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Human Self, Work and of Human Being: Indian Worldview and Implications for Management Practices and Scholarship

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Introduction

Social science theories have the potential to influence the human behaviour and shape the social reality (Callon, 1998; Marti & Gond, 2018). For example, a theory that assumes that people can behave opportunistically and draws its conclusions for managing people based on that assumption can induce managerial actions that are likely to enhance opportunistic behavior (Ghoshal & Moran, 1996). Ghoshal (2005) observed that ‘management theory - if gains sufficient currency’ has a potential to change the behaviors of managers in accordance with the theory. Theories in social sciences are also context sensitive and the theoretical premises are based primarily on acquired dispositions. In a

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different culture, such dispositions can also be different and the premises may be invalidated from different point of view of reality (Gergen, 1973). The self-fulfilling and the context-sensitive nature of theories and scholarship is increasingly recognized in the current discourse in the field of management (e.g. Bosse & Phillips, 2016; Ketokivi et al., 2017; Mckiernan & Tsui, 2019).

India is a unique social and cultural setting; a living culture of more than three thousand years besides with immense diversity in languages and subcultures, having youngest population in the world besides being the third largest economy in terms of Purchasing Power Parity and one of the fastest growing large economies in the world. India's actions are bound to affect the whole world. Hence, it may be interesting as well as useful to examine the management theories from the Indian perspective. Examining the management thoughts in Indian worldview may be useful in Indian culture and the organizations emerging from there or MNCs operating in India and may even contribute toward the global repository of management knowledge.

The notion of 'worldview' is especially relevant to venture into this pursuit. The worldview is defined as a way of describing the universe and life within it, both in terms of what is and what it ought to be. In addition to defining what goals can be sought in life, it also defines what goals should be pursued (Koltko-Rivera, 2006). The remainder of the chapter is divided into five sections. The next section elaborates the notion of the 'worldview' and its relevance for management practice and scholarship. The second section provides details on Indian worldview drawn from the deliberations of Indian philosophy and culture. The implications of Indian world view on management at individual, interpersonal and collective levels in organizations are discussed in third section. The fourth section presents the two cases, let as exemplars of the business organizations which have made deliberate efforts to embrace the Indian worldview in their functioning and finding it highly beneficial. The last section presents a discussion on key observations, conclusion and proposes an agenda for future research.

What Is Worldview? What Constitutes It and Why That Matters?

First, mentioned prominently in the writings of Kant as *Weltanschauung*, worldview means a view used to describe one's overall conception of reality and human existence rooted in the existential experiences of life (Wolter in Cobern, 1991). It is a framework of meaning and meaning making that informs our understanding and enactment of reality (Hedlund-de Witt, 2012). This is almost synonymously used with the terms like “philosophy of life” Jung (1942/54) in Koltko-Rivera (2004), “self-and-world construct system”, “cultural orientation” and “core culture” (Kluckhohn & Strodtbeck, 1961). A worldview is a way of describing the universe and life within it. It is a set of beliefs about good and bad about life goals, relationships and behaviors. Worldview includes ‘beliefs and assumptions which may or may not be provable but provide epistemic and ontological foundations for other beliefs and belief system’ (Koltko-Rivera, 2000, p. 2). Worldviews are overarching systems of meaning and meaning-making that substantially informs how humans interpret, enact, and co-create reality (Hedlund-de Witt et al., 2014).

Worldview is a philosophical as well as psychological construct with wide research implications across the fields of social sciences. A review of the major approaches to worldview during the twentieth century emphasizes dimensional rather categorical approaches to worldview that differentiate individuals with respect to degree or level of the target construct (Koltko-Rivera, 2004). The grouped dimensions and options referred in the different models of world view are human nature, will, knowledge and consciousness, behavior, interpersonal engagements, work and life and the nature truth. Anthropologist Florence Rockwood Kluckhohn (Kluckhohn & Strodtbeck, 1961/1973), discussing about worldviews, provided an intricate model of the values orientation. It expresses the values common across societies and which shape the attitudes, cognition, emotions which eventually determine behaviors. The worldview of an individual or of a culture according to Kluckhohn and Strodtbeck (1961) can be defined by the answers to questions in five areas or “orientations” of human thought—human nature orientation and possibility

of its change, relation of man and nature, relational orientation, activity orientation and temporal focus of human life.

Kluckhohn's model has been widely used, especially in multicultural counseling and assessment (Dana, 1993; Ibrahim et al., 2001; Sue & Sue, 1999; Treviño, 1996 in Koltko-Rivera, 2004). Kluckhohn's approach is perhaps the most articulated of various theories and models in the discussion about worldview (Koltko-Rivera, 2004). Though this model lacks some important dimensions like epistemology, ontology, and meaning of life, the dimensions explicated in Kluckhohn's model are important in other models as well. This fact underscores the choice of this model of values orientation as the basis of explicating the worldview.

The importance of worldview is recognized in the fields of developmental psychology, sport psychology, general counseling and psychotherapy. The importance of philosophical understating of the management concepts and examining the worldviews influencing the management theories is increasingly recognized over the last few decades (Joullié, 2016; Laurie & Cherry, 2001). Emphasizing the importance of worldview in field of management, Ghoshal (2005) observed that by propagating amoral theories, business schools have actively unfettered their students from any sense of moral responsibility. The statement of Giacalone and Thompson (2006) that 'existing organization focused worldview needs to be changed to society centric worldview to make the learning effective in the field of ethics and social responsibility', highlights the importance of the worldview in management research and education.

Indian Worldview: An Overview

In order to present the Indian worldview, I primarily draw from the writings of three renowned scholars, who explored the Indian culture with three distinct approaches. These are S. Radhakrishnan, S. Abid Husain, and Hajim Nakamura. Radhakrishnan (1888–1975) is universally recognized as modern India's greatest philosopher who philosophized in the true Indian tradition. Husain (2018) studied the emergence of national

culture of India in last two and a half millennia as the common temperament and outlook which constitutes the Indian mind. He explained that the intellectual influences of the various movements and cultures have been incorporated harmoniously with national mind and examined the emergence of Indian culture and Indian mind through the wider ecological, socio-political and philosophical undercurrents. Nakamura (1964) examined the Indian culture in his classical book titled 'Ways of Thinking of Eastern People'. This book explicates the process of thinking of Indians as well as Chinese, Japanese and Tibetan civilizations based on the interpretation of their language and logic.

Before explicating the matter further, three caveats will be befitting at this stage. First, about drawing 'a Indian worldview' out of many schools of '*Darshanas*' or philosophies evolved and prevalent in India. Though the nine major schools of thoughts are found and still pursued in the Indian philosophy and knowledge system there is inherent commonality in their approach to life except that of '*Charvaks*'.¹ The work of above-mentioned three scholars acknowledges all the schools and is aimed at revealing the integral vision cutting across all the major schools of thoughts on Indian culture. The second caveat is about using the term 'men' in this chapter. It is warranted to clarify that the term 'men' is not used in exclusivist term and encompasses men and women and all in between. The third caveat is about ideals of Indian worldview and socio-economic cultural reality of current Indian society. Though, Indian worldview considers that each human being is inherently divine, truth and righteousness are the highest values, nature and earth is mother to all, man and women are complimentary and human beings behold equal spiritual potential irrespective of caste, gender and aptitude, this chapter does not claim about to what extent these values are followed in the day-to-day life of Indians in current times.

¹ Charvaka, also called Lokayata (Sanskrit: Worldly Ones), a quasi-philosophical school of materialists who rejected the notion of an karma, liberation (*moksha*), the authority of the Vedas, and the immortality of the self. Of the recognized means of knowledge (*pramana*), the Charvaka recognized only direct perception (*anubhava*). Sources critical of the school depict its followers as hedonists.

