEOs.¹ Market and state failure has resulted in vibrancy of social entrepreneurship in India. Healthcare sector is an

¹ <https://www.indiaglobalbusiness.com/analyses/snap-analysis/the-indian-ceo-from-values-to-value-creation> as on June 6, 2021.

example of the field, which has evolved at the interface of frugal innovation, societal challenges, and resource scarcity. Indian business sector has bloomed in many fields like IT/ITES, pharmaceutical manufacturing, diamond cutting without much support from the government. Historically, the government machinery in India is non-trusting and least facilitative of businesses. Similarly, judiciary suffers from procedural complexity and higher trial duration (Chemin, 2009), which is less friendly to businesses (Nayyar, 2019). Success of business in India lies in ingenuity of cost-effective ideas and ability to avoid interaction as much as possible with local administration and judiciary. Recent focus on ease of business in India, initiatives like Start Up India, lateral entry of experienced business leaders and professionals at senior positions in the government, credit support to small and medium size businesses through Micro Units Development & Refinance Agency Ltd. (MUDRA) by Government of India are the examples of changing pattern of interaction of the business and government towards more congenial and facilitative mode.

Behavioural Manifestations

As shown in Fig. 1, Core Cultural Ideals do influence both institutions and managerial behaviours. Many predominant dispositions amongst the Indian are the expressions of unique Indian perspective to life and the world and the result of various institutions and their temporal and interactive nature of reality. Individualized familial self, nurturant task leadership, dependence proneness, saving habits, respect for authority are the kind of values attributed to strength of family as an institution in India. Worldview of interconnectedness gives rise to *lokasamgraha* as an approach to leadership. Recognition of interconnected nature of life perhaps results into context sensitivity and possibility of multiple pathways to attain the truth results into creative and frugal innovation. Tenets of the 'self' being responsible for everything leads to an entrepreneurial attitude amongst Indians. Nonetheless it is quite paradoxical that there is widespread poverty in India despite people being entrepreneurial. Many behavioural manifestations at individual or collective levels are

also the result of uniqueness and hybridity of the various institutions in India. For example many administrative processes in several government organizations were laid down by the British in the nineteenth and twentieth centuries. These processes were primarily aimed at syphoning off resources from India to the United Kingdom. Many of these processes continued even after India got independence. For example, working to satisfy the superiors in the department and less concern for public who are the real beneficiaries of the department is remanence of colonization. Similarly, separation of applied and conceptual knowledge in the education sector is the legacy of education system established by the colonizers (Wilson, 2016).

Indian Management Research: The Way Forward

In this section, we share some general observations about research, practice, and concepts of Indian management and propose the way forward for future research. First, Indian culture, traditions, philosophy, and languages can be a great source for developing new concepts, constructs, and perspective relevant to management. Second, most of the Indian management research is carried out at the micro-level; either in the form of the constructs derived from wisdom tradition or the constructs derived through grounded research. The development of the macro-level concepts and constructs derived from the broader socio-economic and political environment needs attention. Third, spirituality is the recurring theme in most of the streams of research in Indian management. Fourth, there is a need to synthesize Indian and western constructs. Fifth, there is a need to adopt novel and creative research methods like historiography, case-based research, phenomenology, grounded research, and configurational research. Sixth, close collaboration between practising managers and management scholars is needed. Seventh, as indigenous epistemology, ontology, and axiology are embraced in management research in India, it is going to shape management education requiring management institutions in India to accommodate and nurture teaching of Indian management.

Development of New Constructs and Ideas from Core Cultural Ideals

Indian philosophical literature and other texts are not only valuable for Indian psychology and management, but also provide rich content on governance (e.g. Kautilya's Arthshastra), practical wisdom for day to day behaviour (e.g. Bhatrihari's Niti Shatakam), health and well-being (e.g. Ashtang Hridayam), epistemology and ontology (Nyaya), and so forth. Table 16.1 presents a partial list of historical text that can be employed for developing constructs, models, and theories. Many of these texts are widely referred to in other specialized fields. For example, Ashtang Hridayam is one of the most important texts in Ayurveda and Natya Shashtra in classical dance and drama.

Bhawuk (2020) explained how new construct can be developed by examining dictionary meanings, synonyms, and antonyms of the construct of interest in samskRtam and another Indian language. They can be further examined in multiple texts and in daily communication by examining proverbs. Bhawuk (2010) explained four ways of discovering or mining models from texts with suitable examples. First, some constructs can be readily picked up by analyzing the text of all the verses that refer to it to decipher its meaning. Second, researchers can wade through an entire text doing a content analysis of the verses and combine various verses to create a complex model. Third, recognition of what works in indigenous cultures can lead to the discovery of new constructs. And finally, new constructs can also be developed by questioning western concepts that do not work in the Indian context. Bhawuk (2011) presented many examples of models and constructs derived from the Bhagavad-Gita. Researchers can also employ autoethnography to tease out a processual understanding of a construct, which could provide indigenous insights (see Bhawuk, 2019 for a discussion of lajjA).

