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Indian Mindset and Its Implications on Management Practices and Scholarship

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Introduction

Mindsets are defined as the constellations of beliefs, preferences, and practices that the people possess for maintaining continuity in the ways they react and adapt to the changing environment. While the process of evolution in mindsets is universal, the extent to which the people of a given society shift the frames of their mind depends on, among other factors, how open is the culture to incoming influences and the potency of the incoming influences in confronting and prevailing upon

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the existing beliefs, preferences, and practices (Sinha & Pandey, 2007). In this chapter, we present the existing research on Indian mindset which is most extensively comprehended and developed in the writings of J.B.P. Sinha (e.g. Sinha, 2014; Sinha et al., 2010). We review and summarize the work of Sinha and colleagues and also present the work of other scholars which corroborate or contradict the propositions and findings of them. The chapter is organized into five sections. In the next section, we present the predominant features of Indian mindset. Then we discuss how the Indian mindset and cultural context act as enabling or disabling conditions in day-to-day living in general and in work settings in particular. In the last two sections, we synthesize the research and delineate the implications for managerial practices and research respectively.

Predominant Indian Mindsets

Power Distance, Collectivism, Adaptability, and Spirituality constitute as key aspects of the Indian mindset. These aspects have overwhelming influence on Indians because of the milieu in which they live and function and have significant impact on their behaviour (Sinha & Pandey, 2007). In this section, we describe each of these in light of the extant research.

Power Distance *Mindset*

Individuals everywhere in the world are arranged into hierarchies on some bases or others. A large part of Indian society still lives in a system of social stratification based on castes under four categories, known as varnas viz. Brahmins, Kshatriyas, Vaishyas, and Shudras (Pio, 2007). There are thousands of other sub-castes vying for superiority over each other. Within a caste, superiority depends on gender, age, and seniority in relationships. The hierarchy of the caste gets diluted though in case of exceptionally powerful and talented people like spiritual authority (e.g. Acharya Sriram Sharma), social reformer and leaders committed for social development (e.g. Anna Hazare), and renowned scholars (e.g.

Babasaheb Ambedkar). Partly, for the genuine concern for the people from the castes which were historically suppressed and partly for the political befits a large number of initiatives[1] taken by various governments in India for the castes historically classified as Sudras and people out of the caste system or untouchables called Dalits. These castes are classified into the constitution of India and now addressed as Scheduled Caste (SC), Scheduled Tribes (ST), and Other backward Classes (OBCs). The caste system is more pronounced in rural areas (Gang et al., 2017) but its ramenents show up at times in the urban areas also particularly in the form of subtle discrimination (Jodhka, 2008).

Indians know from their childhood how to behave with seniors and juniors in the family. mAtR devo bhava, pitR devo bhava, AcArya devo bhava, atithi deve bhava.[2] These value statements create hierarchy based on sraddha (respect and devotion). The pragmatic Indian is willing to collude with a stronger power. They must also cajole, appease, and ingratiate the powerful and superiors in order to get what they want (Sinha, 1990). There are different types of superiors. Saints and sAdhus are revered for who they are, but other superiors are venerated only if they have helped one in a significant way. Otherwise, it is simply respecting the position. When the person is not in that position, there is no veneration for him or her. However, if the person did help in a significant way, then the veneration continues for life.

Roland (1998, p. 4) opines similarly in the following words:

> …deep respect and veneration are only given to those who are indeed superior persons, no matter where they might be in the formal hierarchy.

Paternalism is the cornerstone of Indian social and cultural organizations. Kings were supposed to treat their subjects, prajA, like children, and it is no surprise that the word prajA also means children. Similarly, gurus are supposed to treat their students as their own children. Paternalism extends in some form or other in Indian (work) organizations

[1] Regulations to stop untouchability, harassment, assault, discrimination and for the protection of the rights and liberty of the scheduled classes, upto 50% of reservation for them in the government own institutions of higher education and government jobs, and so forth.

[2] Meaning of these statements: Mother, father, and teachers are as revered as God.

too. In work organizations too, Indians look for a father figure (symbolically speaking) maai-baap for empowering, protection, grooming, and development. Tied to paternalism are such traits as familiarity, sense of security, respect for seniority, importance of the personality of the leader, forms of authoritarianism, obedience to authority, and patronage (Virmani & Guptan, 1991). An ideal superior is one who is altruistic towards his subordinates by being self-sacrificing and keeping subordinates' interest above his own and provides subordinates with patronage, guidance, and direction to subordinates. The superior feels concerned for the well-being of their subordinates and promote them in both formal and informal relationships. The suitability of Nurturant Task Leadership in organizations in India is because of these aspects of Indian mindset. The concept of nurturant task leadership is explained in Chapter 8 of this handbook on effective organizational leadership in the Indian context (Panda, 2020).

Socialization in family and schools plays very important roles in shaping the mindset of the individuals. At home there is Pati Alamban (dependence over husband) and Patni Alamban (dependence over wife). Each depends on the other comfortably on different aspects of life. Similarly, Pitra Alamban (dependence over parents) is acceptable upto the mid-twenties or even later in Indian families. *Pitra Alamban* replaces the *Acharya Alamban* (dependence over teacher) in schools and even colleges and *Varishtha Alamban* (dependence over elders) at the workplace. Though Indian culture does emphasize Swablamban (swa meaning self and alamban meaning dependence), it deeply values interdependence. That is why Rin or debt is such an important construct. The notion of Rin is described in Chapter 2 of this book by Pandey (2020). Societal values of personalized relationships based on sneh-shraddha results in Indian child to learn the values of obedience, conformity, humility, and dependency over independence, self-help, assertion, and autonomy. As a result, in the adult stage, superior's affection for Indian subordinates and a subordinate's deference to the superior encourage them to maintain amicable relationships in personal and professional lives (Budhwar & Boyne, 2004; Sinha, 1990). Employees feel left out if the superior remains impersonal or distant (Pandey, 1981; Sinha, 1990).

