CHAPTER 1
INTRODUCTION

CHAPTER 1

INTRODUCTION

1.1 CHAPTER OVERVIEW

The Introduction is the most important chapter of any report as it tells the evaluator about the subject, the methodology adopted to do the research and what is to follow in the subsequent chapters.

This chapter of Introduction essentially contains the following sections:

1.1.1   Motivation for Research
1.1.2   Need for Research
1.1.3   Ethos- An Introduction
1.1.4   Indian Ethos
1.1.5   Business Orientation of Indian Ethos
1.1.6   Indian Ethos and Values in Modern Management
1.1.7   Other applications of Indian Ethos
1.1.8   Today's Business scenario and applicability of Indian Ethos in it
1.1.9   Research Methodology
1.1.10 Chapter Scheme

The above important sub-sections of this Chapter have been briefly discussed in following paras to explain the essential need for undertaking this research project. Needless to mention , the Chapter assumes importance in providing introduction to the concept of Indian Ethos and its applications as a modern management tool. Spirituality at work place is gaining momentum in today's high-tech world due to stressed working conditions, search for meaningful work span, emotional instability, inclination towards holistic living and globally spiritual renaissance. Such practices enable the employees to deal with stressful situations, meet deadlines, control over emotions and face unforeseen situations without panic by bringing out the best quality from within instead of looking for peripheral solutions.

1.2 MOTIVATION FOR RESEARCH

The researcher is a strong believer in home made stuff ranging from ordinary clothing to hyper sensitive subject such as Management by **'Indian Ethos'**. During his long service career, this belief has got strengthened with him in a much as he has actually practiced it at work sites, having been more of a practitioner than a preacher, sharing with all openly about the inherent depth of **Indian Ethos**.

It was somewhere in mid 2005 that the researcher came across a 'Times of India' narration of a real time story of a UK born Indian who had ploughed through a full time medical school and residency to fulfil a childhood ambition of becoming a doctor. She had a happy family, a fulfilling relationship and a good job as an assistant clinical professor of paediatrics at the University of California in San Francisco. She lived in a fancy house, wore designer clothes, drove a Beemer and had a closet full of footwear like all women do. A material person though she was not, but she lived in a material world. All this changed after she visited India and wandered through Himalayas. She used to have a lot of spiritual experience especially when she was with her patients. She started feeling **that more she learnt about western medicine, the less she knew about life.** She yearned to heal patients with their heart and soul and not just their bodies.

This story made researcher think aloud and at the same time reinforce his belief that there is something in Indian Ethos which transcends all forms of MAN-AGING based on material and physical contentment sought after as panache of modern progress. He got reminded of the couplet by famous Poet IQBAL, 'UNAN-O-MISR-ROMA, SAB MIT GAYE JEHAN SE, KUCH BAAT HAI KI HASTI MITTEE NAHI HAMARI' meaning that there is something deep in our civilization that makes it tick unlike other civilizations.

The researcher started looking back on his own performance during his entire service career and he felt that there is a strong case for investigating the flip side of the story as to how effective **management by Indian Ethos** can be in

bringing out organizational turnarounds, more sounder that simply restricting to so-called Business School models of overhauling organizational performance. It was then, that the researcher decided to research the whole canvas of Indian Ethos and build up a logical Platform for Industry executives and management practitioners to use and adopt the essentials of Indian Ethos management as important tools for bringing about organizational turnarounds.

1.3 NEED FOR RESEARCH

Most of the company turnarounds are characterized by common ailment of organizational sickness needing focused attention by respective managements in initiating redemption actions. There are certain critical choices in turnaround management which have a bearing on the cost of turnaround, the speed of recovery, the magnitude of revival and above all, the morale of the employees. Much depends on the way the organization is turned around.

In his book 'Innovative Corporate Turnarounds' the famous management Guru, Shri Pradip K Khandwalla, has observed that innovative turnarounds based on participative mode not only work but seem to best the business school model of surgical turnaround so popular in west.

This viewpoint goes well with the researcher's belief that revival of any sick organization can be effectively dealt with management concepts based on Indian Ethos to produce lasting results. There is very less work done on the subject which prompts an urgent investigation into the subject. The need for a full-fledged research on the subject was felt by the researcher because of following four reasons:

- To establish soundness of revival of a company by an effective comparative studies of Indian Ethos vs. Western Practices
- To see the impact and practical applications of the practices that the researcher had introduced during his tenure as the head of the industrial unit of a public sector hydrocarbon company, in the present day scenario long after he had left the company .
- To see impact of his practices on the employees during his tenure

- Last but not the least, to reconfirm the ideology of the researcher that "Organisational Turnaround using Indian Ethos" is possible and practically applicable in today's business scenario using available tools for research

1.4 ETHOS- AN INTRODUCTION

Ethos is a word with vast and multidimensional meanings. It is been used to determine the traditional beliefs, customs and practices of any society. It is also used to denote the morals or rules by which any individual leads his or her life and do day-to-day affairs.