One of the methodological advantages of employing cultural texts for developing indigenous constructs is that it is likely to have been unaffected by distortions coming from colonization. Since texts are semantic units that are not random clauses strung together, they have a unity of meaning (Lemke, 1991) and texture (Halliday & Hasan, 1976). Verses of texts like the bhagavadgItA present the reader simultaneous experiences

Table 16.1 A partial list of the texts of ancient Indian wisdom

Time period	Title	Author	Topics covered
Fifth to third century BCE	Bhagwad-Gita	Vedavyas	Integrating day to action and spirituality
321 BCE–301 BCE	Arthaśāstra	Chanakya	<ul style="list-style-type: none"> – Issues on social welfare – Ethics that hold society together – Includes advice to the king about how to make changes in times of epidemic, war, and famine – Methods, techniques, strategies, and ethics of war
Second century BCE to second century CE	Dhanurveda (Dhanusha Chandrodaya and Dhanusha Pradip)		<ul style="list-style-type: none"> – On medicine and surgery – 186 chapters – Describes 1,120 illnesses – Describes 700 medicinal plants – Describes 64 preparations from mineral sources – Describes 57 preparations based on animal sources
Sixth century CE	Sushruta Samhita	Susruta	

(continued)

Table 16.1 (continued)

Time period	Title	Author	Topics covered
Second century BCE	Kātyāyana Sulbasutra	Kātyāyana	<ul style="list-style-type: none"> – Knowledge of mathematics – Includes statements on the Pythagorean theorem – Talks about geometric shapes – Gave an estimation of the square root of 2
500 BCE and 400 CE	Patanjal Yog Sutram	Patanjali	<ul style="list-style-type: none"> – Purpose of yoga – Ashtanga yoga—8 components of yoga
Eighth century	Nyayavinichaya vivarana	Akalanka Deva	<ul style="list-style-type: none"> – On logic and reasoning – Perception of senses – Making inferences – Discourse
500 CE (or earlier)	Tirukkural	Thiruvalluvar	<ul style="list-style-type: none"> – Known as the Tamil Veda – Includes teachings on wisdom, wealth and love – Explains how different territories maximize their wealth

Time period	Title	Author	Topics covered
1250 BCE and 1000 BCE	Manusmriti	Manu & Bhrigu	<ul style="list-style-type: none"> – Legal text – Personal choices – Moral behaviour – Rights of women – Rules of war – Logic and reasoning – Includes basic principles of justice
Second half of seventeenth century CE	Tarka-Sangraha	Annambhatta	<ul style="list-style-type: none"> – Ontology of justice – Epistemology of justice – On chemistry – Using mercury for making medicine
Twelfth and thirteenth century	Rasendra Chudamani	Aacharya Somadeva	<ul style="list-style-type: none"> – Political drama about Chandragupta II who was the emperor of Gupta Empire how he was able to defeat his enemies
Sixth century CE	Devichandraguptam	Vishakhadatta	<ul style="list-style-type: none"> – On performance arts – Details on emotions – Integrates aesthetics with mythology
500 BCE and 500 CE	Nāṭya Śāstra	Bharata Muni	<ul style="list-style-type: none"> – Drama, poetry, dance, and music
4000 and 2000 B.C	Vastu Shastra	Mamuni Mayan	<ul style="list-style-type: none"> – On architecture – Describes designing, layout, measurement, and space arrangement – Integrates nature with architecture

(continued)

Table 16.1 (continued)

Time period	Title	Author	Topics covered
AD 550–600	Ashtanga Hridayam	Vagbhata	<ul style="list-style-type: none"> – Summary of teachings of Ayurveda – Describes 8 sections of Ayurveda – Science of plant life – Nourishment of plants – Plant diseases and remedies – On politics and warfare – Use of force is the last resort – Describes the military qualities of the ruler – On agriculture – Rainfall – Seasons – Growth of crops – Cloud formation – Merit of self-control – Virtue of charity – Deals with judicature and laws – Recovery of debt – Evidence – Dispute amongst partners – Wages – Purchase, sales and delivery
500 AD–1900 AD	Vriksha Ayurveda	Surapala	
Fourth to third century	Nitisara	Kamandaka	
505 CE–587 CE	Brihat Samhita	Varāhamihira	
3000–2500 BCE	Vyasa Samhita	Vyasa	
100 BCE and 400 CE	Narada Samhita	Narada	

Time period	Title	Author	Topics covered
700 BCE and 1000 CE	Vishnu Smrti		<ul style="list-style-type: none"> – Weights and measures – Criminal and civil law – Law of debt – Witnesses – Self-restraint – Dana – Raja Dharmā – Rna (loan and interest) – Witness – Land disputes (boundary) – Agriculture – Wages – Business in partnership, etc. – Architecture and engineering – Types of land – Testing of soil – Town planning – Architecture and engineering – System of measurement – Site selection – Soil examination etc. – Architecture and engineering – Land selection/evenness – Residential architecture – Temple architecture
Third to fifth century	Yajñavalkya Smṛti	Rshi Yajñavalkya	
Fifth century to ninth century	Mayamatam	Maya Muni	
Fourth century	Manasara		
Eleventh century	Samarangana Sutradhara	Bhojadeva	

captured in words, feelings, and spiritual depth, and provide guidance for action or therapeutic practice. For example, Jijina et al. (2020) employed the methodology recommended by Bhawuk (2010, 2020), and derived the construct of *samatva* (equanimity or even-mindedness) by analyzing 41 verses of the Bhagavad-Gita that capture the construct. They identified six themes that provide an indigenous thick-description (Bhawuk, 2020) of the construct. These themes included rising above dualities and transcendence of the three guNas (for a discussion see Jijina et al., 2020). They recommended the cultivation of *samatva* not only for holistic well-being but also for leadership and management. Similarly, Alok (2017) explained the notion of Sattvik leadership based on Indian wisdom and showed its practical and theoretical relevance of this concept in modern management relevance.