Pandey (1981) identified eight ways of ingratiation that Indian superiors and subordinates employ in order to either influence each other or prevent the relationship from drifting into a confrontational mode—other enhancement, instrumental dependency, self-enhancement, support, name dropping, yielding, conformity, and self-presentation. In order to gain a continuous pat on their back or a shoulder to lean on, Indian subordinates tend to appease their superiors, strive for their proximity and affinity and feel energized whenever they receive praise or are called for any errands that instil the superior's confidence in them (Sinha, 1990, 2014).

This has its enabling and disabling effects. Indians find it extremely uncomfortable to say no to their seniors, and it is equally true that seniors do not appreciate hearing in negation for requests made (Sinha & Kumar, 2004). Indians seem only too eager to agree with their superior and flatter him when an opportunity presents itself. Agreeing with a superior and flattering him were approved if not prescribed ways of getting on, and every patron attracts one or more flatterers (Srinivas 1988/1997, p. 266). However, when situations are contrary, there exists some evidence that Indian subordinates sabotage favourite projects of their disliked bosses, change allegiance from old to new bosses and locate more powerful contacts to put reverse-pressure on their bosses (Sinha, 1995). Personal loyalty and need to seek adulation of people in authority (Agarwal & Rai, 2019; Kakar, 1971; Sinha, 1990) also tends to foster high degree of conformity often encouraging silence, irrespective of wrongdoings (Agarwala, 2003; Bhatnagar et al., 2010; Budhwar et al., 2006; Som, 2008). This trend is relevant in Indian corporates, public and private sectors even today (Agarwal et al., 2016).

In reciprocation, employees rely on their supervisors to "take care of them" (Patel et al., 2012; Varma & Budhwar, 2012), enhancing their "dependence proneness". Excessive dependency has been identified as one of the core Indian characteristics from country's mud huts to company boardrooms in three independent studies by investigators in the 1970s (Barkow et al., 1975; Chattopadhyay, 1975; Pareek, 1968; Sinha, 1970). Pareek considered it as one of the three most dominant motivations, and Sinha saw its overwhelming presence in the young as well in adults in various walks of life. Perceiving as equals in the social

comparison process causes uncertainty about one's position in the hierarchy and confusion about how to behave. In organizations, a vertical team headed by a superior is better than the one where all members are treated as equal for participating and making decisions. Indians find it easier to work in superior-subordinate relationship than as equals (Kothari, 1970). It is a well-acknowledged aspect that Indians avoid taking decisions and responsibility for anything and have a tendency to push decisions to the seniors or immediate supervisor (Philip & Ganguly, 2014) not only to avoid blame if things go wrong but also as a strategic mechanism to maintain and regulate their relationship with the supervisor (Jain, 2015). As noted, Indian subordinates depend on their superiors and want to receive their affection and affiliation and look to them as father figures. So, it may also be argued that employee silence can be used as a tool for avoiding confrontation or assertion with supervisor or for earning affection and affiliation as a mark of obedience and conformity in the Indian work context (Jain, 2015).

High-power distance, paternalism, and relationship orientation have been sound to have bearing on HR processes too, such as PMS (Budhwar et al., 2006). The inequality in the distribution of power is both approved and un-resented. People of the lower social status are attuned to unfairness committed by authority figures because they perceive these actions as part of their role-defined privilege (Agarwal et al., 2016). Kakar (1982) observed that as the power difference in the families are reducing with time the younger generation is growing up with more comfortable with authorities and power difference reducing in the Indian society.

Collectivist Mindset

India is high on collectivism (Hofstede, 1980). Collectivism is distinguished between horizontal and vertical collectivism. Horizontal collectivism displays a sense of oneness with members of in-group and vertical collectivism recognizing the difference among the members of in group. Vertical collectivism is common in high power difference cultures as is the case in India. Collectivism "pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which

throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (Hofstede, 1980). Collectivists cultivate highly personalized and complicated networks of familial, blood, caste, and other forms of relationships with heightened mutual expectations and obligations. Relational orientation is a virtue (Hofstede, 1991) where preserving social relationships is considered as the paramount goal (Li & Cropanzano, 2009, p. 2) and is regarded as an end in itself (Kirkman et al., 2006; Shao et al., 2013; Triandis, 1994).

Collectivism constitutes a core of the Indian mindset and Indians experienced self is structured more around we, ours, and us than around I, mine or me. Pober et al. (1986) contended: "Every individual in India is always linked to the rest of the social body by a network of incredibly diversified ties, with the result that no one in this gigantic country of 700 and 50 million [now above 1 billion] inhabitants could ever be completely abandoned" (p. 56). This embeddedness has led Indians to emphasize protection and caring [of those below in hierarchy] in their social (and political) relations (Kakar, 1982; Triandis, 1995).