In the upcoming sub sections, I present the different aspects of Indian worldview like nature of man and possibility of its change, relation of man and nature, temporal focus of human life, relational orientation, and work orientation based on the writing of Radhakrishnan, Husain and Nakamura.

Human Nature Orientation and Possibility of Its Change in Indian Worldview

In the model of the worldview elaborated by Kluckhohn and Strodtbeck (1961/1973), the first area or the set of questions is related to the character of innate human nature and the possibility of changing. In the Indian worldview, the human is not altogether separate and peculiar being. He is part of universal nature, 'a whole carved out of nature's continuum' (Radhakrishnan, 1948/2009, p. 269). Radhakrishnan pointed out the inadequacy of conditioned response and solely stimulus response view of human behavior in light of the values and higher purpose that inspire the human dispositions and behavior, mind-body as a whole and self as the emergent unity which is more than a sum of its subordinate parts. In Indian traditional wisdom, the notion of '*Brahman*', the ultimate reality is not different than '*Ātman*'—'the true self'. Brahman is considered true 'self' and the realization of that is considered to be the highest goal of human life. *Śvetāśvetaropaniṣada*, one of the nine principal *Upaniṣadas*, addresses human beings as *Amrutasya putrah*, the children of the immortal being.² The core nature of human self is *sat*, *chit* and *anand*, i.e., the truth, the eternal and blissful, but it is veiled under ignorance. The veil of ignorance can be removed by '*Sadhana*'—the spiritual pursuits identified and developed in multiple pathways of Yoga like *Jnan Yoga*, the path of knowledge, *Bhakti yoga*, the path of devotion to ones chosen deity, *karm Yoga*, the path of action or *Raj Yoga*, the path of *Ashtang Yoga*.

² Amrutasya putrah

May all the sons of the Immortal listen, even those who have reached their heavenly abodes (Radhakrishnan, 1953/2016, p. 720).

Husain (2018) writes that the capacity for contemplation dominates all other mental powers and the capacity to see and apprehend unity in diversity is the two main characteristics of Indian mind. As a result of that the Indian mind held ‘thought’ very high, and on the scale of values it is not purely abstract or speculative in nature and direct intuitive form of comprehension is valued the most. Love and reverence, as Husain (2018) proposes are the natural expression of the mind of this nature. Husain (2018) also points out that Indian culture has evolved on a land which consists of plains, are well irrigated, and has ample sunshine for the greater part of year which are the most suitable condition for agriculture. Though different parts of country produced different products, these can easily be transported by means of natural ways or roads and that resulted in extensive internal trade. The mental capacity for contemplation and the physical conditions that facilitated the reaching out to the length and breadth of the subcontinent prepared or set free the Indian mind to embrace the subjective experience of unity to the objective world.

Nakamura (1964) points out that unlike Western philosophy where the focus of inquiry is on the “I”, the Indian philosophy discusses so much about “the Self”. The essence or ‘*karan*’ of human self is *Atman* that is regarded as identical with the ultimate being.³ Nakamura points out that for all the schools of thought of Indian philosophy, except *Charvaka*, the relation of the individual self and the Higher Self is one of the major quest. He concludes that the idea of *Avatara* or incarnation of the Supreme Being is also based on the notion of non-duality between the individual self and the Higher Self. Buddhism and Jainism also deny the concept of “mine” and “my possession”. For most religions in India, the ultimate goal of freedom is the realization of one’s true self. From this approach emerges the view that beyond the plane of appearances there is no “other self”.⁴ The *Maitri* (friendship) and *Karuna* or *Daya* (compassion) are the natural expressions of this worldview.

³ The latter is called Paramatman and former is called Jivatman.

⁴ *yastu sarvANi bhUtAni AtmanyEva anupashyati |
sarva bhUtEShu cha AtmAnaM tatO na vijugupsatE*

One who perceives in the Atman everything, and in the same way Atman in everything, does not hate.

Then Indian worldview then does not uphold the individualist perspective of self in the sense it is upheld in Greek and Latin philosophical traditions. *Upanishads* and *Vivek Chudamani* and traditions of Yoga conceive human existence in the form of sheaths or Kosha. The outermost sheath, or Kosha is called the *annamayya kosha* (anna meaning food grain), the physical body or *sthūla-śarīra*, the gross body. The next three layers are called sheath of vitality (*prāṇamayya kośha*), the sheath of emotions and thoughts and behavioral intentions (*manomayya kosha*), and the sheath of ratiocination (*vijnānamayya kosha*). These three bodies together constitute what is called the “subtle body” (*sūkṣma-śarīra*).

The sheath of vitality roughly corresponds to the subjective vitality. Spiritual and traditional health systems originated in India have linked vitality to mental, physical and spiritual health. *Pranayam* or breathing exercises are the major ways to nourish and strengthen the sheath of vitality. The sheath of emotions and rationality or intellect corresponds to the innate and acquired affective and cognitive faculties. The innermost layer, the sheath of bliss (*ānandamayyakosha*), comprises the “causal body” (*karana śarīra*). It is experienced by everyone in the state of deep, dreamless sleep (*susuptī*), as well as during certain forms of meditation. Dualities and distinctions are not completely destroyed at this level, but they are harmonized so completely that this state is experienced as the one of profound relaxation and bliss (*Ānanda*). Referring the five sheath or *Pancha Kosha* aspect of self, Radhakrishnan points out that, “the realm of the spirit is not cut off from the realm of life and the two orders of reality, the transcendent and the empirical are closely related”. In fact, there is no parallel or exact translation of the word ‘individual’ in Sanskrit. For a person the term used is *Vyakti*, meaning ‘the expressed’ one, expression of the supreme. The common greeting Namaste for the singular and Namō Namaha for the larger gathering in Indian system that means ‘obeisance’, ‘reverential salutation’ or ‘adoration’ and that means ‘bowing to you’.

A large number of the mantras in the Vedas are not addressed to the power external to the reciter of the mantra like deity or God. These mantras are addressed to the inner self of reciter only aimed at the self-invocation of certain attitude or qualities. This nature of Mantra

indicates the power and significance assumed in human self⁵ and faith to evolve itself.

The Relation of Human Being and Nature in Indian Worldview

This aspect of worldview is related to the relation of human beings to nature, i.e., people live in subjugation to nature, or should they attempt to live in harmony with it or in mastery over it (Kluckhohn & Strodtbeck, 1961/1973). In the Indian worldview, the connection is regarded as ‘integral’ between human self and the nature at large. We quote three widely acknowledged viewpoint in the Indian culture to explicate the ideas of relation between man and nature. First is the notion of five basic elements and the three characteristics as the constituents of all the manifestations of nature. Second, we quote a reference about the characteristic of the person of the real knowledge given in Bhagwad Gita (holy book) that indicates the place of human being in the nature. The third exemplar quote is about the Hymn or Kanto about the earth given in *Atharvaveda* (holy book).

According to Indian perspective, the basic constituents of the human body are same as all other manifestations of nature which are ether, fire, air, water and earth arranged from subtle to gross in nature.⁶ Fundamentally all the plants, animals and anything part of nature is made of few or all of these elements. Similarly, the three fundamental characteristics *Sattva*, *Rajas*, *Tamas* are the bases of all substance of nature whether it is human body and mind, plants or animate objects. *Sattva* is translated

⁵ *uddhared atmanatmanam natmanam avasadayet*

atmaiva hy atmano bandhur atmaiva ripur atmanah

Let a man lift himself by himself; let him not degrade himself; for the Self alone is the friend of the self and the Self alone in the enemy of the self (p. 189).