Advice of White (2002) may be useful in connection with the research in local terms wherein he says that researchers need to be cognizant of the conceptually equivalent phenomena whilst studying the local constructs to avoid being blind to the other contexts, and in this way perpetuating the stereotypes of individuals and organizations in the region with which such terms are linked. Similarly, the advice of Jing and Dong (2017) to examine underlying cultural assumptions, values, and logic rather than the literal meanings whilst applying indigenous cultural knowledge can be useful in research of this nature. Scholars need to understand the historical evolution, etymology, the placement of the construct in the nomological network of the other related constructs, and its relevance in the present organizational context to study the constructs drawn from the Indian scriptures, wisdom traditions, and local languages. Without contextual understanding, scholars may run the risk of interpreting indigenous concepts and values through the lens of their own perspectives.

Macro-level Research in Indian Management

Societal culture influences business systems and management practices. Business practices followed in different communities like Marwaris, Gujaratis, and others, tend to be different (Kanagasabapathi, 2013;

Vaidyanathan, 2014). Diversity in caste, language, religion, geographic location, or size of firms (small, medium, and large) has shaped organizational systems and processes of Indian management at the macro-level (organizational and social). Some have raised doubts that a capitalist industrial system cannot be developed in India due to the rigid caste system (Weber, 1962). In most of the socio-economic research, the caste system is projected as a historical legacy of rigid social hierarchical stratification across the Indian subcontinent, which causes social disharmony and prevents upward movement of the weaker sections of the society. Contrary to these notions, Srinivas (1962) argued that caste mainly existed and worked as a regional system, and Dirks (2002) pointed out that the label of 'caste' was oversimplified expression for organizing, and 'systematizing' India's diverse forms of social identity, community, and organization.

There is a little mention of varNa or jAti in the non-Sanskrit texts created in different courts in North and South India, or in the several traveller and visitor accounts in the precolonial India. Instead, Chakravorty (2019) points out there are numerous instances of 'slaves' and 'Shudras' and 'Vaishyas' who became kings; merchants and soldiers and nomads who were caste-less; large numbers of farmers who were also soldiers; and Brahmans who were farmers, soldiers, traders, or even kings. He concluded that a more dynamic system of social roles and identities became more rigid caste system after the census of 1891, 1901 and, 1911. Damodaran (2018) called this the 'Field to Factory' movement, signifying the expansion of the social base of Indian business 'beyond the Bania'; the cast traditionally connected to the field of business. The 2005 Economic Census indicated that the rise of backward classes in businesses is now becoming a massive entrepreneurial movement in which the state has had minimal direct role.

It is particularly important for management research to recognize that caste and community ties play very crucial role as the informal support system for the small and middle size businesses in India. For example, Marwaris from Rajasthan in several businesses across India, and even outside (Timberg, 2015), and the Jain community of Palanpur in diamond cutting industry in Surat (Henn, 2012) show that caste also needs to be looked at as a source of social capital. Munshi (2007)

described how the Kathiawaris, community in Gujarat entered trade late but formed a new community based business network. They moved over from agriculture to international business—the diamond industry dominated by the Vaishyas, Palanpuri Jains, and Parsis—over just a single generation. Similarly, the role of Gounder community so-called backward caste is remarkable for making Tirupur as world leader in the knitted garments industry.

Tiruchengode is another example of regional or geographical identity and social capital built on that. In the 1960s, a severe water crisis forced Tiruchengode's farmers to jointly buy a rig to dig deep bore-wells. But seeing the demand for such wells, they successfully turned this into a business that soon spread over to Karnataka, Andhra Pradesh, Maharashtra, Madhya Pradesh, Rajasthan, and Odisha. Turn to the Sankagiri transport cluster in western Tamil Nadu, the second largest centre for lorry traffic in the country. Some 90% of the Sankagiri truck owners were agriculturists and a fifth were cattle grazers. They now own the largest population of Taurus vehicles in the country (Tastevin, 2017).

There are hundreds of castes and community based economic clusters spread across India that are providing millions of jobs, exporting products worth billion dollars to the global markets and creating wealth. These clusters carry out their work through medium and small size enterprises (MSMEs), which contribute around 29% of India's GDP and 49% of its exports. The MSME sector is called the backbone of the Indian economy as it provides employment to over 111 million people and produces over 8,000 products, ranging from traditional to high-tech precision items. Yet this sector has never demanded any kind of security (financial, social, medical, or pension) from the government. Even small support from the state can be valuable to this sector is evident from the Kite making industrial cluster in Gujarat (Kanagasabapathi, 2014). In 2003, the size of this activity was estimated to be 30–35 crores INR (approximately 4.5 million US dollar).