Although the extent of need may vary, Indian employees have an intrinsic need to connect at an emotional level. They enjoy social support and have a greater sense of well-being. Studies have found that individuals having social support are more optimistic, cheerful, playful, and have less vulnerable to the stresses and strains of life, lesser feelings of frustrations, anxiety, and loneliness (Sinha & Verma, 1994). Indians tend to seek other's attention, emotional support, guidance, direction, help, and inspiration even in situations in which they can make up their own mind and act on their own. Given the imminent position of the supervisor, a study by Budhwar and Boyne (2004) found that Indian firms in the public and private sectors tend to communicate with employees mainly through immediate superior rather than through any other formal channel. Agarwal et al. (2012) study found the critical role of supportive organizational practices as well as supervisors in shaping employee-organization relationship and fostering positive work attitude. Given cultural orientations of collectivism and high power distance, Agarwal and Bhargava (2014) found important role of immediate leader in shaping employees psychological contracts from their organizations.

Other studies have argued for the role of friends at work to dampen the intensity of stress at work (Rai & Agarwal, 2018) is significantly impacts well-being and in turn organizational productivity.

Apane-Paraye: The Special Feature of Collectivist Mind of India

There are two structural dimensions of how persons are interrelated in the Indian society: affinity and hierarchy. Affinity represents the dimension of apane (in-group)—paraye (out-group). Family members, friends, and relatives are generally apane; others are paraye. The second dimension—hierarchy—signifies vertical relationship—a person having better qualities, greater power, more money, or superior position than another person. Greater power and influence are exerted, resisted, sought after, or utilized in case of apane log (our people). With apane (in-group), they tend to establish long-term trusting relationships with heightened affective reciprocity and do not calculate what they give and get in such a relationship. Power flows freely among apane log, who trust each other, cater to each other's needs and expectations, give and receive resources, and enhance harmony. Power relationships with the out-group members, on the contrary, follow the principle of exchange with vigorous attempts to increase the power distance, usurp resources, control, and exploit others.

Trust and Keeping Promise in Indian Mindset

In India relationships include a strong normative component and are built on the edifice of trust and are not based on quid pro quo (Doney et al., 1998). There is implicit trust that a partner would not do anything to harm the relationship. Breach of promises runs counter to the foundations of collectivism (Hofstede, 1991) and interactions between employees and their organizations are based on customs and informal relationships (Aycan et al., 1999; Shah, 2000; Sinha, 1990). Mythology and religious texts narrate accounts of revered figures such as Lord Rama or his ancestors who made personal sacrifices to fulfil

promises. The fulfilment of promises is a defining characteristic of dignity and upbringing Pran jaye par vachan na jaye (I can let go of my life but not my promise).

Employment relationships are open-ended, flexible, and unrestricted by socio-political and legal systems (Aryee et al., 2002; Shah, 2000; Sinha & Sinha, 1990). Agarwal and Bhargava (2014) found that employees interpret breach of promises (explicit and implicit promises) as a natural lapse that will be rectified and believe that promise fulfilment was delayed rather than abandoned as long as they had trust.

Collectivist Mindset and HRM Practices

It is not only power and influence, but also a whole range of behaviour that is shaped by the degrees of affinity and the levels of hierarchy which has impact on both enabling and disabling potential. Group dynamics of the family and friends have a determining role in decisions that are pertinent to the individuals. Research suggests that this social stratification plays an important role, explicit and implicit, in recruitment, selection, and other HRM policies and practices (Budhwar, 2003; Budhwar & Sparrow, 2002). Family and group affiliations take precedence over performance (Kanungo & Mendonca, 1994; Khatri et al., 2001). In many Indian organizations HRM practices, including appraisals and promotions, continue to be ad hoc and are easily manipulated by employers (Lawler et al., 1995; Saini & Budhwar, 2004; Sparrow & Budhwar, 1997). In private sector organizations in India, decisions related to promotions, transfers and benefits are influenced by social contacts and personalized relationships (Dutta, 1997) affects pay and promotion decisions (Gopalan & Rivera, 1997). Varma et al. (2005) compared American and Indian appraisers and found that Indian appraisers inflated ratings of low performers more based on their affect for appraisee.

High degree of collectivism has its limitations in social relationships. Studies suggests that individually, because of their largely collectivist culture, Indians tend to remain embedded in various in-groups and collectives, tied up with ecology and continuously engaged with others,

this results in delayed in decision making. Indians are brilliant and are likely to be very successful in favourable situations but may turn out to be counterproductive collectively since they are so oriented to others, they are also highly receptive to their expectations, sensitive to situational cues and alert to opportunities (Sinha, 2014). The Indian model of man places strong emphasis on realization of the self, although one is also asked to transcend it in the interest of the larger society. In Indian society, individualism and collectivism act like figure and ground. Depending on the situations, one rises to form the figure while the other recedes into the background (Tripathi, 1988, pp. 324–325).

Adaptability (Response According to Desh, Kaal, and Paatra)

In the globalized world, people from different places, demographic backgrounds and mindset meet, interact, work, or live together. They have to converge enough in their thought and behaviour in order to relate and deal with others. This requires stretching of their own beliefs, values, and norms, which, however, tend to resist deviations beyond a point. Indians have an edge over many other nationalities in the world that is globalizing fast. Indian cultural receptivity to new experiences has its origin in the oldest of the scriptures and philosophical texts, RigVeda, that prescribed, "Let noble thoughts come to us from all directions" (1.89.9). The new does not replace the old, nor does it cause an inevitable dissonance or discomfort in the minds of Indians (Bharati, 1985). Indians, according to Carl Jung, "do not mind seemingly intolerable contradictions" (quoted by Sinha and Tripathi [1994, p. 125]). "When Indians learn, quite expertly, modern science, business, or technology, they 'compartmentalize' these interests… the new ways of thought and behaviour do not replace but live along with the old 'religious' ways" (Ramanujan, 1989).