⁶ Akasha has sound as its characteristic property. Touch combines with Sound to form characteristic property of Vayu (Air). Rupa (Form) combines with Touch + Sound to form characteristic property of Agni (Fire) Rasa (Taste) combines with Rupa + Touch + Sound to form characteristic property of Apah (Water) Gandha (Odour) combines with Rasa + Rupa + Touch + Sound to form characteristic property of Prithvi (Earth).

—From Sankhya Karika. Karika 22 (Author: Shri Ishwara Krishna)

as radiance and goodness, *Rajas* as passion and attachment and *Tamas* is inertia (Radhakrishnan, 2014, p. 374).

The second noticeable reference is about the truly knowledgeable or learned man. The eighteenth verse of fifth Kanto of Bhagwad Gita says that with knowledge comes humility and the learned one sees with an equal eye a Brahmin, a cow, an elephant or even a dog or an outcaste. Radhakrishnan explains that (2014, p. 181) nature is the world of objectivization and distinction is there among minerals, plants, animals and men but they all have an inner non-objective existence. Realizing this truth is the sign of knowledge and learned person in Indian worldview.

The third example is drawn from a recitation mantra of Atharvaveda, a Eulogy called Prathvi Sukta.

*Satyam Brhad-Rtam-Ugram Diikssaa Tapo Brahma Yajnyah Prthiviim
Dhaarayanti.
Saa No Bhuutasya Bhavayasya Patny[i]-Urum Lokam Prthivii Nah
Krnnotu.*

Meaning of the hymn is as follows:

(Salutations to Mother Earth) The Truth (*Satyam*), the Cosmic Divine Law (*Ritam*), the Spiritual Passion manifested in Mighty Initiations, Penances and self-dedications to the search of Brahman (by the sages); these have sustained the Mother Earth for ages (Who in turn have supported these in Her Bosom).

The earth is revered as the mother in many hymns of Vedas. The mountains, caves, rocks, forests, trees, plants, healing herbs, rivers, streams, lakes were revered as expression of love of mother earth and the gratitude toward earth as beholder and nurturing power of life.⁷

⁷ 1.2: *Asambaadham Badhyato Maanavaanaam Yasyaa Udvatah Pravatah Samam Bahu.
Naanaa-Viiryaa Ossadhiiryaa Bibharti Prthivii Nah Prathataam Raadhyataam Nah.*

Meaning:

She, Who is to us the Consort of the Past and the Future (being its witness), May She expand our inner life in this World towards the Cosmic Life (through Her Purity and Vastness).

2.1: (Salutations to Mother Earth) Who extends Unimpeded Freedom (both outer and inner) to Human Beings through Her Mountains, Slopes and Plains.

The entire existence is governed by cosmic principle. This is known as *Rta* or *Ritam* in Vedic literature and constitute a very important feature of Indian worldview. The word *ṛta* is derived from the root word *ṛ* which means ‘dynamism,’ ‘vibrancy,’ ‘seasoning,’ and ‘belongingness’. *Rta* has a threefold aspect as referred in the Rigveda, the nature’s course of things or the regular and general order in the cosmos, the correct and ordered way of the *devatas* (with respect to yajnas) and the moral conduct of man. The whole of creation is called *sat*, which has an inbuilt cosmic law, *ṛta*. If *sat* (existence) is a fact, then the value which we realize out of it is *ṛta* (cosmic law). When we realize *ṛta* and thus the value of the whole of creation, we are humbled and naturally become more caring toward the universe. The realization that what appears an individual life is possible only with the support of the universe infuses immense gratitude in our hearts. This indebtedness that arises in a sensitive mind is called *ṛṇa*. The notion of *Ṛṇa* suggests that all human beings must discharge certain obligations toward parents and forefathers (*Pitṛ-ṛṇa*), toward sages and knowledgeable people from the society (*Ṛṣi-ṛṇa*), toward super-natural powers (*Deva-ṛṇa*) and toward all other plants and animals beings (*Bhūta-ṛṇa*). The notion of panch-yajna explained in the next section arose from the notion *rna*.

Relational Orientation in Indian Worldview

This aspect of the worldview is related to the preferred modality of interpersonal relationship. I provide two examples of relational orientation in Indian worldview. First example is the notion of the ‘world as a family’ ‘*vasudhaiva kuṭumbakam*’ (world as a family). One of the most cited verse from *Mahopaniṣada* (verse 4.71⁸) presents the notion of ‘*Vasudhaiva kuṭumbakam*’ i.e. this whole world is a family. Similar verse with slightly different wordings appears in *Hitopadeśa*, which is a book on

2.2: She bears many Plants and Medicinal Herbs of various Potencies; May She extend Her Riches to us (and make us healthy).

⁸ *ayaṃ nijah paro veti gaṇanā laghubcetāsām | udāracaritānām tu vasudhaiva kuṭumbakam ||*

Meaning: Narrow-minded people make distinction like ‘this person is mine and this is not’; but people with noble conduct and character consider the whole world as one family.

social and political skills. *Vasudhaiva kuṭumbakam* depicts the worldview of considering the whole world as a family. Family holds a very important place in the Indian worldview and other dispositions. Idea of family doesn't restrict only to the immediate relatives, but extends to the other members of the society. For example, the ruler and the head of the educational institution (*kulagurū*) are considered as father figure to her subjects and students. The wife of *kulagurū* is revered as the mother. Common people in India use words like *baṁdhū* (in Sanskrit, Bengali), *bhaiyā* (in Hindi), *bhāū* (in Marathi), *āṇṇā* (in Tamil) meaning 'brother' to address even strangers. Idea of being the member of family entails the sense of belongingness, compassion and care toward the other family members. It further embraces the sense of responsibility toward wellbeing of all the members. This idea is also reflected through one of the well-known *Śāṁtipāṭha*⁹ of *Upaniṣada*—"sarve bhavantu sukhinaḥ" (let all be happy). In summary, the notion of *Vasudhaiva kuṭumbakam* characterizes the expression of the worldview of inherent oneness behind varied expressions and manifestation of human beings and other forms of the nature, and the sense of compassion, care and responsibility toward them.

The second example is the notion of 'yajña'. The notion of *yajña* reflects the interaction of man with the social and the natural environment. Literally speaking, *yajña* means—selfless sacrifice for noble purposes. The basic philosophy of *yajña* is about offering the sacrifice first to the nature, then to the parents, sages and fellow human beings, and then finally consuming for oneself. The importance of *yajña* and sacrifice is also elaborated in *Bhagavadgītā* (verse 3.13¹⁰). This verse has interpretation at two levels. At metaphysical level, sacrifice or *yajña* is understood as an interchange between the gods and men. At another level, it talks about the action of humans in the context of the interdependence of beings in the nature. *Yajña* is based on the realization of

⁹ A prayer that is chanted before and after the recital of Upaniṣada. Wordly meaning of Śāṁtipāṭha is recitation for peace.

¹⁰ *yajñaśiṣāśinaḥ santo mucyante sarvakilbiṣaiḥ | bhuñjate te tvaghaṁ pāpā ye pacantyaṭmakāraṇāt ||*

Meaning: The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake-veryly eat sin. (Translated by Radhakrishnan, p. 136).

constant inevitable interchange between human life and the social and natural environment. The notion of *pañca-yajña* or five sacrifices explicates the idea of *yajña* into daily life. *Pañca-yajña* are very important for the householders. *Pañca-yajña* include *deva yajña* (to the Lord or *īśvara*), *pitṛ yajña* (to the family and ancestors), *brahma yajña* (to knowledge creators and disseminators), *manusya yajña* (to the fellow human beings), and *bhūta yajña* (to the natural environment). Human existence marked by its footprints on various resources. Thus, Bhave (1946) noted that *yajña* is a sacrifice made with the purpose of refreshing, restoring and recreating the resources essential for coexistence.