The dictionary meaning of ethos is as under:

Oxford Dictionary defines ethos as:

"The characteristic Spirit and Beliefs of community/ people" which distinguishes one culture from the other."

Interpretation of the definition

Oxford dictionary gives a comprehensive definition of ethos in context of community and/or people. The definition tells that is the very characteristic or the epicentre of any community around which it develops and flourishes. It is also been referred as the set of beliefs of any community or any person according to which the person or the community acts in a given situation. It is the distinguishing feature which differentiates one culture from another culture as the beliefs, customs and practices of one culture vary from that of another culture.

Baron's dictionary defines ethos as:

The underlying character of a culture or a group.

Interpretation of the definition

Baron's dictionary gives definition of ethos in context of a culture. It says that the underlying characteristic of any culture or a group is called ethos. It tries to

put emphasis on the point that the very foundation stone on which any culture or civilization is built up is ethos. That is, the fundamental principles or the way of thinking which influences any culture and gets reflected in its practices, beliefs and customs.

Thus from the above definitions, it can be unarguably be interpreted that:

- Ethos is the soul of any civilization.
- Ethos is the foundation stone of any successful society
- Ethos are the waypoints leading in right direction in the journey of life

1.5 INDIAN ETHOS

Indian ethos is drawn from the Vedas, the Ramayana, Mahabharat, the Bhagwadgita, and Upnishads.

Right from the Vedic age it has been discovered two basic universal truths of life.

1. The essential infinitude and divinity of all souls.
2. The essential oneness and solidarity of universe and all life.

The first truth was expressed UPNISHADA as

<div align="center">

AHAM BRAHMASI (I am Brahman)

Or

AYAM ATMA BRAHMAN (The Individual soul is Brahman)

Or

TATTWAMASI (Thou art that).

</div>

This is the first truth taught to every child. Even a poor uneducated man living in a hut knows that God is in everybody and therefore there is sameness in all.

The second truth is about a holistic universe. Where at a level of pervading consciousness everything is interconnected at VYASTHI LEVEL (Individual level) my limbs, hands, legs, ears, eyes, heart, lungs.... Everything is me.

I live in all of them. Their sorrows and joys are my sorrows and joys. Similarly at SAMASTHI level (the whole universe) I am not a single individual but I am a part of the whole universe just as my limbs are part of me.

"The result of the scientific research in which, during several decades, I have taken a small part...... leads unavoidably back to those eternal questions which go under the title of metaphysics". – Max Born

Modern science has accepted that in this holistic universe all minds and matters are interconnected at a deeper level. The basic unity of life cannot be broken. Love, sacrifice therefore emerge as the only for a meaningful living. On the basis of this holistic vision, Indians have developed work ethos of life. They found that all work, physical or mental, managerial or administrative have to be directed towards single purpose.

"My personal feeling is that there is definitely a divine plan"- Alan G. MacDiarmid

The manifestation of the divinity in man by working for the good of others, for the happiness of others.

These Indian ethos are required all over the world in present scenario in managing business and industry effectively and efficiently.

Some of Indian ethos are as briefly discussed as below:

1.5.1 The Vedantic View of Karma

All work/Karma to manifest divinity, hence these must be pure, good, honest and sincere. Indian philosophy also teaches to perform every work without having any attachment to result, because results do not fall under the jurisdiction of a doer. Such thinking and understanding will change the whole attitude. Now the results will become a PRASAD-gratitude – coming from the God himself. You can now accept the result with open mind without apprehensions-just as you accept members into Karma Yoga.

1.5.2 The Self (Atman) As the Source of All Power

Considering motivations as internal every human being has the same divine atman with immense potentialities within Vedanta brings infinite expansion of mind, breaks down all the barriers and brings out the God in man.

Motivation is to be internal and not external. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return of his work.

1.5.3 Welfare of All (Yagna Spirit)

Vedanta teaches to perform all activities.

"ATMANO MOKHARTH JAGAT HITAY CHA"

Serve your personal interest but do not forget others
Shankaracharya has given the concept to gain perfection in individual life as well as the welfare of the whole world.

1.5.4 Unique Work Culture

Work is considered as duty or SADHANA and there is no difference between KARMA (work) and DHARMA (religion). The term DHARMA does not indicate any particular religion. Dharma is a duty to be performed in a given situation. Thus Dharma is possible through Karma only.

1.5.5 Skill in Action and Evenness of Mind

Means are equally important as the ends.

(YADRISI BHAVNAH YASYA SIDDHI BHAVANTI TADRUSI)

Thus society acceptable values are to be followed in determining the objectives as well as in the process of achieving these objectives.

Integrated human personality of self-developed manager can assure best and competent management of any enterprise, involving collective works and efforts. The refined or higher consciousness will adopt holistic attitude. It will bring out the divine in man. It will achieve perfection or excellence in whatsoever sector you work. We shall achieve peace, harmony and prosperity within and without i.e., in or internal world and in our external world simultaneously.