Indians are "capable of living simultaneously and effortlessly on two mutually opposed planes" and "can make quantum leap from one epoch to another without showing any strain". They do a fine act of balancing one extreme thought or behaviour by its opposite that may be equally

extreme (Sinha & Kanungo, 1997). It is often conceded that, "there is not a thought that is being thought in the West or East that is not active in some Indian mind" (Thompson cited by Tharoor [1997, p. 9]). In fact, they are active in most Indians' mind. The great adaptive capabilities and coping of Indians result in advantage over other nationalities in accommodating and settling down in off-shore projects, adjustment with multi-cultural teams lower acculturalization cost. In a study by Sinha (2004), it was found that Japanese managers in a joint Indo-Japanese venture in India worked very efficiently so long as the systems and procedures that they had meticulously formulated were functioning normally. But they were rather lost in situations that turned unexpectedly adverse. Indian managers, who were ordinarily less efficient than the Japanese, turned out to be better tuned to firefighting. There are reports, for example, that Indian managers in a Korean organization behaved like Koreans (Sinha, 2004). They stayed at work overtime, even stood before their offices in the morning, exercised and shouted company slogans like Koreans. On the contrary, Indian managers in a Swedish company left the office right on time, walked to their subordinates' desk if needed, and behaved in many other egalitarian ways like their Swedish expatriates. In an American company, Indian managers were informal like their counterparts, calling their superiors by their first name and being participative in team deliberations. Not that they genuinely liked or believed in all that they were doing but felt it necessary to comply with organizational systems and norms and to work amicably with expatriates. The same Indians simultaneously behaved in typical Indian ways with their compatriots (Sinha, 2004). Indians are able to adapt easily to life in different countries and integrate with the local culture, which is essential when it comes to business leadership. Adaptability of Indians explains their holding top jobs in Corporate and academic world—Satya Nadella of Microsoft, Sundar Pichai of Google, Shantanu Narayen of Adobe, Rajeev Suri, Nokia, Sandeep Mathrani of WeWorks, and Francisco D'Souza of Cognizant. Recent years have also witnessed several Indian Americans have taken the helm of US business schools: Nitin Nohria at Harvard, Dipak Jain at Northwestern, Sunil Kumar of Johns Hopkins University, Rangarajan Sundaram at NYU and Paul Almeida at

Georgetown. A growing number of Indians are heading—Nitin Nohra of Harvard Business School, Dr Kinshuk, University of North Texas.

There is evidence that Indians are very good at making elaborate plans and setting up laudable goals that can hardly be questioned but poor in implementing what they decide (Sinha & Kumar, 2004). Unlike people in the West who apply abstract principles and generalized norms to decide how to behave in different situations, Indians organize their thoughts, feelings, and behaviour in order to meet specific contextual demands (Sinha & Kanungo, 1997).

Spirituality and Materialism

Ideal mental makeup of Indians is not rational and socially autonomous person but rather that of a person centred in a spiritual consciousness and being (Roland, 1988; Sinha, 2014). Most Indian bilinguals translate spirituality as adhyAtma and spiritual as Ad-hyAtmika or dhArmika in common parlance. adhyAtmika is also contrasted with sAMsArika, which refers to a person who is chasing material goods and success, and so saMsArika may be considered the antonym of adhyAtmika (Bhawuk, 2019). Spiritual consciousness of Indians emanates from Sanātana Dharma which is the overarching term originally used for so many religious and spiritual paths practised in Hindu society in ancient India. Sanātana Dharma is translated as "eternal tradition". It is not limited to the single scripture, historical figure, church, community, or particular historical end.

Despite the spread of the industrial society in the past few decades, spiritual and religious practices continue in life of Indians. The Indian approach to spirituality and materialism is inclusive. Tatva—the matter; jivaatma—essence of living beings including human beings; and Brahman—the ultimate being are distinct but expression of the same constant integrated consciousness. The existential reality of the material world is accepted, but it does not preclude the possibility that human beings are capable of simultaneously experiencing spirituality. Even mundane activities are made into spiritual and Indian emphasis on spirituality in all domains of life. As a result there is never a gap between

spiritual and secular in Sanatan Dharma (Bhawuk, 2019). One of the most important questions for the Indian mindset is to how to attain spirituality while living in a material life. The doctrine of karma and sanskar is very important aspects of the Indian mindset. The doctrine of Karma is based on the notion of cosmic system where good or bad consequences of all actions naturally follow. The essence of human self or Jivaatman carries the traces of accumulated good and bad conducts across past lives.

Good conducts like kindness, nonviolence, non-stealing, non-hoarding are first step and defining characteristics of spirituality. Daivi sampadas like abhyam (courage), purity (satva), giving selflessly (daan), control of senses (Daman) and so on are mentioned as desirable characteristics in human being in Bhagwad Gita. Yam, social ethics like Ahimsa (nonviolence), Satya (truthfulness), non-stealing (Asteya) and Niyam, self-development and transformation processes like swadhyaya (self-study), Santosh (contentment), shauch (inner and outer cleansing) are the first two steps of Yoga process. adhyAtma is not only a construct but also a practice; it encompasses both the state, the presence of brahman in human body, and the method that leads to realizing brahman, thus emphasizing the role of spirituality in the pursuit of mokSa or liberation (Bhawuk, 2019).