A committee lead by Kanagasabapathi (2003) based on their field survey found that a simple support to the Kite making industry can help it flourish. Government pitched in constructing the warehouse for their output, included the kite making under the cluster development scheme for cottage and rural industries, took up providing training to

people engaged in the trade, besides helping the industry to make innovations. As a result of these initiatives, the kite industry grew from 35 crore in 2003–2004 to 800 crore (more than 1 billion US dollar) with simple intervention. In most of the clusters in India, the needed capital is raised within the community and family networks and social ties are the source of transmitting information and enforcing contracts. Thus, contrary to Max Weber's view, caste has actually made occupational mobility possible. When caste identity and shared values are directed towards economic goals, it often results into greater social empowerment.

The startup ecosystem in India offers a perspective on how such a diversity shapes Indian management. India had around 50,000 startups in 2018 of which about 9,000 were technology-led. In 2019 alone, 1,300 new tech startups were born. The pace of growth in the startup ecosystem increased to 15% in 2018, whilst the growth of the number of incubators and accelerators was 11%. According to the note by Ministry of Commerce & Industry released in June 2021, the recognized startups have contributed significantly to job creation, with more than half million jobs reported by 48,093 startups with an average number of 11 employees per startup. About 1.7 lakh jobs were created by recognized startups in the 2020–2021 period alone. The leadership teams of 45% of the startups have women entrepreneurs.²

Bangalore has been listed in the world's 20 leading startup cities in the 2019 Startup Genome Project ranking. The success of the startups depends on the startup ecosystem comprising of the leadership of the founder(s), cooperation amongst cofounders, employee relations, the role of business supporters, education system, the role of the investors, and the regulatory environment. Due to a unique socio-cultural basis, place in the trajectory of economic development, push by the government towards entrepreneurship, a peculiar system of education and the regulatory environment supporting startup system then presents a unique opportunity for the study. Studies in the Indian startup ecosystem can unravel insights about the field ranging from leadership (e.g. shared leadership), interpersonal dynamics (e.g. conflict resolution), strategic management (e.g. success factors of growth strategies of startup firms

² <https://pib.gov.in/PressReleasePage.aspx?PRID=1724043>.

across industries), financial management (e.g. early stage non institutional funding system due to being capital deficient economy), late stage financing of the family business, and so forth.

This discussion suggests that knowledge of the social and community fabric helps in understanding the economic and business system of India. Therefore, Indian management research should recognize the role of social dynamics of the communities in economic development. Granularity of the socio-economic system and its implication for management will be grossly missed out if social realities like caste are only viewed as clear-cut stratification or social hierarchy and its direct correlation with other socio-economic indicators is overlooked. Colonial interpretation of social structure and the behaviour of the various social groups need to be examined carefully to unravel the hybridity and uniqueness in the socio-economic aspects of management in India.

Management Research in View of Hybridity in Institutional Structure

We need to recognize that many of the modern Indian institutions have not evolved organically. Many modern institution like infrastructure (railways, irrigation), legal framework, and educational systems were started or overtaken by the East India Company and later by the British Empire. In fact, the political outlook of Indians towards business and business organizations has also seen major transitions during and after the freedom struggle. Moreover, unlike China and Vietnam, where traditional social relations were erased as a result of the communist revolution (Haque, 1997), the Indian republic is engaged in institutional change in a democratic manner. As a result, approach and practices of Indian management are affected by different institutions of varying maturity that are on different evolutionary trajectories. We briefly explain the hybridity and uniqueness in education system, administrative system, and political system and its implications for management.

India was more than 95% literate in the beginning of nineteenth century. Pathshalas or socially sustaining small schools were the main source of providing primary education in almost every village. Skill

development used to be taken care of within the communities. British administrators influenced the primary education by specifying their standards about the paraphernalia a school should have. Pathshalas were not meeting those criteria and gradually the whole traditional system of village education was delegitimized and demolished (Dharmpal, 1983, cited in Gupta, 1994). Traditional knowledge systems were totally discarded and were not considered for development or propagation. The new education infrastructure aimed to prepare citizens who were 'a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect'.³

Independent India worked on achieving universal primary education through schools, higher education of good quality in colleges and universities, and cutting edge research in various research organizations and institutions. In spite of significant progress on these objectives, it is an unfinished project. Education system is marked by class difference of its own kind. There is a marked difference in learning outcomes amongst the students in public and private schools. Levels of learning amongst the students coming out of a fraction of schools are comparable to international standard, and learning outcomes attainment in rest of the institutions is far below it (Gouda et. al., 2013; Singh & Sarkar, 2012). New education policy (2020)⁴ of India articulates the aspirations of providing flexibility to the learners to choose programmes and learning trajectories. It promotes multidisciplinary and a holistic education. It allows respect for diversity and respect for the local context in all curriculum, pedagogy, and policy. Naturally, management education in India also needs to embrace these objectives and develop pedagogy and research to achieve the same.

Administrative and legal system was implemented by the British Empire without understanding Indian philosophy, diverse nature of society and negotiation with its subjects. British system was by nature an extractive system wherein revenue collection and protecting the British power were the primary goals of administrative, revenue, and legal

³ Lord Macaulay's Minute on Education is available on the internet at the following site: http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt_minute_education_1835.html.