This is the ideal of Indian ethos:

"ATMANO MOKSHARTHAM JAGAT HITAYA CHA"

(For gaining perfection in individual life, as well as for the welfare of the world)

Some of the salient features of Indian Culture are:

- Essential divinity of human soul
- Essential owners and solidarity of universe and all life.
- Philosophy of an integral experience.
- Family is the basic unit of social system.
- Rishi and ashramiac culture.
- Purusharth the mission.
- Varna-Ashram system.
- Spirit is free enquiry, tolerance and selective assimilation.

The characteristics of Indian culture are that attends to be pervasive and enduring.

Human and ethical values or qualities such as courage, vision, social awareness, fearlessness, integrity, pure and clear mind, truth, etc, are subjective and intangible concepts. These represent divine wealth. Such traits

defined above are the very essence of Indian way of life and relate very well with management practices by Indian Ethos.

1.6 BUSINESS ORIENTATION OF INDIAN ETHOS

Business need not be regarded evil, trained and unethical. Business is sacred. It is a matter of attitude, approach and level of management consciousness.

Indian ethos demands right approach by practising manager in respect of following:

1.6.1 Management Attitude

Top management having firm belief in value-oriented holistic management. Profit is earned through service and satisfaction of all stakeholders – employees, customers, shareholders and citizens. Fulfillment of social responsibility must be ensured.

1.6.2 Humanising the Organisation

Looking at the three aspects of humane organisations ,i.e., inter-personal relations, man-machine equation where man is the prime concern and inner management through mental and spiritual growth of individuals.

1.6.3 Interiorising Management

Self management or management by consciousness. When the *soul* manages the other four members of the human being, namely, the body, mind, intellect and the heart, the conflict these four have amongst themselves can be resolved.This is management by consciousness. The objective of self management is to first know and manage oneself and then manage others.

1.6.4 Self-introspection

Embark upon self-study, self-analysis and self-criticism to locate areas of friction and disharmony, a self examination of one's own thoughts, feelings, emotions, sensations and passions and a desire to reduce and subdue the ego.

1.6.5 Brain-stilling

For rational and enduring decisions, silent mind is a necessity. A perfect *Mounum* (calm mind enjoying tranquility) is necessary. Brain-stilling or meditative silence is the most reliable method to discover solutions to problems and difficulties which seem to be difficult to be tackled by reason and intellect because through this one can come into contact with the inner mind or higher consciousness called *Chetana*.

1.6.6 Stepping Back (for a while)

Never decide anything, never speak a word, never throw yourself into action without stepping-back. The stepping back from a situation for a while enables one to control and master a situation.

1.6.7 Self-dynamic Meditation

A dynamic meditation is meditation of transformation of lower consciousness into higher consciousness and hence is called *transforming meditation*. Through meditation, in a silent and calm mind, one reaches a higher level of consciousness which offers guidance in the form of intuitions to tackle a multitude of problems. This is called *consciousness approach* to management.

1.6.8 Role of Intuition

Intuition is the act of coming to direct knowledge or certainty without reasoning or inferring. It is immediate cognition by the inner mind and when fully developed, is efficient and effective for taking prompt and sound decisions. Intuition skills enable one to cope with confidence the fluctuating environment and rapid changes. *Faith* is a prerequisite to develop and realize the power of intuition.

In Indian culture co-operation and sharing are the basic ethics and human actions are governed by the giving orientations For them "Caring and sharing" comes first. Such cultures end to take a highly humanistic approach to management, and have a greater ability to inspire people. By taking care of subordinates, they are able to ensure achievement for them.

Indian culture is predominantly a Spiritual and Inward looking culture. It has a socio-centric vision. The orientation of the spiritually dominated culture is that of welfare, the social good or the good of the greater members. Simple living and high thinking is the characteristic feature of our culture.

One of the dominant features of the Indian culture is the Joint Family System. The values that are particular to our society are extremely important in the context of management, where group effort rather than an individual endeavour is more important. Living in a joint family, an individual endeavour is more important Living in a joint family, an individual is brought up in a system of management, which may be termed the KARAT style of management. Karta in a joint family is a fatherly figure. Everyone in the family reposes confidence in him, he is respected and he is open to constructive and respectful criticism. There is the warmth of relationship, closeness, consideration for others and a feeling of sacrifice for the larger family interest.

Another characteristic of Indian culture is PURUSHARTHAS - The Mission of Life. Purushartha means and connotes the aims, mission or purpose of life. This attitude is required to achieve anything in this life which is also required in business as such.