Spirituality involves the search for the divine within oneself, which remains unchanged through the entire passage of life. The notion of Sādhanā is very important in this regard in the Indian mindset. Sādhanā means the practices that aid the aspirant to realize the sense of the unity of all life in Brahman and being free from ignorance about one's divine nature. Hindu traditional wisdom recognizes the infinite ways to self-realization and self-transformation. These pathways are chiefly classified into paths oriented to intellectual discernment (Jnan Marg), devotion (Bhakti Marg), service (Karm), and Samādhi (Ashtanga Yoga) and each offers practices to mitigate suffering and aims at total personal transformation or attaining higher levels of consciousness.

Spirituality and religiosity are perhaps the most unique yet elusive aspects of Indian mindset. In society we see that religiosity is evoked by religious leaders as well as political parties in pursuance of their objectives. Many times it is difficult to figure out whether they are evoking the

religious sentiments for religious purpose or for exercising their personal influence. Very few business organizations explicitly mention about spiritual enrichment of the employees or society as their goal. Religiosity is acknowledged and expressed in many organizations in the form of having place of worship in the factories, celebrating festivals, payment of yearly bonus around the festival of Diwali, worshiping machines (or Vishwakarma), and so forth.

Indian workforce is young. About half of the total workforce is of less than forty years. Indian educated youth employed in IT industry look for meaning and purpose at work which is the expression of spirituality. A combination of spirituality with religiosity is visible in the collective celebrations of the festivals in the workplace. Spirituality is entering workplace through the wellness programs and interventions based on mindfulness and Yoga. Since these programs are aimed at holistic life the aspect of spirituality invariably comes in along with physical and mental well-being (Garg, 2017).

There are empirical studies suggesting the positive impact of spirituality in the workplace in the form of customers' service (Pandey et al., 2009), learning and innovative behaviour in teams (Pandey et al., 2019; Pandey et al., 2019), employees engagement (Mishra, 1994; Gupta et al., 2014) and organization citizenship behaviour (Belwalkar & Vohra, 2016).

Indian Culture and Mindset: Enabling and Disabaling Potentials

Situations vary in their enabling and disabling potentials. Enabling situations generally raise the expectancy among citizens to select from the positive parts of the paradoxes. So, the person feels motivated, engaged, and committed to creative solutions having positive implications for self and others. On the contrary, adverse or disabling situations make people disillusioned, emotionally exhausted, disengaged, often increasing cynicism and counterproductive behaviours.

Indian culture has its shades of both enabling and disabling features inducing people to think, feel and behave in consistent as well as inconsistent ways by drawing on paradoxical ideas, which significantly impact employee performance and productivity as well ease of doing business in India. The section below examines the enabling and disabling aspects of Indian culture.

Decision Making

Personal criteria and relationships as a basis for decision making and action (Whitely & England, 1977) are characteristic of collectivist societies (Farh et al., 2007; Kirkman et al., 2009). Pluralist mindset, relationship orientation, need to maintain harmony, and need to appease the superiors have resulted in dependence proneness. However, such dependence proneness is considered a strong deterrent to the country's development, since it has implication on the speed of decision making (Sinha, 1970; Sinha & Pandey, 2007). Moreover, the characteristic feature of maintaining harmony and managing (read reconciling) expectations results in compromising meritocracy. The need to respect people in power and maintain harmony and the sentiment of Log kyaa kahenge (what people will say) and dependence proneness is a deterrent in taking appropriate decisions. If the decision cannot wait, they hesitate and reluctantly go through the process, but feel unsure and uncomfortable unless and until they get a positive feedback from seniors or those in power. They are even willing to have second thoughts and backtrack when challenged or criticized. In context of work, this may not necessarily result in positive outcomes, especially in terms of organization structure. In a vertical team the leader listens to all but takes and owns the decision and its outcome. It spares the team members from the stress of making decisions as well as the risk of getting wrong.

As globalization process has begun to penetrate, the salience of in-groups in terms of family, relatives, and close friends is becoming a constraint Indians would need to re-define apane and paraye in broader terms keeping in view their own future prospects as well as the prospects of the network of organizations through which they are seeking their own

prospect. The criteria for whom to take on the bandwagon for marching ahead are going to be totally different. Fortunately, composite cultural heritages equip Indians to make this transition by encompassing with the new equity-driven situational demands within the cultural ethos to ensure individuals' and collectives' effectiveness as well as social capital (Fukuyama, 1995).

Innovation

Innovation in Indian organizations seems paradoxical. On the one hand, Indians are know for jugaad (improvisation) and frugal innovation (Prabhu & Jain, 2015), ever increasing number of start-up companies in last decades in the sectors ranging from agro products to IT/ITES (Information Technology and Information Technology Enabled Service) to medical devises and has attracted many MNCs to establish R$D centres (e.g. GE, Intel, Adobe and Cisco) and on other hand in many organizations mostly legacy of colonial times and government owned, Indians are so deferential to the superior that they do not feel like expressing their thoughts, feelings and ideas to them, generally traditional in their thought and behaviour, conformists to social norms, obedient to authority and superiors and passive and apathetic in their reactions. High degree of dependence proneness acts as a roadblock in efforts to try new or innovative ways of doing anything in the organizations of the second category.