⁴ <https://www.pib.gov.in/PressReleasePage.aspx?PRID=1654058>.

systems (Wilson, 2016). Railways, posts and telegraph, highways, canals, ports, banking and insurance, capital cities were set up but these were subordinate to the chief motivation of the empire to rule the country and its people. After independence in 1947 though India aimed to be a public welfare state, it was bound to use the institutional framework established by the British Empire. As a result, the traction between espoused goals of welfare socialist state and extractive and non-trusting (towards citizens) nature of the system and institution has been evident all through these decades after independence. Here we briefly describe this traction visible in the political and administrative system and its impact on management.

India adopted democratic constitution upon its independence. Free periodic elections to the national Parliament and the State legislatures, and local bodies at district, village, and block level are the bedrock of democratic processes. Fundamental rights to the individuals, rights and protection of the political parties, minorities, and other organizations are guaranteed by the Constitution. Independent judiciary is there to protect and interpret the law and constitution. Electoral system in India is unparalleled in the world in terms of scale and inclusivity (Verma, 2005). However, lack of a notion of accountability and responsiveness on the part of legislators is a major obstacle in the formation of a responsible government. Public space is full of political rhetoric and polemics. Any reform in any aspects of governance whether it is land reform, agricultural reforms, privatization, labour reform, and so forth are opposed by some group or the other through agitations and dharnas (sit-down strike). Nonetheless, economic growth is on the agenda of all the political parties (Asher & Novosad, 2017). They adopt different approaches and administrative mechanisms to strive this objective. Post COVID-19 pandemic public discourse is likely to shift towards health and well-being.

In January 1991, India adopted policies supporting globalization and market economy, to stimulate competitiveness. The reforms consisted of two sets of economic policies: (a) a macro-economic stabilization programme under the influence of International Monetary Fund, and (b) a comprehensive programme for the structural change of the economy, in the fields of trade, industry, foreign investments within the public sector and the financial sector, which was inspired by the World Bank

(Jain & Bongartz, 1994). Economic reforms have shown encouraging trend in the field of infrastructure development, online and direct retail, pharmaceutical manufacturing and IT/ITES. Certain areas of reform are inherently more challenging like agriculture, land, labour, education either in terms of complexity, expertise, or diversity of interests. The reforms which involve reconstituting laws, regulations, or governance institutions are inherently more challenging than liberalization. Financial sector reforms have been mixed in pace and character. Spread of bank accounts amongst Indian population, online payment system, modernization and growth of the stock market are a few examples of reforms in the financial sector. Nature and pace of reforms are also linked to the connection between business and government. The relations between government and business organizations have shifted from nationalization of banks in 1960s to development of private sector banks in the 1990s. This process is continuing and there is a proposal for the privatization of two public sector banks in the budget of 2021. Political narrative has markedly shifted from socialist overtone where business organizations, particularly large business organizations, were looked upon with suspicion to recognition of their contribution in nation building.⁵

India has been seriously striving to reform its administrative structure for better governance and for achieving development goals. In the decade of the 1990s, along with economic reforms, Administrative Reform and the New Public administration paradigms became major focus for the subsequent governments. The conversation about New Public administration (NPA) is concurrent to economic reforms in India. Narrative of NPA revolves around caring government that is transparent, focused on the people, and characterized by commitment, accountability, responsiveness, and inclusiveness (Jain, 2013). We see many pockets of administrative excellence (e.g. Delhi Metro,⁶ Swacchata Abhiyan,⁷

⁵ Segment of the speech of Prime Minister in parliament: <https://www.youtube.com/watch?v=RwIB58vIkY0>.

⁶ <https://www.globalmasstransit.net/archive.php?id=26471>.

⁷ <https://timesofindia.indiatimes.com/blogs/toi-edit-page/celebrating-swachh-bharat-mission-of-all-modis-projects-it-will-have-the-greatest-long-term-impact-on-peoples-lives/>.

and vaccination for Children⁸) though in general public institutions are marred with acute shortage of talent, legal ambiguity, coordination between government agencies and vertical coordination between levels (or tiers) of governance and lack of accountability (Kapoor et al., 2018).

In spite of these goals and values, Indian systems and institutions have a long way to go in fully realizing a transformation. Here we take three international indices to understand the institutional and systemic maturity of India; Human Development Index (HDI), Worldwide Governance Index (WGI), and Ease of Doing Business Index (EDBI). HDI dimensions include health, education, and standard of living. India's ranks 131 on the Human Development Index amongst the list of 189 nations.⁹ Worldwide Governance Index¹⁰ measures voice and accountability, political stability and absence of violence, government effectiveness, regulatory quality, rule of law, control of corruption. India is in the 20th percentile on political stability and absence of violence, 60th on voice and accountability and government effectiveness, 50th on regulatory quality, and 55th on the rule of law and control of corruption. Ease of doing business Index¹¹ is the benchmark study about regulations related to starting and conducting business in an economy. This index takes into account ten factors such as starting a business, protecting investors, enforcing contracts, and so forth. India was placed at the sixty third position in (2019) out of 190 countries. India for the third

⁸ <https://www.businessstoday.in/opinion/columns/immunization-at-scale-an-indian-success-story/story/315042.html>.

⁹ HDI dimensions include health, education, and standard of living. Health dimension is assessed by life expectancy at birth. Education dimension is measured using average years of schooling for adults and expected years of schooling for children. Standard of living dimension is measured through gross national income per capita.