1.7 INDIAN ETHOS AND VALUES IN MODERN MANAGEMENT

"Certainly we should take care not to make *intellect* our God. Intellect has, of course, powerful muscles but no personality. It cannot lead. It can only serve. It is not fastidious about its choice of leaders (Mind or Soul). The intellect has a sharp eye for tools and methods but is blind to *Ends* and *Values*". – Albert Einstein

"It is already becoming clear that a chapter which had a *western* beginning in business management will have to have an *Indian* ending, when the world adopts rich thoughts of Indian ethos and wisdom, if it is not to end in the self-destruction of the human race". – Arnold Toynbee, Nobel Laureate

The salient ideas and thoughts of Indian Ethos in Management revealed by our ancient scriptures are:

1. *Atmano Mokshartham, Jagat hitaya cha*: All work is an opportunity for doing good to the world and thus gaining materially and spiritually in our lives

2. *Archet dana manabhyam*: Worship people not only with material things but also by showing respect to their enterprising divinity within.

3. *Atmana Vindyate Viryam*: Strength and inspiration for excelling in work comes from the Divine, God within, through prayer, spiritual readings and unselfish work.

4. *Yogah karmashu Kaushalam, Samatvam yoga uchyate*: He who works with calm and even mind achieves the most.

5. *Yadishi bhavana yasya siddhi bhavati tadrishi*: As we think, so we succeed, so we become. Attention to means ensures the end.

6. *Parasparam bhavayantah shreyah param bhavapsyathah*: By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.

7. *Tesham sukhm tesham shanti shaswati*: Infinite happiness and infinite peace come to them who see the Divine in all beings.

8. *Paraspar Devo Bhav*: Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different

1.7.1 Basic Principles of Indian Ethical Management (IEM)

The basic principles of Indian Ethical Management are as follows:

1. Immense potential, energy and talents for perfection as human being has the spirit within his heart.

2. Holistic approach indicating unity between the Divine (The Divine means perfection in knowledge, wisdom and power), individual self and the universe.

3. Subtle, intangible subject and gross tangible objects are equally important. One must develop one's Third Eye, *Jnana Chaksu*, the Eye of Wisdom, Vision, Insight and Foresight. Inner resources are much more powerful than outer resources.

Divine virtues are inner resources. Capital, materials and plant & machinery are outer resources.

4. *Karma Yoga* (selfless work) offers double benefits, private benefit in the form of self purification and public benefit.
5. *Yogah Karmasu Kaushalam* - Excellence at work through self-motivation and self development with devotion and without attachment.
6. Co-operation is a powerful instrument for team work and success in any enterprise involving collective work.

Principles of IEM are universally applicable. IEM can help develop an effective and holistic management pattern which will assure all round growth in productivity, marketing and profitability. This will help in synchronizing private and public benefits and encourage individuals to lead an enriched quality of life together with worldly achievements. The best form of management has to be holistic and value driven which is the objective of IEM.

1.7.2 Quality of Work Life and Work Ethic

The following questions and their and tell the viewpoint of Quality of work life and work Ethic according to Indian way of thinking:

Why work?

To purify the mind and the heart (*Chittashuddhi'*) and to become wise; to provide public benefit

What is work?

To nurture each other. It is a form of *Yagna*, sacrifice. It is the worship of the Divine

How to work?

With the spirit of renunciation, i.e., *Tyag* and to serve others without self-interest

Spirit of work

Excellence and perfection in work

1.7.3 Human Values – Indian Interpretation

Values are basic convictions that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. *Value system* indicates a hierarchy based on ranking of an individual's values in terms of their intensity. *Terminal values* are desirable end-states of existence; the goals that a person would like to achieve during his/her life time. *Instrumental values* are preferable modes of behaviour or means of achieving one's terminal values. Values are called *gunas*.

A broad definition of *values*, derived from an insight into ancient India's psycho philosophical wisdom literature is:

"Values are states of feelings/emotions that underpin the content of a choice/decision and determine the manner of using the intellect/reason for justifying and implementing that choice/decision."

Character is the foundation of values. The sequence being:

Character -> Values -> Attitudes -> Behaviour

Human Values is the sum total of qualities like truthfulness, integrity, gratitude, humbleness, forgiveness, patience, transparence, charitableness, simplicity, etc. Human Values make a person *Antarmukhi* (interiorized) while skills will make him more and more *Bahirmukhi* (exteriorized). Human values transcend moral, ethical and spiritual values.

1.7.4 Golden Rule of Ethics

The following are the forms of the golden rule in ethics. Each of these forms the basis of all human values. These are the core values to change one *first*.

1. Everything you want others to do to you, you shall do to others.

2. Do not do to others that which you do not wish them to do to you.

3. Do not do anything to others that if done to you, would cause harm to you.

1.7.5 Values v/s Skills

Following is a comparison between values that everyone must have and skills that everybody wants to have

1. To 'become', we need values. To 'do', we need skills.
2. 'Becoming' (needing values) must precede 'doing' (needing skills). Values should act as the basis of the skills acquired.
3. Values are the means of perfection. Skills must have sound system of values as the base. Otherwise, one can manipulate skills for ulterior motives.
4. Values are internal, dealing with internal development of a person, purifying mind and heart. Skills on the other hand only make a person proficient. Values are the means of perfection of personality.
5. The field of values is governed by union, holism and relatedness. More often than not, skills are used to bring about division, fragmentation and separation.
6. Values bring about excellence and universal good. Skills see us through mechanics of management.
7. Skills are not enduring, values are.
8. Skills change with passage of time. Policy is flexible, principles and values are not.