Nature of Activity in the Form of Work and Wealth Creation in Indian Worldview

This aspect of the worldview is about person's beliefs regarding the preferred mode of human self-expression in activity. In order to untangle the nature and role of work with special reference to economic activities or wealth creation in the Indian worldview we take four examples from the Indian traditional wisdom. First example is about four broader aims of life (*puruṣārtha*), second example is about the notion of *Svadharma* and *Lokasaṃgraha* as explained in *Bhagavadgītā*, the third example is about the eight forms of the deity *Lakṣmī* the Goddess of wealth, and the fourth is about a common ritual followed at the place of business and homes particularly during the festival of Diwali, a festival dedicated to *Lakṣmī* (also called as festival of light). The first two concepts are about the work and latter two concepts are about the wealth and wealth creation.

Four *Puruṣārtha* or aims of life are widely subscribed in the Hindu view of life. These are *dharma*, *kāma*, *artha*, *mokṣa*. *Dharma* is righteousness, virtue, or duty. *Kāma* refers to the fulfillment of our biological needs or sensual pleasures. *Artha* refers to fulfillment of our social needs including material gains, acquisition of wealth, and social recognition. *Mokṣa* means liberation from worldly bondage and union with the ultimate reality (Radhakrishnan, 1927/2009, p. 54). These four aims highlight harmony of different dimensions in life. *Dharma* has pivotal

role around which life rotates. When *kāma* and *artha* are regulated by dharma, and lead to liberation or *mokṣa*. It is evident from the notion of four *Puruṣārtha* that spiritual and material aspects of life seen as constituting an integral whole in the Indian worldview.

The appropriate work of a human being is considered to be according stage of life (*āśrama*) and the *Dharmic* expression of temperament and attitude (*varṇa*). There is a lot of emphasis on finding individual dharma or work that is according to one's temperament, and the role in family and society. It is termed as *Svadharma* in *Bhagavadgītā*. *Lokasamgraha* is another construct associated with work. *Svadharma* and *Lokasamgraha* are realized together. *Lokasamgraha* is translated as working for the world maintenance. *Lokasamgraha* stands for the unity of the world, the interconnectedness of the society. *Svadharma* and *Lokasamgraha* are the notion of ideals of action in the world; *Svadharma* signifies the nature of work according to one's aptitude and situation in life and *Lokasamgraha* is performing action in harmony with social and natural environment (Pandey et al., 2009).

Śrīsūkta of *Ṛgveda* is dedicated to *Lakṣmī*—the Goddess of wealth. In the hymn—the Vedic seer prays to the Goddess to remove poverty from both within and without and seek blessings with (inner) wisdom and outer independence and abundance. The prayer in this hymn is for boundless wealth in the form of cows, servants, horses, family and good children, that bring joy and peace. In later period, the form of *Aṣṭa-Lakṣmī* (Eight *Lakṣmī*) a group of eight manifestations of the Goddess of wealth became popular. Different forms of *Lakṣmī* presides over eight sources of wealth such as prosperity, fertility, good fortune or good luck, good health, knowledge, strength, progeny and power.

The practice of writing '*Śubha*' and '*Lābha*' on both sides of entrances is very common in northern India. The same can be observed with little variations in Gujarat, Maharashtra and entire south. This is a beautiful example of the espoused values for traders and businesspeople. '*Lābha*' means profit and '*Śubha*' means virtuous. Aim of any productive work, may it be farming, mining, manufacturing, trading or banking, all these are to be carried out with noble aim of earning virtuous profit. We find evidence in the economic history of the world edited by Angus Madison for world's richest organization OECD, India was leading economy

till eighteenth-century AD (Maddison, 2003, 2007). This phenomenal consistency of productivity and wealth creation shows the relevance of ancient wisdom in business policies and practices.

At this point, it is befitting to quote Chanakya or Kautilya. Chanakya was a mastermind behind the magnum opus of the post-vedic period of India called 'Arthashastra'. Chanakya has the recognition of being the most influential political philosopher and guide for Chandragupta Maurya during the 326 B.C., Mauryan era. The Chanakya's sutra¹¹ beautifully summarizes the Indian wisdom about material wealth and Dharma. It says, the basis of 'sukha' (all true pleasantness) is 'dharma' (the righteous conduct). The basis of all 'dharma' is 'artha' (wealth). The basis of all 'artha' is 'rājya' (the State) and the basis for the stability of the State lies in control over 'indriya' (sense faculties providing pleasures). These examples indicate that spirituality is an integral part of human life in the Indian worldview. The Indian concept of self is closely related to spirituality or adhyAtma, and balancing the spiritual and the material aspirations is one of the most important aspirations for living the ideal life of a householder in Indian worldview.

Management Theories: Possibilities of Alternative Theoretical and Pedagogical Perspective in Indian Worldview

The Indian worldview and wisdom traditions can contribute to present day management education, practice and research in the form of offering an alternate perspective, new knowledge and interventions. In this section we elaborate on key ideas arising out of Indian worldview having potential to present alternate theoretical perspectives on management at micro, group and macro levels.

¹¹ *sukhasya mūlaṃ dharmah, dharmasya mūlaṃ arthah | arthasya mūlaṃ rājyaṃ, rājyasya mūlaṃ indriya jayah ||*

Theoretical, Practical and Pedagogical Implications at Individual Levels

Many individual level constructs are examined and developed with Indian worldview and drawn from the Indian tradition wisdom literature. The work of Chakraborty (1995) and Chakraborty and Chakraborty (2004) on wisdom leadership is based on the notion of *Rajarshi*, (*Raja* meaning king and *Rishi* being sage) the sage king who embodies *satya* (truth) and *Rita* (the universal order). Krishnan and colleagues have developed the idea of *karm Yoga* (Mulla & Krishnan, 2008, 2014), the path of action in the world for spiritual awakening. They have demonstrated its impact and association with transformational leadership, moral development and duty orientation (Mulla & Krishnan, 2009, 2012). Bhawuk (2011) has developed many concepts and the constructs drawn from Indian worldview like *manas* the notion of self in Indian worldview, *Lajja*—the positive side of shame (2017), *Loksangrah*—the Indian approach to leadership (2019) and creativity (2003) from Indian cultural perspective. Kumar's work on *triGuna* (2015), which is the most commonly referred in the Indian worldview is valuable in terms of conceptualization and measurement of aptitude and attitude of human beings. Kumar's work on *Satvik* leadership (2017) is drawn from the notion of *triGuna* and demonstrates its implication on leadership, moral concerns and impact on psychological capital, empowerment and engagement. Similarly, Sinha's work on nurturant task leadership and Indian Mindset (Sinha et al. 2010) is groundbreaking in nature which has strong implication on management theories and practices particularly in Indian context. The work of Sinha is summarized in Chapter 13 of this handbook on psycho-social analysis of Indian mindset summarizes.

I provide three examples where Indian worldview and wisdom tradition which can be further useful and insightful for management teaching, practice and research. First example is holistic view of personality and its development, the second example is about the levels of consciousness described in Indian worldview and knowledge system. Both these concepts can have theoretical and practical implication in management.

The third example contains of several constructs found in Indian traditional text and wisdom. These constructs reflect the Indian worldview of reality and may also prove to be insightful to understand, enhance and interpret the current reality of management.

The five layered model of the 'self' explained above is similar to the contemporary understanding of 'self' in terms of cognitive, affective and conative aspects similar to contemporary psychology but also includes *Pranamaya Kosh*—the sheath of vitality and *Anand Maya Kosh*—the sheath of blissfulness. The indigenous approach to 'self' as the five layers can bring a useful perspective to management practice, teaching and research. First, it is an integral approach and acknowledges that interdependence and impact of physical body, emotions and thoughts on each other. *Pranamaya Kosh* may not be directly observable but it can be experienced with simple breathing exercises known as *Pranayam* in the Yoga. There are constructs in the contemporary literature like subjective vitality, chi, energy which describe the subjective experience comparable to *Pranamaya Kosha*. The impact of *Pranayam* are studied on many psychological and physiological aspects (see Sengupta, 2012; Büsing et al., 2012 for latest developments in this area). There is then abundant research potential in the field of *Yoga* and *Paranayam* as the interventions for personality development and wellbeing.