¹⁰ The Worldwide Governance Indicators (WGI) are a research dataset summarizing the views on the quality of governance provided by a large number of enterprise, citizen, and expert survey respondents in industrial and developing countries. These data are gathered from a number of survey institutes, think tanks, non-governmental organizations, international organizations, and private sector firms. The WGI do not reflect the official views of the World Bank, its Executive Directors, or the countries they represent. The WGI are not used by the World Bank Group to allocate resources. <https://info.worldbank.org/governance/wgi/Home/Reports>.

¹¹ The report measures the performance of countries across 10 different parameters namely Starting a Business, Dealing with Construction permits, Electricity availability, Property registration, Credit availability, Protecting minority Investors, Paying Taxes, Trading across borders, Contracts enforcement, and Resolving Insolvency.

consecutive year was present in the list of 10 economies where the business climate has improved the most. A historical analysis of the growth of Indian and British institutions may provide some insight into why starting from the British ideals institutions in these two nations have become so different in ranking on global indicators, and how they shape management practices in these nations. Comparative studies like these can provide insights into the hybridity found in Indian institutions and management practices.

Uniqueness and hybridity of India and Indian management need to be understood in the light of the interaction between legacy of the institutions and current aspiration of its citizens. Panda and Gupta have described these issues in Chapter 10 of this volume. Indian management research and practices need to be informed about the challenges and contradictions of future oriented espoused goals and institutional reality shaped by history. Research on Indian management has immense scope to contribute to capability building in various institutions, enhancing coordination amongst various institutions, entrepreneurial and responsible governance, efficient management of administrative and developmental projects, and participatory management amongst public and private organizations.

Enhancing the Methodological Repertoire

Most of the research studies of management in India published in the peer-reviewed journals are hypothetico-deductive in nature. By nature, the study of this kind is more suitable for theory testing rather than theory building. New propositions, concepts, and constructs arise from the qualitative and grounded approach of research hence they are more fruitful for indigenous research in the present stage. Methodological repertoire of Indian scholars is expanding and many are employing case study based research, grounded theory approach, and mixed methods based research, which is helping in the development of new constructs. Employment of such methodologies should continue and expand further in the future. Gupta and Panda (2016) have pointed out the potential of historical analysis, natural experiments in organisational contexts,

action research, and mixed methods to strengthen indigenous management research. Future research should follow the example of work of Piramal and her colleagues (2002, 2010) on business houses and families, Kumar and colleagues (Kumar, 2009; Kumar & Puranam, 2012) on emerging power and strategies of Indian business, Capelli (2009) on Indian management, Govindarajan and colleagues (Govindarajan & Ramamurti, 2011; Govindarajan, 2012) on reverse innovation. Effort should be made to draw theoretical and practical insights by synthesizing the findings with the core cultural ideal of India. Indian management research can be enriched by focusing on both deductive theory development and testing and inductive, thick descriptive approaches. Management research in general and Indian management research in particular are naturally focused on application. This suggestion is made at several places in this volume, which is in line with the Indian worldview that has a strong element of pragmatism or orientation for solving the day to day problems and challenges of life.

Chilisa (2011) noted the importance of culturally responsive methodologies to carry out indigenous research that acknowledges local histories, traditions, and knowledge systems. She emphasized the role of indigenous languages, oral literature, songs, proverbs, and storytelling for post-colonial indigenous research. She posited that proverbs may be used as conceptual frameworks or can be explored as community constructed ideologies. She also questioned whether the language of the colonizer is indeed the most appropriate medium for indigenous voice. These suggestions can be helpful in taking forward the indigenous research in Indian management.

Use of Configurational Approach and Methods of Research

Human conditions, dispositions, interactions, and collection are the foundations of a large number of research questions in management. However, most of the management research are aimed at capturing the association of atomistic variables and is subject to methodological individualism. Subjective individual dispositions are considered foundational

and rather ultimate constituents of any social phenomena. Aggregation of the individual responses are equated with the representation of social reality. Research in Indian management is not an exception to that. The critics of the methodological individualism question this approach and insist on the need for understanding the social dynamics and collective expression of reality that is above and beyond the aggregated individual responses (Sarker & Valacich, 2010). There is a need for macro-level studies that consider the larger Indian context. Management knowledge is often a product of cultural logic. Indian culture tends to be family-oriented, integral, and context-sensitive, which may shape the theories and concepts in Indian management (e.g., Nurturant task leadership, Giving model of motivation, jugaad). An integral, holistic, and context-sensitive approach can help us to better understand complexity in social life for which methodological individualism may pose severe limitations to understand Indian management.

The configurational approach addresses the limitations of methodological individualism and can help understand the complex reality of Indian management. The notion of configuration is developed from a systemic perspective in which a constellation of interconnected elements is studied. The configurational approach was developed in the field of sociology and political science. It is employed by management scholars who consider organizations as clusters of interconnected structures and practices embedded in a larger socio-cultural context. The 'configurational approach' in management is frequently associated with research on organizational design, typologies, strategic groups, and archetypes of effectiveness (Misangyi et al., 2017). Qualitative Comparative Analysis (QCA) is a methodological pillar of the configurational approach and a middle way between the case-oriented (or 'qualitative') and the variable-oriented (or 'quantitative') approaches (Ragin, 1987, p. 84). Configurational research can be useful to develop the ideas at the macro level which can be further developed into robust concepts and theoretical insights.