We have permanent fundamental values.

"Skills must pass through the corridors of values and the corridors have to be kept not dark and untidy, but well lit and clean."

1.7.6 Value-Oriented Holistic Management

The etymological root of the term 'holism' or 'holistic' is the Latin word 'holon' meaning total, whole or integrated as opposed to fragmented or splintered. It is generally used to mean 'a total view'. It can be looked from the following two approaches:

(a) A 'Rational' approach, involving a process of 'aggregation'
(b) A 'Perceptive' approach involving a process of 'synthesis'

Rational is a 'bottom up' approach – putting together the fragments or components or constituent elements and thus construct the whole. The perceptive approach is a 'top down' approach – see the whole first and then go into the constituent elements. This is considered to be real 'holism'.

Value-Oriented Holistic Management is the essence of the Indian Management thought which has been enriched by the rich Indian heritage and culture; the way we have looked at life over the ages. Management based only on skills can never be total or holistic. It is beyond doubt that management based on values supplemented by adequate skills can only be holistic and that is why we have this concept of "Value-Oriented Holistic Management".

This time tested approach to Management can help stop the rot that has crept into individuals and organizations.

1.7.7 Indianizing Total Quality Management

Sashkin and Kiser have defined TQM as "Creating an organizational culture committed to the continuous improvement of skills, teamwork, processes, product and service quality, and customer satisfaction". TQM stresses three principles: customer satisfaction, employee involvement, and continuous improvements in quality, which some refer to as the *quality trilogy*. TQM is also said to be based on four fundamental commitments:

1. Commitment to the customer's total satisfaction
2. Commitment to understanding and improving the organization's processes
3. Commitment to employee improvement
4. Commitment to data-based decision making

Shared *vision* and *values* provide the foundation for making these commitments. Because the four commitments often require behaviour that is not customary to managers, in most organizations, unusual steps must be taken to ensure that workers and customers do not perceive the commitments as hollow promises. It is pertinent to note here that it is *values* and the *value*

system that gives real meaning to TQM efforts. It provides the substratum or a solid foundation for TQM and elevating the capacity of people and organizations to produce extraordinary results on the basis of available material resources. In many ways, it teaches a worker to control the temptation of jumping into 'who is wrong?' rather than concentrate on 'what is wrong?', which is a core idea of TQM. *Jnana Chaksu* and the concept of 'Brain Stilling' can help solve problems which otherwise seems to be beyond grasp of even the most well known problem solving tools. *Karma Yoga* of all workers in an organization will guarantee internal as well as external quality. *Yogah Karmasu Kaushalam* (excellence in work) guarantees *total* employee involvement. Indian ethos gives the key to effective motivation, which is a key requirement in achieving 'total quality'.

Indian Ethos is more vital to modern management than any other management theory for the simple reason that it takes into account a 'whole' man rather than approaching man in a partial fashion as the other theories do. Each and every situation can be met effectively if one takes time to reflect over it. Reflection with a tranquil mind helps in drawing out solutions from within. Such guidance from within helps a manager look at the perceived problem situation in a creative manner. It leads to a more coherent and complete understanding.

1.8 OTHER APPLICATIONS OF INDIAN ETHOS

Apart from its applications in management, the Indian Ethos have got applications in various other face lets of life. Here, the discussion is concentrated on two major evils which hamper the growth of any human i.e. stress and anger and how Indian Ethos can be used effectively to combat the ill effects of these two evils.

1.8.1 Stress Minimisation through Indian Ethos

Stress is a dynamic condition in which an individual is confronted with an opportunity, constraint, or demand related to what he or she desires and for which the outcome is perceived to be both uncertain and important. More typically, stress is associated with *constraints* and demands. The former

prevents an individual from doing what he/she desires while the latter refers to the loss of something desired.

The word 'stress' is derived from the Latin word 'Stringer' which means to 'draw tight'.

1.8.1.1 Causes of Stress

The major causes of stress are mentioned as under:

(a) Mostly external and outside our control like Rapid obsolescence of skills, Uncongenial work environment, political and economic factors, etc.

(b) Stress generating events & situations in life – partly controllable and partly not like Death of family member / close relative, Wedding, Retirement, Loss of Job, etc.

(c) Mostly internal and by and large within our control. These are classified into

- Strong negative emotions – the 5 As of anger, ambition, anxiety, apprehension and arrogance.

- Materialistic world view including a hedonistic culture that promotes crass consumerism and is sustained by some powerful unwholesome emotions like selfishness, greed, grabbing mentality, envy, egocentricity, etc.

- Living an impure, illegal and unethical life ruled by the senses; for example having extra-marital relationship and being a victim of lust and passion, engaged in shady corrupt deals and being a victim of easy money, etc.