Ayurveda is another Indian tradition knowledge system build on uniquely Indian worldview and useful to understand the wellbeing in general and at workplace (Dagar & Pandey, 2020). Ayurveda is one of the oldest systems of traditional medicine in the world and has been practiced in the Indian subcontinent since 5000 BC (Dasgupta, 1992; Mukherjee & Wahile, 2006). Please see Chapter 6 of this book on understanding self and wellbeing based on Ayurveda written by Kapadia & Dagar.

At the individual level, perception, attribution, decision making and problem solving are based on certain worldview and assumptions about human consciousness, personality and identity. For example, wakefulness is considered as the base level of human consciousness, 'self' is considered individualized in most of personality theories, ego is understood to be inevitable that needs to be strengthened and identity is considered personal in nature. However, if we look at these notions from

the perspective of Indian Psychology, we may reach a very different understanding of these notions and concepts.

Human consciousness on which most of the management related concepts are based on the recognition of three states—wakeful, dream and deep sleep as the levels of consciousness. The perspective on Indian Psychology recognizes the fourth stage of consciousness called *Turiya*. This state is trans-cognitive in nature where the distinction between the subject and object, knower and known, disappears. After this state is attained the practical reality of ordinary experience changes (Paranjpe, 1998, p. 161). Generally, it is said to be experienced in the meditation practices in Ashtang Yoga. This level of consciousness underlies particular awareness and functions in gaps between experiences, connecting individual perceptions into a continuous stream (Travis & Pearson, 2000). Many new insights can be found about perception, attribution, decision making and problem solving, learning and related constructs if research is carried out considering research questions about the change in emotional and cognitive faculties after experiencing *Turiya* state of consciousness.

The third example of plausible research studies in management referring Indian traditional wisdom can be in form of developing concepts, constructs and models elaborated in the literature of Indian languages. Many Indian constructs like five *Yamas* (Ahimsa-non-violence, *Sathya*-truthfulness, *Asteya*-non-stealing, *Aparigraha*-non-hoarding, *Brahmcharya*-penance and self-control and *Niyamas Santosh*-Contentment, *Saucha*-inner and outer cleansing, *Swadhyay*-self-study as well as study of self, *Tapa*-penance and austerity and *Ishwar Pranidhan*-surrender to grand order or superpower in Yoga tradition. Similarly, Bhagwad Gita mentions some of the positive qualities as *Daivi Sampada* or divine treasure like *abhayam*-fearlessness; *sattva-samsuddhih* the cleansing, *jnana*-knowledge; yoga-of linking up; *danam*-charity; *dama*-the controlling the mind; *yajnah* ca-selfless sacrifice, i.e. sacrificing ego, selfishness and material attachments for noble purposes; *arjavam*-simplicity, *akrodhah*-freedom from anger fearlessness purification of one's existence *apaisunam*-aversion to fault-finding; *daya bhutesu*-compassion toward all living entities; *aloluptvam*-freedom from greed; *mardavam*-gentleness; *hribh*-modesty; *acapalam*-determination; *tejah*-vigor; *ksama*-forgiveness; *dhrtih*-fortitude and so

on. These constructs are imperfectly translated here and systematic studies can unravel the not yet examined aspects of human self and its impact on the range of outcomes related to personal and professional life. Bhawuk (2010) explains the method of developing constructs and psychological models drawn from the traditional wisdom.

The scholarly work on Indian Psychology is then a fruitful area for drawing insights that have strong theoretical and practical implications for present day management. Self and identity from Indian perspective (Paranjpe, 2006), convergence of Indian psychology and positive psychology (Salagame, 2014), Indian mindset (Sinha et al. 2010) are few examples of the areas of research in Indian psychology which have strong potential impact on management. Walsh (2001) noted that Buddhism and yoga contain insights for exceptional psychological health and post-conventional transpersonal development.

Theoretical, Practical and Pedagogical Implications at Interpersonal and Group Level

Interpersonal relationship is an important aspect in Indian worldview. In fact, sometimes relationship is valued more than the content of the relationship. Nuances in roles and expectations are attached to varied relations within larger family hence there are specific words to specific relationship like *Chacha* (father's brother), *Tai* (wife of father's elder brother), *mama* (mother's brother), *bua* (sister of father), *fufa* (husband of father's sister), *Bhabhi* (brother's wife), *sarhaj* (wife of wife's brother) and so on. The place of mother, father, teacher and the guest is considered with reverence in the Indian system.¹²

Three constructs at interpersonal and group level developed in Indian context or drawn from the Indian traditional wisdom. Nurturant task leadership, individualized familial self and spiritual climate are presented here. A nurturant leader “cares for his subordinates, shows

¹² māṭṛdevo bhava | piṭṛdevo bhava | ācāryadevo bhava | atithidevo bhava |

May your mother be to you a worshiped; may your father be a worshiped to you; may your teacher be a worshiped to you, and so also may a guest be a worshiped to you (Taittiriya Upanishad, Shikshavalli, Anuvaka 11.2).

affection, takes personal interest in their well-being, and above all is committed to their growth” (Sinha, 1984, p. 87). Relationship of understanding, paternal symbol, warmth and interdependence, leading to higher productivity and better growth of both subordinate and the leader are the hallmarks of nurturant task leader and subordinate relationship. Chapter 12 in this handbook on effective organizational leadership in the Indian context elaborates this construct in greater details.

The idea of individualized familial self has emerged in the study of Panda & Gupta (2004) with qualified technocrats in India. The qualified technocrats in India seem to be concerned about their professional growth, while preferring an emotionally intimate hierarchical mode of interactions. The concern for professional growth is the expression of individualized self, whereas preference for ‘emotionally intimate hierarchical mode of interactions’ are the manifestations of the familial self (1988). The construct of individualized familial self has the potential to explain the ‘Indian Self’ beyond the categories of individualist and collectivist binary. This construct is elaborated in the Chapter 7 of this book about organizations and business ecosystems in India using business systems framework.

Perceptions of the work environment constitute organizational climate (Rousseau, 1988). The construct of spiritual climate was developed by Pandey et al. (2009) based on the integration of Indian traditional wisdom and contemporary literature on spirituality at workplace. Like most of the other climate research this is also grounded in the Gestalt psychology of Kurt Lewin. Organizational climate is a gestalt—‘whole’—that is based on perceived patterns in the specific experiences and behaviors of people in organization. In line with the other works on climate (e.g., innovation climate and climate for inclusion), the concepts of shared perceptions were applied to understand the spiritual climate of work groups. Variables like *Swadharma* and *Lokasangraha* along with authenticity and sense of community form the construct of spiritual climate. The word ‘*swadharm*’ is the combination of two terms: *swa* and *dharma* (‘*swa*’ means self and ‘*dharma*’ derives from the root \sqrt{dhr} , which means to bear, to support and to uphold). *Swadharma* is the action in accordance with one’s nature. It is acting in accordance with one’s skills

and talents, one's own nature (swabhava) and that which one is responsible for (karma). In the contemporary literature, two constructs capture the essence of *Swadharma*; meaningful work and meditative work. LoksaMgraha in Indian philosophy depicts the self-transcendence aspect in a work climate. Radhakrishnan (1948/2009, p. 141), defines this term as “working for world maintenance”. It is conceptualized as the concern for social and natural environment in the spiritual climate construct. Sense of community refers to interconnectedness and interdependence among employees, signified by and operationally defined as collaborative problem solving. Authenticity is a socially situated phenomenon, characterized by genuineness and openness among employees. It is integral to inner life, which is nourished through self-reflection and meditation (Gardner et al., 2005). Pandey and colleagues have found the impact of spiritual climate on learning (Pandey et al., 2016) and innovative work behavior (Pandey et al., 2019). Garg (2017) expanded this construct by adding Karma theory, i.e. putting one's 100 percentage without expecting any fruits for the action and studied its impact on organization citizenship behavior, job satisfaction, etc.