Indians today are heading some of the most popular global companies; thought leaders are occupying top universities in the West and Indian diaspora is visibly entrepreneurial and affluent. Indian innovators have made their mark in the Silicon Valley. They lead the list of the USA top 50 venture companies that are funding even American start-ups. Indians' talent and entrepreneurial energy is enabling the Bay Area's research institutions and technology companies to unleash powerful business and create wealth (Randolph & Erich, 2009). They are creative and innovative in situations. But if situations are contrary, and they sense other's intentions and the demands in contrast to their point of view, even when pertinent, they pull out their ideas and silence their contributions.

Bhawuk (2003) postulated that culture, Zeitgeist, i.e. spirit of the time, and genius have reciprocal relationships in shaping creative behaviours. Since spirituality is valued in the Indian culture, he argued that creative geniuses are readily channelled in this field of human endeavour in Indian culture. Through the historical analysis, he showed that Indian culture continues to produce eminent spiritual gurus. The innovations made by the spiritual gurus offered thoughts or techniques that were unheard of in human civilizations hitherto, either in India or elsewhere. He also points out that how some of the current culture theories are unable to explain this process.

Corruption

Indians in a favourable milieu are generally prosocial, helpful, generous and trusting. Many among them demonstrate humane qualities, help people in distress and contribute significantly to common causes. There are also instances of very bright and highly educated young men and women who leave or refuse to join the corporate world and get deeply involved in education of deprived children, primary health care of poor, or development in very backward areas. There are observations that groups of Indians under highly adverse situations generally show remarkable resilience to survive, though by resorting to dubious ways. Those who are entrusted with government programmes or funds from international agencies to facilitate development schemes distribute relief to victims of a disaster or to train rural youth in basic life skills or to provide employment to daily wage earners siphon off part of the money. In other words, Indians who look so manipulative and corrupt in starkly adverse situation prove to be competent, motivated, high achieving and even morally guided when opportunities beckon them. Corruption is deep-rooted in India. According to Corruption Perceptions Index (CPI) for 2018 released by Transparency International (TI), the global civil society organization India is currently the 78th most corrupt country in the world among a total of 180 countries. Arrogance of power, lack of accountability and transparency, absence of checks and balances, and a culture of silence are seen to form the harmful concoction for

corrupt and unethical practices to thrive in public/government institutions. There is an unholy nexus of those inside the institutions with those outside. Many times, corruption is not evident because the corrupt displays a farcical face of honesty. The powerless may have very less chance of indulging in corruption, but they are often made scapegoats by the corrupt ones in power. Those who dare to question the corrupt face the risk of harassment in different ways and in the worst-case scenario—retaliation by trapping them in false cases. Resultantly, Whistle Blowing in Indian organizations is a rarity.

Agarwal (2014) found that about 85% of the Indian managers perceived high levels of politics in their organizations and this impact their work attitudes and behaviours. He found that Indians no longer accept power and politics as 'given' and are not affected by its prevalence (D'Cruz & Bharat, 2001). Like managers in the west, perception of suppressive behaviour has detrimental effects on Indians managers' engagement, innovativeness, and intention to leave the organization. Work environment with unfair decisions, nepotism, and favouritism impedes engagement, innovative work behaviour and manager retention. It is critical for top management to focus on reducing perceptions of organizational politics and provide clear feedback regarding desirable behaviours (Rosen et al., 2006). This is a joint function of the exposure to the West and new assertiveness.

They also don't accept regressive behaviours from their seniors to maintain harmony. However, recent study by Agarwal and Rai (2019) contradicts these assumptions. They show that, like in the West, workplace bullying has strong detrimental effects on Indian managers' outcomes. These are interesting findings as they challenge the commonly held assumption that employees' workplace behaviours and attitudes are less contingent upon supervisory treatment if they endorsed power distance (Mellahi et al., 2010). There are two plausible explanations; this could be because Indian values are changing due partly to the increasing influence of Western management practices such as empowerment of subordinates. Another plausible explanation for these findings may be derived from the studies that have shown that resource loss in response to

negative workplace experiences may be less susceptible to cultural influence because it seems universal to lose resource in response to negative workplace experiences and to engage in resource conservation to deal with a negative experience (Deng et al., 2017).

Violence and Nonviolence

Nonviolence (*ahimsa*) is the core of spirituality and the highly espoused value in Indian culture. It is equally valued in Sanatan Dharma where it is identified as a Daivi Sampad (devine quality), tradition of Ashtanga Yoga (eight limbs of Yoga) where it one of the five Yamas (acts to be avoided), Buddhism where it is integral part of general and spiritual practices and Jainism where it is perhaps the most important value and practice.

One of the drivers of collectivism is availability of limited infrastructure. Historically, Indians suffer from inadequate infrastructure and impoverished living conditions, as a result of which they depend on each other's help and support (Sinha, 2014). The divisiveness of apne and paraye affects distribution of resources too. When tolerance crosses the threshold, Indians seem to be prone to explode into both collective and inter-personal and intra-personal level violence. Though the grossly less powerful yields and surrenders, not because it is of his or her liking, but because it is expedient and imperative. The latter, however, does nurse resentment, waits for an opportunity to strike back and settle the scores. Restricted autonomy, the absence of egalitarianism and lack of connectedness could precipitate a sense of alienation, unfairness and even exploitation, leading to covert or overt aggression (Sinha & Sinha, 1990). Inter-personal and intergroup conflict are the natural outcomes (Sinha & Sinha, 1990; Varma et al., 2005). Thus, despite that nonviolence (ahimsa) is the core of spirituality and the highly espoused values, the Indian milieu is smeared with conflicts and violence as there are frequent occurrence of all kinds of violence and conflict—religious, communal, political, regional, transnational, economic, and above all inter-personal. In addition, there are instances of inter-castes, inter-groups, and inter-states conflicts and violence. There are increasing instances of domestic violence, street violence as well as violence directed to the self in terms of suicides by farmers and young boys and girls.