- Personality composition / make-up

- Interplay of duality that is a fact of life and human existence‡

1.8.1.2 Consequences of Stress

There is almost a unanimous view that there are four components of the consequences of stress. These are:

(a) Physiological – blood pressure problems, problems related to the heart, indigestion, insomnia, etc. These are termed nowadays as *lifestyle* diseases!

(b) Emotional – anxiety, anger, depression, fear (phobias), etc.

(c) Behavioural – over dependence, argumentativeness, disturbed work life/schedule, etc.

(d) Cognitive – adverse effects on mental functions such as reasoning, thinking,

(e) concentration, and memory, and incapability in decision making

1.8.1.3 The Indian View on Stress

Ancient Indian literature does not talk about stress itself. Some of the terms used are *bishad*, *klesha* and *dukh*. *Klesha* refers to the stressor aspect. Our ancient literature does talk of *tritap* which refers to three kinds or rather sources of distress and miseries (*dukhatraya*) in human life, mainly

(a) *Adhibhautika* – due to beings, i.e., wild animals, reptiles and cruel humans

(b) *Adhidaivika* – due to 'Acts of God', i.e., natural calamities which are ordinarily beyond human control

(c) *Adhyatwika* – relating to one's own body and mind, i.e., physical and mental illness

Out of the three, those in the second group are ipso facto outside our control, the first group may be avoided if we are careful enough and the third are by and large within our control. As can be observed, these are very similar to the Causes of Stress as already mentioned above.

1.8.1.4 Methods of Stress Prevention (What our Scriptures say?)

(a) Effective management of the 5As

(b) Developing a spirit of progressive renunciation

(c) The ethico-moral law of cause and effect (The *Theory of Karma*)

(d) Conscious efforts towards developing a healthy personality

1.8.2 Managing Anger

The origin of anger is desire unfulfilled. Anger bursts are the results of frustrations and insecurities emanating from the same. What results is aggression – against inanimate objects like furniture, glassware, etc., against animate beings like parents, friends, relatives, etc. and aggression against self like suicide.

Anger could be both a cause and an effect of stress. There are two methods for dealing with anger. The Modern (Western) Approach which says accept & express and the Classical (Eastern) Approach which says deny & reject. There is almost complete unanimity among the psychologists that the classical approach is valid.

1.8.3 The Dwandik Theory of Stress

It is a contribution from *The Gita* which says that stress arises from the universal phenomenon of the constant interplay of dualities or opposites or contraries in the "fabric of life' of our existence – both the outer/physical world (e.g., night and day or hot and cold) and the inner/psychological domain (e.g., pleasure and pain or success and failure). The Gita suggests two alternative approaches to deal with *Dwanda* or Dualities, *Samattwa* (i.e., treating the two as equal) and *Nirdwandwa* (i.e., transcending the dualities). The first approach suits the *Bhakta* and is called the *Bhakti-Yoga* while the second is for the *Gyani* and is called the *Gyan-Yoga*. The first approach is relatively easier.

The following two verses from *The Gita* which reflects the *Samattwa* and the *Nirdwandwa* approaches:

'*sukha-sukhe same krtva – labhalabhau jayajayau...*' [To regard pleasure and pain, gain and loss, victory and defeat as alike]

'*yo na hrsyati na dvesti – na socati na kankasati – subhsubha – parityagi...*' [He who neither rejoices nor dislikes nor grieves nor desires, who renounces good and evil]

1.9 TODAY'S BUSINESS SCENARIO AND APPLICABILITY OF INDIAN ETHOS IN IT

There have been virtually organizational upheavals in industrial arena all across the globe in recent years by way of bankruptcies, drop in shareworth, Job lay offs, issuance of pink slips etc due to severe erosion of value systems leading to financial bungling and mismanagement of corporate funds. This has led one to believe that organizational management based on business school models is not the real panacea for curing all the ills of an organization and without any value orientation, a healthy turn around in any organization can be a distant dream.

Harvard Business School research study as referred by Garcia –Zamor and Jean-Claude (2003) [Public Administration Review, 63(3), PP 355-363] has found a dramatic correlation between organization's spirited culture and its profitability - with more spiritual companies out performing others by 400-500 percent in terms of net earnings, Return on Investments (ROI) and share holders value. There is always a basic urge with all working executives to create a bigger and more lasting institution that is known primarily for its ability to continually renew itself from within and retain its timeless core values. Basically profitability is a result of excellence in business function and a team of self motivated, aligned and high-performing individuals is the best source of substantiality and excellence. This is true for all those who shoulder the responsibility of stewardship in large organizations as well as those who are small time entrepreneurs or leaders of midsize companies.