I present three references to convey the ideals of Indian worldview about the interactions with others' which can be further developed with conceptual and theoretical elaboration and empirical examination. First example is of '*Samanyadharmā*', the general guidelines of interaction with the others. The second example is of '*chittaprasad*' drawn from the Yoga Sutra of Patanjali and specific kind of response suggested for the person with specific situation. The third example is of notion of 'other' in the Indian worldview.

The ideals about interpersonal interactions are the part of general guidelines called Samanyadharmā. *Manusmṛiti* (10.63) gives a list of five tenets—as *ahimsā* (non-injury), *satya* (truth), *asteya* (non-stealing), *indriya-nigraba* (Sense-restraint) and *śauca* (Cleanliness) as the general guidelines for day-to-day interaction. These ideals are common in Ashtang Yoga Sutra in the form of Yama and in Mahabharat.¹³ Five

¹³ Truthfulness, to be free from anger, sharing wealth with others, (samvibhaga) forgiveness, procreation of children from one's wife alone, purity, absence of enmity, straightforwardness and maintaining persons dependent on oneself are the nine rules of the Dharma for persons belonging to all the yarnas (Mahabharata Shantiparva—6–7–8).

Yamas stand for *Ahimsa* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Aparigraha* (non-hoarding) and *Brahmacharya* (continence in emotional desire including sexual desires). *Yama* are social codes or principles of self-control within social situations. *Yamas* provide a background for a theoretical framework linking experiential practice of Yoga to spirituality and ethics at workplace by harmonizing and deepening social connections according to Corner (2009). She advocates for employing Yoga based practices including *Yama* and *Niyama* to provide experiential foundation for building knowledge alongside more positivistic ways of knowing. Such an approach is likely to yield novel insights about the relationships between spirituality and ethical behavior at workplace and beyond.

The second example is of *Chittaprasad* which is drawn from Yoga Sutra. In “The Yoga *Sutras* of *Patanjali*” cultivating ‘*citta prasadanam*’ is considered a task of great importance. *Citta* may be translated as “that which is conscious”, “ordinary consciousness” or “the act of mental apprehension”; and *prasadanam* may be translated as “happiness” “filled with grace,” “joyfulness”. *Yoga Sutra* (Aphorism on Yoga) teach that *Chittaprasadm* is cultivated by practicing *Maitri*—universal friendship, *Karun*-compassion, *Mudita*-happiness for others and *Upeksha*-indifference. For the interpersonal interaction *matri*, *karun*, *mudita* and *upeksha* are considered as the ideal. The Yoga Sutra of Patanjali says that *Maitri – Karuna – Mudita – Upeksanam – Sukha – Dukha – Punya – Apunya – Visayanam – Bhavanatah – Chitta – Prasadanam* (1.33). For attaining *Chittaprasad*, the Yoga Sutra prescribe *Maitri* or cultivation of feelings of amity for happy people, *karuna* or compassion for miserable, goodwill for virtuous and indifference toward sinful creatures (Saraswati, 2013). Buddhist teaching also describes these four qualities in the same order as *metta*, *karuna*, *mudita*, and *upeksha*. *Brahmavihara* (‘*Brahmn*’ means the highest, the supreme. ‘*Vihara*’ means dwelling, abode) is the term used in for the technique in which one meditates and dwells on these four states of mind (Cullen, 2011). *Brahmavihara* also referred to as the four cardinal virtues of Buddhism (Pace, 2013). Emphasis on *Brahmavihara* is on the self as well as others. They are a result of cultivating unconditional love toward both self and others (Jayawardena-Willis et al., 2019). The notion of *Karuna* is captured to a great extent in

the contemporary literature on compassion in organization and management (e.g. George, 2014; Rynes et al., 2012) the other three constructs of *Maitri*, *Mudita* and *Upeksha* can be examined as individual constructs and in combination in terms of their manifestation and implications for management.

The third example most clearly demonstrates the tenet of one supreme reality underling various manifestations. The ideal of Indian worldview recognizes 'no other' and all is the expression of the same underlying consciousness. *yo mām paśhyati sarvatra sarvaṁ cha mayi paśhyati tasyāhaṁ na pranaśhyāmi sa cha me na pranaśhyati*. For those who see me everywhere and see all things in me, I am never lost, nor are they ever lost to me. (Trans. Radhakrishnan, 2014, p. 204). Similarly Ishopnishad says that *yastu sarvaṆi bhUtAni AtmanyEvAnupashyati Isarva bhUtES cAtmAnaM tato na vijugupsate*. One who perceives in the Atman everything, and in the same way Atman in everything, does not hate.

The relationship with others is *vyavharik* (worldly) truth that is based on the *adhyatmik* (spiritual) truth of oneness in the Indian worldview. It is noticeable that these thoughts indicate the ontological assumptions different from materialist and dualist perspective and are not logically deducible and cannot be without experiential learning. Studies in these aspects of Indian worldview like these need to present epistemic and ontological assumptions as well, from Indian perspective before examining and presenting these ideas to the wider and global community of management scholars.

Theoretical, Practical and Pedagogical Implications at the Macro Level

The emergence of large business organizations is a modern phenomenon. Though, the earlier human collective systems were in the forms of large empires, universities and spiritual and religious sects and canons of Indian worldview about maintaining harmony in the large human collective system are the likely reflections in reference to these systems.

In the contemporary literature we come across the work of Khandwalla on organization design, public sector management (1973) and

corporate turnaround (1992). Organizational Designs for Excellence discussed six different kinds of organizational excellence, namely competitive excellence, institutionalized excellence, rejuvenatory excellence, missionary excellence, versatile excellence, and creative excellence. Chapter 7 by Panda and Gupta in this book on organizations and business ecosystems in India using business systems framework further elaborates the work of Khandwalla on different aspects of organizational excellence and design in India.

In this section we elaborate two examples from Indian worldview having implication at collective or societal level. First example is of the *Sangathan Mantra* of Rig Veda. *Sangathan* means collective system. This example is about collective mind and collective self and its ideals. The second reference is of integral humanism based on the notion and the symbol of *Akhandmandal* the traditional depiction of the relation and place of individual within family, society and larger social and natural environment.

Sangathan mantra is from RigVeda is as follows:

*san gacchadhvam sam vadadhvam sam vo manamsi janatam/ deva bhagam
yatha purve sanjanana upasatell samano mantra: samiti: samani samanam
mana: saba cittamesam/ samanam mantramabhi mantraye va: samanena vo
havis juhomi// samani va akuti: samana hrdayani vah/ samanamastu vo
mano yatha va: susahasati//*

Meaning, come together! Speak together! Let our minds be all of one accord as the gods of old sat together in harmony to worship. Let our speech be one; united our voices! May our minds be in union with the thoughts of the Wise. Sharing a common purpose; we worship as one. Let our aim be one and single! Let our hearts be joined as one. United be our thoughts. At peace with all, may we be together in harmony.

Unity of mind is emphasized for the collective success at many places in Vedas. The hymn mentioned above is an example. Like 'vyakti' or individual a collectivity like family, team organization also assumed to have a physical body, emotional aspect called Mann, intellect called Buddhi and Soul. Upadhyay (2016) explained this with the metaphor of a club of forty members. The people constituting is the body. A shared

collective will or desire to be together or *Ichha* is its *Man*. The policy, systems and processes to fulfill the resolve is the intellect or *Buddhi* of the club. The mission, purpose or ideal of the group is reflection of the spiritual aspect of the group. A collective system according to Indian worldview will have all these components.