Changing Values

The socio-economic landscape of the country has changed drastically since the 1990s, and the changes are accelerating much faster than before. People face many challenges and are called upon to respond to many more new opportunities arising from globalization, technological revolution, and shortening distances in the flat world. The class and caste arrangement worked clearly in traditional Indian culture. For example, Brahmins were mostly engaged in educational, religious, and spiritual activities, Kshatriyas were warriors and sudras were engaged mostly in craft and maintenance-related work in society. The vertical and horizontal mobility of people was not totally prohibited but much restricted. However, one's skills, expertise, and experiences can take a person to any height now and caste, gender, and age are no longer so important in professional life.

There is indeed evidence of how Indians are competing and excelling other nationalities internationally and how traditional hierarchies are changing in India. A sense of hierarchy still persists, but it has begun to share space with equity. The mindset of collectivist is gradually undergoing change (Mishra, 1994). Younger, urbanized, and better educated persons are relatively more individualists than older, rural, and less educated Indians. Similarly, the GLOBE study (House et al., 2004) also reported that Indian managers are becoming individualists because they are now younger and face tough competition every day at work where they are pressed more to perform than to build relationships. This may be the result of context sensitive nature of Indian as well as society is more vocal, sensitive for values like democracy, competitiveness, individuality, and materialistic criterions of performance are valued more.

The changing values and priorities have significant impact on work values of employees. Studies (Agarwal & Bhargava, 2014; Agarwal & Rai, 2019) suggest that although employees in India ascribe great importance to people in authority (Sinha & Sinha, 1990), they are equally vulnerable to incidences to organizational mistreatment impacting work outcomes. Although it is believed that the hierarchical nature of the society and the need to maintain social harmony may infer that Indians would accept power and politics as 'given' and not be affected by its

prevalence (D Cruz & Bharat, 2001). These new genres of employees, though collectivist, possess strands of thoughts, feelings, and actions that reflect underlying individualism; they nourish Western values of achievement and advancement, but also demand fairness and equity.

Conclusion

The most crucial Indian cultural factors are the pluralistic worldview welcoming ideas from different sources and the habit of not replacing the old by the new ideas, but adding to them to the old resulting into an amalgam of consistent as well as diverse, discrepant, and even contradictory beliefs, preferences, and practices. The external ideas and influences emanate from waves of invasions, migrations, and deepening exposure to the western cultures. As a result, Indian mindset consists of paradoxes. For example, Arth (material gains) has been the most basic goal, and Indians were expected to mind the mundane first, but while being immersed in them, they were required to get detached and rise, step by step, on spirituality. Arth is equally important pursuit of human life than Dharm (righteousness and harmony within self and surroundings), Kama (sensual pleasure), and Moksha (self-realization of liberation), particularly for the householders.

Indians have both collectivistic and individualistic orientations from the ancient time. Now part of population is getting more individualistic under western influences. But they still use collective means to serve individual's interests and vice versa. Findings of Gupta and Panda suggest that the qualified technocrats in India are guided by both collectivistic and individualistic value orientations, the latter is the dominant one in organizational settings. This conceptualization is also consistent with Sinha's and Sinha et al.'s observations on individualistic tendencies of the Indians and Parikh's attempt to explain the co-existence of individualism and collectivism. In nutshell these findings suggest that Indians show more individualist orientation at workplace particularly in MNCs whereas more collectivist orientation in family situation.

Hierarchy has been endemic to Indian thought. Almost everything and every relationship are organized hierarchically, but merit was valued

strongly. Dependence proneness has been pervasive, but highly dependence prone persons show amazing extent of entrepreneurship if a situation becomes favourable or require the application of creativity and innovations. The success of many Indian companies and Indian entrepreneurs in IT/ITES is an example of how the supportive policies and business environment can enable Indians to reach to the high levels of excellence.

Practical Implications

In this section, we primarily dwell into the question that with such a mindset, how do Indians prioritize their thoughts and actions. That is, how do they select ideas and organize them into a new set in order to make decisions and act accordingly so that they can maximize their gains and/or minimize their costs.

Based on his research and general body of knowledge available on mindset, Kanungo et al. (2020) say that Indians go by the salient demands of a situation as they have high context sensitivity and a tendency to balance the discrepant and contradictory ideas. They consider desh, kaal, and paatra to decide what is most appropriate or effective way to act in a situation. People in all cultures tend to match their acts with specific situational demands. Those in a bi-cultural setting change the cultural frame drawing from the source or host cultures. Indians mix all old and new diverse, discrepant, and contradictory ideas to form a unique response set. They are much more dynamic in their choice, because they can mix from various sets—some old and others new. They examine whether and which of the desh, kaal, and paatra are enabling or disabling, should they move to a survival mode, a waiting stance to let the situation throw up its demands more clearly, or proactive one, sacrificing or selfish, short-term quick gain or long-term patience, and so on.