Many Companies have risen from small entrepreneurs to world's most enduring companies mainly because they adopted a model of self introspection at all stages which is **incidentally the hall mark of Indian Ethos.** Abandoning the quest for fundamental concepts that have stood the test of time can be highly disastrous. In fact, biggest problem facing organizations today is not the dearth of new management ideas but lack of understanding basic fundamentals and failure to consistently apply them in building a strong work ethos. It has been felt that most management executives would be able to contribute far more to their organizations by adopting a 'Back to basics'

approach rather than flirting with new, 'well packaged', 'made attractive' management fads.

It is true that in the changing world, many organizations begin to solicit answers as to how to change, more so, the visionary companies who distinguish their timeless core values and enduring purpose from their operating practices and business strategies which require constant tuning to the requirement of time. In other words, the need to retain basic 'Sanskara's is of utmost importance and significance if a turnaround has to be meaningful and impact lasting. 'Sanskaras' are akin to Gyroscopes which have been used for nearly a century to guide ships, airplanes and satellites by combining the **stability of inner wheel** with the **free movement of a pivoting frame.** The aspiration to build an enduring company is there with all organizations, the only difference being the path that they follow in enabling a turnaround. Some succeed and some don't. It has been invariably seen that all enduring companies do not abandon their core values (sanskaras) and high performance standards even when they are required to do business across different cultures.

Many times practicing managers and working executives have raised question about utility of getting stuck with core values acting as a barrier to rapid growth. This appears to be a short sighted approach and needs correction. It is absolutely necessary to understand the basic difference between idealism and ideals. If wholesome organizational development and turnaround is the key goal, it is necessary to proceed from theories based on ideals or 'Sanskaras'.

Indian Ethos has been an all encompassing type of mould having emanated from Vedas, Upnishadas, the smritis and the Puranas which have got built-in and are deep rooted in Indian Culture. The argument that the ethos which has evolved and matured in remote antiquity having little relevance to the management of modern societies or institutions is simply not true as all such entities are slowly, silently yet diligently moving towards embracing these time honoured enduring, classical tenants of management. There appears to

be a fair amount of realization that Vedantic view point of facilitating richness flow from mind to work and not the opposite from work to mind, is the best way of assured happiness or success for a working mind. It is only this happiness or success which can trigger a lasting turnaround and this indeed is 'Indian Ethos'. If this was not true, one could hardly explain entire India getting glued to Television during the time the great epics like Ramayana and Mahabharata (virtual TREATISES on Management) when they were telecast some years ago. The positive impact of 'Maryada Purshotam Ram' and 'Murli Manohar Krishna' even to this day on every Indian speaks volumes and provides sure success and happiness simultaneously in once inner and outer world.

Firms and Professions across India face and increasing number of cases of poor professional practices from ethical misconduct and corruption because people do not appreciate values when things are going well. In his recent book 'The Professional' by Subroto Bagchi (Penguin Edition), the author has strongly emphasized that professionalism driven integrity, commitment, knowledge, humility, punctuality of purpose can be the new religion of business India and there is nothing pre-historic in these values as they are basic essentials of our cultural heritages.

If one studies the reasons for long survival of some great companies, one finds that **ethical beliefs** and **no compromise attitudes** are basic hallmarks of such lasting companies. Perusal of following paras confirms this to a very large extant.

1.9.1 The Lasting Companies

Why is it that some companies last long and others vanish in practically a limited run. In a study done by Collins and porras – published in their book Built to Last – The duo have identified many visionary companies that achieved a growth in shareholder value 15 times greater than the general market in about 50 to 70 years. Research showed that all these companies retained a strong core ideology (values + purpose) contrary to business school

doctrine, "maximizing shareholder wealth"– recommended as a dominant driving force for a company's growth. Instead, they pursued multiple objectives in which making money was just one and not necessarily the primary one. Companies which put into question powerfully entrenched myths and discern principles that apply over long stretches of time and across a wide range have become best propelled Companies without any threat of extinction   such companies retain ideological control while allowing operational autonomy which in turn helps in preserving their core business and ensure stimulating progress. Indeed, such a synthesis is imperative for long-lasting success and societal well being.

Corporates have realized that pursuit of self-interest will not only destroy the environment, but our social fabric as well. The era of shortsighted corporate autocracy is gradually coming to an end. Involvement of people is becoming the most sought after management style. Mature Managers at visionary companies simply do not accept the proposition that they must choose between short term performance for long term success. They build first and foremost for the long term while simultaneously holding on to highly demanding short term standards. They do not rely on any one programme, strategy, tactic, mechanism, cultural norm, symbolic gesture or CEO speech to preserve the core and stimulate progress. They count on all such finer aspects. Comfort certainly is not the objective of a visionary company. In fact, such companies install powerful mechanisms to create discomfort to obliterate complacency thereby stimulating change and improvement before market demands it.