Spirituality: The Recurring Theme of Indian Management

Adhyatma or spirituality plays an important role in Indian society. This is reflected in the four pursuits of life (*puruṣārtha*)—*dharma*, *artha*, *kāma*, and *mokṣha*—widely subscribed in the Hindu view of life and referred to in multiples chapters in this volume. More than in any other culture, spirituality has been emphasized for almost 3,000 years of recorded history in India (Kroeber, 1944, Simonton, 1996) and continues to grow even today like a banyan tree (Bhawuk, 2003). Comparing Western and Indian knowledge, Rolland (1960, p. 91) described Western knowledge as the ‘science of facts’ and spirituality as ‘the science of the soul, a peculiarly Indian science’. A significant difference between philosophy and spirituality, or religion and spirituality, is that spirituality, as practised in India, has an action bias over and above cognitive (thinking or thoughts) or value (considering something important) concerns. Spirituality has both epistemic and ontological implications for Indian management. In contemporary literature, spirituality has been defined in different ways: as intelligence, developmental line, attitude, and inner experience (Pandey & Gupta, 2008).

Bhawuk (2010, 2019) defined Adhyatma by deriving the construct from the Bhagwad-Gita. Adhyatma is about centring the mind on the Self or Atman. It is the pious knowledge (*jJAna* or *vidyA*) of self and considered superior to all types of knowledge. It is to act without agency or as the servant of God in pursuit of *moksha* or liberation. It is the inward-looking process that leads to finding pleasure, contentment, and satisfaction in Atman such that the person interacts energetically with the outside world without neglecting it or getting ensnared in it. The notion of the four *purushartha* and five *yajnas* (explained by Pandey in the Chapter 2 of this book suggests that Adhyatma or spirituality permeates everyday living in India.

Responsible and ethical behaviour, well-being, decision making, learning, and creativity are some of the most important challenges of organizations and institutions in current times. Spirituality-based values, attitudes, and practices are found to have a major impact on all these aspects of organizational life. Indian management can continue to make

important contributions in these fields. The impact of spirituality-based interventions like Yoga and mindfulness (e.g. Dagar et al., 2020; Kudesia et al., 2020) and the association of spirituality with various behavioural and attitudinal dimensions (e.g. Mishra & Varma, 2019) are important contributions of Indian management and should be examined further in the future.

Adhyatma or spirituality is expressed at the collective level as well in the organizations. Organizational spirituality can unleash the human power of introspection and reflexivity that may result in enhanced learning, development, and creativity (Freshman, 1999; Wakhlu, 2000). Organizations that are aware of spirituality are often the questioning organizations that constantly ask the question of why they exist and show the courage to stand out. Spirituality at the organizational level reflects in the ability of institutions to transcend their business boundaries and to create meaningful relationships with the larger society based on a caring attitude (Pandey & Gupta, 2008; see also the work of Dalmiya on care ethics noted above). Macro-level studies about spirituality at the workplace are fruitful areas of inquiry in Indian management, which are mostly unaddressed at present. India is also home to a large number of spirituality-based organizations.

Scholars define religion as a visible expression of a faith and belief system, via a formal or ceremonial activity whereas spirituality is defined as a broader concept related to the quest for meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others, and the ultimate reality (Pargament, 1999). However, the distinction between the two blurs in many large-scale developmental projects in India completed by so-called religious or faith-based organizations. Water project and super specialty hospitals in southern India set up by Sathya Sai Sewa Organization, social forestry and plantation project by Isha Foundation (also in southern India), Ayurveda and Yoga based study of Patanjali Yogapeeth in northern India are few examples of such projects. Unlike large charitable organizations funded by a few rich and philanthropic business leaders or business houses, many religious organizations in India have undertaken the projects of social development and environmental protection with the financial and voluntary support of a large number of common citizens. In a way, it is crowd

funded developmental work generally under the influence of a spiritual master and religious leader. The notion of *dAna* (altruistic donation), *sevA* (selfless service), *lokasaMgraha* (working for common good) is combined with *AdhyAtmika* (spirituality-based) leadership and practice of *dharm* and pursuit of *moksha* by the common populace. Many of these organizations represent a unique combination of modern practices of professional organizations with religious values. These examples are unique to India. Interesting and useful insights can come about the collective level phenomenon like organizing, networking, the role of spirituality in development work and meso- and micro-level areas of research like motivation, leadership, psychological contract, spirituality-based leadership, and so forth through the systematic studies of these organizations.

Spirituality in management can be developed with the support of Indian Psychology. Integrally bound with Vedantic and Sankhya Darshanas, Indian Psychology (IP) has evolved not as a moralistic but as a cultural discourse on world views and epistemologies, which offers an alternative to the logico-positivistic enterprise of Western psychology (Dalal & Misra, 2010). The core concern of IP has been to free human beings from bondage and suffering, wherever they are located and whatever their sources are. This discourse has grown around the essential nature of one's being and the various paths through which one comes to know about it. IP is a much-developed field with a clear articulation of the human self, relationship, emotions, cognition from the perspective of Indian philosophy, and wisdom tradition (e.g. Cornelissen et al., 2013; Rao & Paranjpe, 2016; Rao et al., 2008). The development of most of the fields of Indian management and more so the field of spirituality in management is inexorably linked with Indian psychology, and future research should take advantage of the extant literature on IP.