The hymn of the Rigveda mentioned above is a self-invocation to attain the harmony among the members of the collectivity in their man; the emotional aspect, thoughts and speech and that of the purpose. Family like environment helps in building emotional bonds among the members of the collective. Intellect and logic are applied in building the systems and processes of any collective. In the organizational context it is systems and processes and in the context of the nation it is constitution. The mission and purpose of the collective is *Atma* or spiritual aspect of the collective.

The second example is the integral humanism given in the context of the larger society. Upadhyay (2016) invokes the notion of *karma*, *Yjna*, *Sanskar* and *Shiksha*, *Yogakshem* in the interaction of *vyakti* and *samshti*. The *samshti* is the collective form and can be a family, an organization the *sanstha*, *samaj*, the society; *rastra*, the nation or the *vasudha*, the world. First I will explain the core idea of integral humanism and later I explain its relevance for management in business organizations.

Akhand Mandal the depiction of integral humanism is the representation of the universe. The expanding spiral of the depiction represents the continuous extensions of oneness in existence. The individual expands into a family which further grows into society. Societies integrate themselves with larger entity called nation. The whole humanity is considered as family of nations. This expansion of oneness continues beyond humanity into the whole nature and then ultimately transcends in the *Parameshti*—the universal intelligence. ‘*Akhand Mandalakar*’ represents the interconnected, interrelated and interdependent nature of the universe.

Integral humanism recognizes the spiritual aspect of human self to be as essential as physical, emotional and rational aspects and importance of nurturing all the aspects of self for *vyakti* and *samshti*, the individual and societal wellbeing. *Vyakti*, *parivar* and *samshti* are not considered in struggle but conceived as being integral in their existence Dharma being

the governing principle of their interaction. Aiming to think beyond class struggle the essence of communism and competition among the individual, the essence of capitalism, the integral humanism sees the relation between *vyakti* and *samshti* and interaction within them to be of interdependence, cooperation and concord. Integral humanism is characterized by the recognition of diversity as the most natural process and the expression of life and the gaze towards the oneness underneath all kinds of diversity. Unity and not equality is considered to be the ideal for the social life where in *Yjna* and *Yogakshem* are the mutual offerings of *vyakti* and *samshti* to each other for achieving the objective of well-being and harmony. Not merely achieving equality in the economic and social sense but experience of the oneness is considered to be the highest goal of human life. Its perspective is all comprehensive and it aims at the wellbeing for all and not maximum good for maximum number of people or survival of the fittest (Upadhyay, 2016).

A member learns and does *Karma* in a collective. The first manifestation of collective in *vyakti* life or the interaction of *vyakti* and *samshti* is *Shiksha*, i.e. education and socialization. The *karma* of *vyakti* is according to the *Shiksha*. In return of *Vyakti's* karma the collective system takes care of his or her needs called *Yoga Kshem*. Indian worldview says that we can never pay back for anyone's *karma* in monetary form. For example, it is impossible to pay back in the monetary terms for the education one receives from teachers, or to the coach who teaches sports and the recipient becomes a champion or the doctor who saves one's life with a right treatment. In the ancient Indian culture, education or medicine were offered as *Sewa* and charging money in return of these was considered inauspicious. They are priceless and hence performed in the form of *Sewa* i.e. duty toward the society. Man cannot live without karma. In response to *karma*, the *samashti*—the collective system needs to offer the *YogaKshema*. The Sanskrit word “*Yogakshema*”, means well-being of the lives on earth and taking care of in all ways. The term *Yogakshem* was used by Chanakya to elaborate the disposition of state toward its subject. His explanation is very similar to the idea of the welfare state. According to Kautilya, attainment of good governance entails that the objectives of the state are fulfilled and realized. The three

important internal issues for the ruler to attend to are: *Raksha*, or protection of life and liberty within the state; *Palana*, or law and justice; and *Yogakshema*, or welfare of the people. Yoga (addition to or furtherance of, and not the depletion of, all resources) and *Kshema* (proper utilization of resources) in all human pursuits. Material prosperity and spiritual merit both were considered as the goal of the state toward its subject. Upadhyay (2016) also used this term in the same way and mentioned that *Yogakshem* is the ideal disposition of any collective human system; *samshti* toward the *vyasti*. Collective gives for consumption and for *Yogakshem* and that is not supposed to be consumed fully. *Vyakti* has to perform *Yajna*, consume after offering to other saying *Edam Na Mamah*, it is not mine and the cycle of interactions between man and nature and society continues. For a healthy society, *Shikha*, *Yogakshem*, *Yjna* and *Karma* all four need to be intense and practiced. The larger system or social system suffers if anyone of the four is weakened.

Figure 2.1 depicts the major notions of Indian wisdom and its implications at individual, interational and organizational level of management.

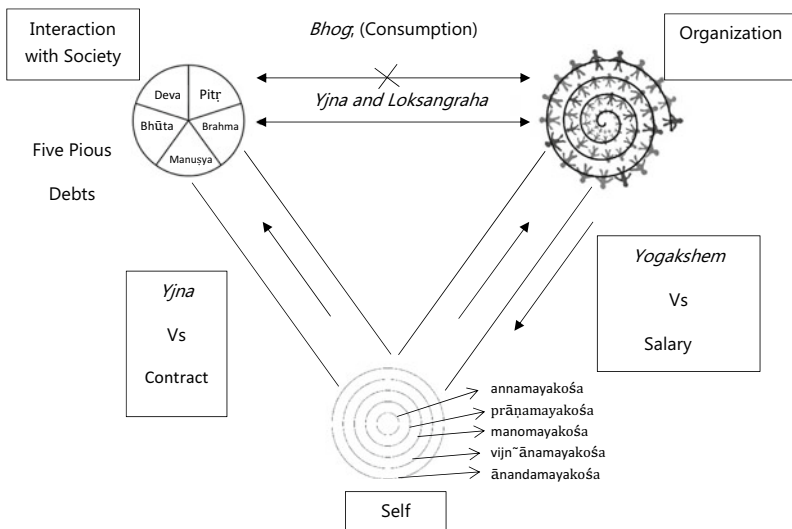


Fig. 2.1 Indian wisdom and its implications at individual, interational and organizational level of management

Exemple Case Studies

In the concluding section, I present examples of two successful Indian organizations of different size operating in diverse fields which explicitly embrace the Indian worldview above analyzed and is reflected in their values and practices. These organizations are Piramal Group and Excel industries.

The Piramal Group founded in 1871 and currently valued at US\$ 10bn, is a global business conglomerate with diverse interests in Pharma, Financial Services, Healthcare Information Management, Real Estate and Glass Packaging. The Group has offices in over 30 countries and a global brand presence in more than 100 markets. The leaders of this group, Mr. Ajay Piramal and Anand Piramal are conferred with many awards and recognition by professional bodies and forums like Indo American Chamber of Commerce, Great Place to Work Institute, All India Management Association and so on. In 2008, the group was conferred with the Spirit at Work award by Tyson Centre of Faith and Religion at Work. A social entrepreneurial initiative Piramal Sarvajal is also recognized and awarded as an impactful social innovation by the professional bodies like World Intellectual Property Organization, Nominate Trust and at the forums like Fast Company, USA and so on.

The Piramal brand is represented by the *Gyan Mudra*, the posture of hand representing the knowledge and wisdom in Yogic tradition and in *Natya Shastra* of sage Bharat. Yoga tradition we know is about three thousand years old and *Natya Shastra* or treatise on drama was composed sometime in third century AD. It is explained on the group website that each finger represents one of the five elements (Air, Water, Earth, Fire and Sky). The logo symbolizes the harmony of these elements with each other and the mudra or posture reflects the aspiration to form a circle of perfection, peace and happiness.