With such a flexible and dynamic mindset, Indians have the potentials to be highly innovative and proactive through jugaru (improvisers, fire fighters, expedient; Prabhu & Jain, 2015) to extremely opportunists and short sighted. They are more capable to see the big picture and design

long-term strategies. They can also manipulate the system to any extent. They are capable of abstract thinking and quite prone to change the track for new reality. The rise of many expatriates to the CEO's position in enabling multinationals testifies. Increasing number of multinationals investing profusely in R&D in India is another indication. They are also vulnerable to unethical practices. There are numerous examples of business angels having clay feet. The solution is to create enabling persons, work settings and demands, and their stability over time.

Research Implications

Mindset affects almost all the aspects of life at individual and collective level. Enabling and disabling conditions arising out of Indian mindset presented in this chapter provide the glimpse of its pervasive impact. The research implications in the field of mindset can be drawn from this acknowledgement. The research implications of Indian mindset are the indicative of three streams. The potential areas of research suggested elaborated in this section are just the indicative of those streams which are; first, on expression of the different aspects of mindset in the different context, second, reflection of mindset on various organizational and individual processes, third, macro-level and policy-related impacts of the Indian mindset.

The first stream of the research in the field of the Indian mindsets is the expression of those in different contexts or different kinds of organizations. It has been shown that Indians draw from different cultural influences for a specific mindset appropriate or effective in a situation. But the process of drawing ideas and forming a mindset is still unspecified. We have to discover the principle that guide in selecting mindset, the factors that moderate the process, and those that interfere with it. We still do not know beyond hypothesis making what are enabling and disabling factors for desh (place), Kaal (time), and paatra (person), how are they triggered, how are they prioritized, which ones among the three play more critical role and so forth. Context sensitivity is still an unexplored landscape. All we know is that East Asians including

Indians are more context sensitive than western people. But our knowledge about it is nested in the circular reasoning. That is, behaviour is explained by context sensitivity which is assessed by how differently we behave. Mapping of the different contexts, developing their taxonomy, and identifying their relative weights in the combination to determine the decision and choice of actions, etc. constitute a key research agenda.

The second stream of research in our view is that Indian mindset research can inform the nuances of various individual, group and organizational process. With the exception of the research related to Nurturant Task Leadership, this area of research is largely unexplored. A nurturant leader "cares for his subordinates, shows affection, takes personal interest in their well-being, and above all is committed to their growth". Relationship of understanding, lent, 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. Sinha shows that appropriateness of nurturant task leadership is drawn from the Indian mindset of respect for hierarchy, sneh-shradha-based relationship between the superior and subordinate and dependence proness. Bhawuk opined that Nurturant task leaders derive the moral superiority from the principle of Lokasaṃgraha. 'Loka' means a society (people) and a larger cosmic system (nature) and 'Saṃgraha' means to gather, protect, nourish, regulate, etc. When individual develops the sense of interconnectedness and interdependence between self and nature, performs actions with the purpose of contributing to larger social and natural environment, it is referred as 'Lokasaṃgraha'. Bhawuk (2019) presents the Lokasaṃgraha as the Indian model of leadership. This is a fruitful area of examining the Indian model of leadership and its interplay with the mindset of leaders and followers.

Spirituality is one of the foremost features of Indian mindset. Religion is the way of expressing and living spirituality. Spiritual and religious organizations, like Art of Living, Chinmaya Mission, Gayatri Pariwar, ISKON, Patanjali Yoga Foundation, Yogoda Satsanga Society, Sathya Sai Sewa Organization, Ramkrishna Mission, Yogoda Society, have active membership of millions of followers. There are a large number of the active members of numerous living traditions of different branches

of spirituality embraced in Hindu religion or Sanatan Dharma which emphasize on different expressions of spirituality like based on love for different forms of divine called Bhakti Marg, based on knowledge and insight about life and divinity known as Jnan Marg, based on service to the needy and poors in society called Sewa marg of based on the path of Yoga and meditations. These organizations carry out the activities related to spiritual growth and social service. These organizations can be the sites of studying many unique aspects of organizing, organization design and culture, leadership organization and society interface, and so on. We propose this as the third stream of plausible research on Indian mindsets.

The fourth stream of the potential research in the field of Indian mindset can be conceptualized at the societal level and its expression in policy formulation and implementation, social development and financial and economic system. Social work research dwells on the issues of welfare of child, women, youth, aged, downtrodden caste groups, poverty alleviation, physical and mental disabilities, juvenile delinquency, crime and correction, management of social welfare department and organization disaster management, industrial social work, and so on. Social mobilization, community involvement, social leadership at grass-roots level, societal communication, social influence, and behavioural change are few of the very important aspects of social work. The concepts and practices in the field of social work also can be informed by understanding the Indian mindset.

The impact of national and societal culture on the nature of financial system (e.g. Kwok & Tadesse, 2006) and economic ideologies and their implementation is the fifth useful area of research. Chapter 9 of this volume initiates the conversation in this field by delineating the unique features of Indian economic and financial system. This line of research can be enriched by examining the role of Indian mindset on the features of Indian economic and financial systems like management of family business, leadership effectiveness in organizations on the face of different kinds of challenges (e.g. need for enhancing efficiency, need for transformation, and so on), innovation in Indian organizations, management, and leadership in Indian multinational corporations, success of joint ventures of Indian organizations.

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