Companies like GE, Motorola, Proctor and Gamble, Boeing, 3 M, HP and Tata, Reliance have all shown that it is not only top management which is responsible for the company performance but it is the evolutionary process which is so well understood and consciously harnessed by all the work force to remain working for a visionary company all through out . No evolutionary process can succeed unless a fundamental change of mindset is brought about in the employees by harnessing ethics and ethical management. Stress on full

compliance on ethics ensures a long life stature for a company without any risk of fading away. Well what better way could be there to ensure ethical compliance other than **Indian Ethos.** It is wrong to assume that it has no relevance. In fact, Indian Ethos is based on Self management and self management is the base of any evolutionary management effort. It emphasizes on the internal process of managing one's body, thoughts, intellect, emotions and spirit.

These days the fundamental human issues of self-identity and self-renewal as to 'Who am I? What do I stand for? What is my purpose? How do I maintain my sense of SELF in this chaotic unpredictable world?" How do I infuse meaning into my life and work? How do I remain renewed, engaged and stimulated?" remain very essential to ponder for all visionary companies as well as individuals alike. The accelerating pace of change and the increasing ambiguity and complexity of the world threatens the moorings of such organizations and individuals who depend an external support for their continuity and stability. The only true reliable source of stability is a strong inner core as advocated in Indian Ethos. In a short, It is a process of retaining total control by trying to overcome emotions like anger, jealousy, greed, ego and undue attachment while developing concentration, equipoise, tolerance and ability to take calculated risks while planning for long term progress.

All the lasting companies have succeeded because of their constant emphasis on man-management. In Indian Ethos, every human being is considered to be a form of divine and use of higher consciousness in dealing with people results in better motivation and loyalty among stakeholders. This emphasis on a collaborative effort and creativity yields to focus on duty as ones 'dharma' and not simple goal achievement of the money making. Success of the company thus becomes an inevitable by-product while following ones DHARMA. Giving importance to this concept is therefore a common trait of all leading companies.

There is a universal cry for good governance. In fact, all good companies are facing a paradoxical situation in achieving management excellence against a peculiar backdrop of inconsistencies. These days Man, which is the first part of the word Manager, has learnt how to make a living, but not a life; has more acquaintances, but fewer friends; has become long on quantity, but is short on quality; has taller buildings, but has shorter tempers; enjoys wider freeways, but has narrower viewpoints; has bigger houses, with smaller families; wants more conveniences, but has less time; has gone all the way to moon, but has trouble crossing the street to meet the neighbour; has conquered outer space, but lost inner tranquility. This enigma in the form of contradictions has consciously or unconsciously coaxed a manager to develop self centered love, have endless desires, not respond to adjustments disrespect for others opinion/s, Lack of trust in people and become low in communication. Such habits go against the very basic tenants of management which any organization is required to follow for sustained progress and lasting performance.

All lasting organizations believe in being the best, in giving importance to people as individuals, in ensuring superior quality and service, in promoting innovation and willingness to support failures and above all in developing informal Communication techniques amongst employees.

1.10 RESEARCH METHODOLOGY

The word Research is derived from the latin word meaning 'to know'.

Various definitions of Research from the point of view of various experts is as under:

A careful investigation or enquiry specially through search for new facts in any branch of knowledge." – The Advanced Lerner's Dictionary.

"Systematic effort to gain new knowledge."- Redman and Mory

"Research comprises of defining and redefining problems, formulating hypothesis or suggested solutions; collecting, organizing and evaluating data; making deductions and reaching conclusions; and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis"-Clifford Woody

It can be very safely said that the search for knowledge through objective and systematic method of finding solution to a problem is research.

The research in this thesis is Applied Research.

Applied research is designed to solve practical problems of the modern world, rather than to acquire knowledge for knowledge's sake. One might say that the goal of the applied scientist is to improve the human condition.

Since the researcher has practically applied his ideology of management by Indian Ethos successfully to turn around the units which were otherwise a liability on the holding hydrocarbon company and the purpose of the thesis is to prove the applicability of Indian Ethos in management to solve the practical problems that arise in modern day business scenario, it is safe to be considered as Applied Research.

The researcher has adopted a two fold methodology while approaching this research. In the first stage of the research, those experiments were considered which he had conducted during his tenure in various establishments of the company. His each experiment was unique in nature and customised to suit the requirements of particular establishment.

Two case studies were taken up where there have been phenomenal turnarounds of the sick units by application of Indian Ethos in management. Those case studies were analysed and it was found out that Indian Ethos can very well apply into the management and can be successfully used as tools to make an organisational turnaround.

In the second stage the confirmation of the researcher's experience was done. This was done with the help of the questionnaire which was sent to 134 people. Out of it, 120 people had replied. The detail analysis of each question of the questionnaire was done and it was found out that the researcher's argument was correct. Apart from this third arty interviews were conducted where people from different cadres were interviewed. The outcome of the interviews supported the findings of the questionnaire and also reflected the impact of researcher's practices on the employees of his erstwhile organisation.

The overall outcome of the research backed by the analysis of the questionnaire and interview reinforced that "Organisational turnaround based on management by Indian Ethos" is possible both on the employee level as well as the organisational level.

<center>✿✿✿✿✿✿</center>