The purpose of the group i.e. 'Doing well by doing good' is based on the tenets that economic wealth creation and the spiritual pursuits like service and care for all can be integrated in business. During the field visit and interview with the author, Anand Piramal, the son of the Chairman of the Board and the member of the board and management team explained that the core values of knowledge, action, care and

impact of the group are drawn from the major paths of spiritual awakening explained in BhagwadGita, i.e. *Jnan Yoga*—the path of knowledge, *Karma Yoga*—the path of action and *Bhakti Yoga*—the path of devotion.

This worldview and values are perpetuated and inculcated throughout the organization in the Piramal Group. In order to sensitize and perpetuate the values of knowledge, action, care and impact the vice chairman of the group Dr Swati Piramal traveled length and breadth of the country, visited dozen of factories and office sites of the group. She conducted workshops and asked the employees to collect and share the stories related to these values. The best stories were compiled in the form of a book and shared with a large number of internal and external customers. The performance management system was modified and assessment on these values in the 360 degree format was included in the appraisal system.

The management and the owner family picked up 18 verses of Bhagwad Gita which have direct implication on management. These include setting up the highest standard, having compassion for all, dealing with duality (pleasure and pain, joy and sorrow), rising above the shackles of sin, having faith, action without worrying about the fruits of action, fighting against injustice etc. The corporate office published a book entitled “The Light has come to me” about these ideas. The book lists real life anecdotes which illustrate how the company dealt with issues using these 18 edicts. To convey the message of this philosophy the organization used sound, light and dance in a performance for the whole company. Piramal Enterprises Limited is one of the highest CSR spender in India driven by their desire to uplift the impoverished and unlock India’s socio-economic potential. The Piramal Foundation was singled out as the Best Corporate Foundation of 2017 on the World CSR Day (Bhatnagar et al., 2019). These and many other evidences suggest that ideal of the Indian worldview about integrating spirituality in day-to-day action and taking care of people as ones’ family are the ideal of this organization and illustrated by the people at the top.

The second caselet is of Excel Industries Limited (EIL) is one of the first agricultural chemical company in India started in 1941 and currently valued at \$114mn. Excel Industries is India’s leading company in agro chemical intermediates and phosphorous derivatives. It is a

premier manufacturer of specialty Polymer Additives and high quality Veterinary APIs and an emerging company in pharmaceutical intermediates industry. Excel Industries is a pioneer in indigenous chemical technology and sustainable waste management (Vaidyanathan et al., 1983; Shroff, 1993). Recognition to the Chairman of the Excel comes with awards by the professional bodies like Indian Chamber of Commerce (ICC), Indian Environmental Association (IEA), and Indian Chemical Council. EIL identifies with innovation, in-house research and development, cost-efficiency, quality, environmental-friendliness ethos and ethics as its core competencies. Dynamics, compassion, expertise, tradition and employees' loyalty are the core values of EIL. The founder and his family have been active members of Ramkrishna Mission. Ramkrishna Mission was established by Swami Vivekanand on the ideals of Raj Yoga¹⁴ and service to the needy people in society. The industry recognizes EIL as an organization which has achieved value based growth.

Over the past seven decades, innovation and sustainable business practices have formed the cornerstone of growth at EIL. Going beyond the call of mandatory requirement about Corporate Social Responsibility, EIL has generously invested toward environment compliant practices such as installing state-of-the-art effluent treatment plant and developing innovative solutions in the areas of waste management. In the last decade, this group has been instrumental in rejuvenation of a river in arid area of Kuchh in western part of India and set up skill development center for the local community. It is named after Swami Vivekanand and known as Sri Vivekanand Research and Training Institute¹⁵ <http://www.vrti.org/history>.

This all has its roots in the strong values, heritage and ideals of the leaders. The purpose of business at Excel is to add value and happiness. The leaders lead by example and bear all the values, thus promoting responsible behavior throughout their organization (Suriyaprakash, 2016). Chairman (Emeritus) and promotor K. C. Shroff

¹⁴ Raj Yoga as explained by Vivekananda is an expression of Ashtang Yoga of Patanjali's Yoga Sutras. Raja Yoga mainly consists of components of Hath Yoga, Pranayam and Dhyana.

¹⁵ <http://www.vrti.org>.

posits that at the company, service is the motivation and profit a by-product of the services provided. His successors continue to apply and utilize his philosophy and practices with as much sincerity, passion and devotion. At EIL, we see the example of deeply committed leaders who believe in spirituality, thus tapping into a profound and sustainable source of commitment.

The *Loksangraha* is the guiding principles of business decisions at EIL. According to the ideal of *Loksangraha*, the most important question that EIL asks itself is: what will be the impact of my action or inaction on the society? *Loksangraha* requires transcendence of egocentric motives to existential motive by seeing the self as part of everything. *Loksangraha* is proving to be the catalytic process in EIL to achieve sustainability goals.

Conclusion

The predominant management narrative somehow conveys to management students that wellbeing depends on wealth which equals to monetary wealth (Kipka & Painter-Morland, 2014). Organization centric worldview dominates the human-centered worldview (Giacalone & Thompson, 2006). The self-centered careerism is implicitly supported by most contemporary management education (Schoemaker, 2008). Whereas Indian worldview holds a philosophical system and popularly held concepts to convey alternative ideas in management that *arth*—the material possession and *kama* the consumption are to be governed by *Dharma*, the dynamic ethico-moral perspective. The *integral humanistic* view of organization can help in embracing more humanistic and society centric view of business. *Swadharm* and *Lokasangrah* and approaching the work as a *Karm Yoga* can be practical alternative to the self-centered careerism.

Democracy and capitalism are the defining features of the Indian society and a large number of nations across the world. But both market economy and democracy can be morphed by greed for money and power. Democracy and capitalism can result in wellbeing and welfare for all only if restrained by nobler concerns and effective regulatory institutions (Khandwalla, 2019). Indian worldview inspired by the vision of

integral humanism if translated into institutional structures can result into more responsible management in the current times. For example, corporate and society interface can be conceived in more holistic and integrative terms based on the notion of *Akhandmandalakar*. Notion of *Yjna*, *Sewa* and *Yogakshem* can help in holistically redefining the relation between employee, organization and their role in larger social and natural environment. Notions like these can help in redefining the business and society interface, objective of business beyond monetary wealth creation, employee employer relationship beyond the transaction and contract.

Worldview is an important yet less examined aspect of management theories and practices. Indian worldview is about recognizing oneness underlying varied manifestations of nature and integral perspective of spiritual, family and materialist pursuits of life. This perspective is different from the heroism, positivism, rationalism which are the predominant philosophical paradigm in management which emphasize on the individualism and economic performance. Moving beyond cognition and the emphasis on the experiential knowledge is held by the traditional wisdom traditions of Yoga, mindfulness and Ayurveda which are the hallmarks of the Indian worldview.

I hope that existing management philosophy, theories and approaches are critiqued in light of the Indian worldview and their utility, potential and limitations are compared and discussed in Indian and western cultures and organizations. I also hope that scholars attempt to develop new concepts and theories arising out of Indian worldview and experiential and contemplative practices of Indian tradition. Case studies are fertile grounds for developing new concepts and constructs. Majority of business organizations in India are family owned. Cultural values, social norms, religious practices, spiritual quest and nurturance are generally the binding forces of a family in India. Hence, the family business research and deciphering the Indian worldview in the functioning of family business can have significant theoretical and practical implications for management. Conceptual and theoretical research, empirical research, comparative research and grounded research all are required to unravel the 'Indian management' from the Indian worldview.

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