Need for Engaged Indigenous Scholarship

Indigenous Indian management research is necessary to help develop theories and models that can not only serve the goals of economic growth but also answer questions related to what Indian employees, managers,

leaders, and policy makers could do to achieve their goals. Indigenous research by its very nature surface and codify indigenous knowledge that addresses local problems (see the model presented by Bhawuk, 2008). It is a participative form of research that incorporates the views of various actors in a setting to unravel the complexity of the problem in its particular context. Indigenous knowledge developed with a participative or engaged research approach (for a discussion of how to create a project through participation of the community see Bhawuk et al., 2009) is likely to be more insightful and applicable in comparison to the knowledge created through an etic perspective using western frameworks and theories.

Engaged scholarship focuses on original research and advocates for an expanded view of scholarship (Van de Van et al., 2018). It encompasses the scholarly discovery of a solution to the problems of the real world, sometimes with abductive reasoning. It integrates knowledge across disciplinary boundaries. Most of the chapters in this volume are showing the features of engaged scholarship covering different aspects of Indian management. Engaged indigenous research can be worthwhile also for teaching Indian management to practitioners. Collaboration between practising managers and academicians can be very useful in this regard.

Teaching with innovative pedagogy is also a form of engaged scholarship. Management classroom are not only meant for the knowledge dissemination and can also be the site for knowledge creation. The perspective of 'classroom as an organization' (Arbaugh et al., 2009) can be useful to generate knowledge about many aspects relevant for organizations. For example, the work of Kudesia et al. (2020) on multi-tasking and mindfulness, Burke and Sadler-Smith (2006) on decision making, and Pandey and colleagues (2018, 2020) on Yoga and Positive Psychology came from testing some practices in the classroom over the duration of a course. Viewing classrooms as the 'sites for knowledge creation' can help in enhancing and strengthening the dialogue between management practitioners and educators.

The need for integration of emic and etic perspective becomes clear in the wake of engaged scholarship. Though each culture should be studied on its own terms and one needs to be cautious about accepting the claims about generalizability, we need to recognize that both etic and emic

approaches yield important information that cannot be accounted for by either paradigm alone. The integration of these two perspectives would help advance the research on global management. The workplaces are increasingly becoming multinational and multicultural in their constitution. It is crucial to explain the strategy and policies in the plan that is expressed in the dual language of emic and etic with all of the stakeholders involved in a policy that responds to cultural differences (Morris et al., 1999).

Conclusion

We discussed four types of research studies about management in India in Chapter 1. The four types with their focus on atomistic or holistic variables examined in emic and etic ways give us an overview of research on Indian management. There is then a vast unrealized potential of research about indigenous research in management at micro atomistic constructs as well as contextual and holistic concepts and constructs. The scope for theoretical development in indigenous or emic research is perhaps the most remarkable in this field. New knowledge creation and dissemination in Indian management need to be mindful of the variety of organizations functioning in India. India has more than 300,000 micro and small enterprises that contribute towards more than half of India's GDP. More than 80% of the total number of business organizations in India are family owned. There are more than six thousand publicly listed companies in India, and more than three thousand MNCs are operating in India. India has a thriving ecosystems of startup as well. All these settings provide uniqueness to different aspects of management and hence provide a fruitful area for research and teaching in Indian management that will help in the improvement of the management practices in India. The creation of an academic body like the Indian Academy of Management (<https://www.indam.in/>) Indian Psychology Institute (<https://www.ipi.org.in/>), and Strategic Management Forum, to name a few, provides scholars with opportunities to exchange ideas about management issues, problems in India and suitable methods and theoretical lenses to examine them.

In this chapter, we summarized some of the core issues and identified the potential of indigenous management research in India. Well-being for all (*sarve bhvantu sukhinaH*¹²) is the supreme objective of all human endeavours in the Indian ethos. Openness for expanding the methodological repertoire, integration of etic and emic perspective in research, synthesizing the Indian ethos arising out of the tradition and culture with a transnational ethos of increasing globalizing world can be tried in the light of this ideal. There is no reason to doubt that research in Indian management conducted with this ideal will result in a theoretical and practical contribution to the global knowledge as well. We can also expect that conceptual, cultural, and practical tensions will arise in research on Indian management, which will hopefully lead to decolonization of management knowledge in India. There are about 9,100 academic institutions that teach business and management in India, of which 78% are private, 15% are public or government, and 7% are public or private, and more than 2,046 institutions awarded PhDs in management in 2018–2019. Indian management research has potential to grow given the large number of institutions. Though not discussed in this volume in detail, we acknowledge that realization of these ideals requires systemic changes which entail capability and commitment, leadership, institutional support, and so forth. We hope that this volume will be able to strengthen the scholarship and practices in Indian Management and lead to further work that can also address the limitations of this volume in its future editions.

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¹² *sarve bhavantu sukhinaH, sarve santu nirAmayAH; sarve bhadrANi pazyantu, mA kazcid duHkha bhAgbhavet* (may all be happy, may all be free from illness; may all see what is auspicious, may no one suffer).

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