
CHAPTER-6

CONCLUSIONS, LIMITATIONS AND FUTURE SCOPE

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CHAPTER 6

CONCLUSIONS, LIMITATIONS AND FUTURE SCOPE

6.1 INTRODUCTION

The chapter of conclusion is the most one of the most important chapter of the report because it tells about the findings of the research work done, feasibility of the topic under research and finally limitations and scope of future work. In this chapter the researcher has talked about the findings of the research done by him on the subject, summary of the thesis, the limitations of the thesis and future scope of work on the subject

6.2 RESEARCH FINDINGS

It is customary to summarize the findings of the research in the concluding chapter and may be end with some logical statements based on the theoretical backup as also on the survey data and its analysis.

For quite some time, organizations have been compared to living organisms with similarities like birth, growing up, maturing with all ups and downs, the exception being death. Unlike the law of nature that all living things must die, organizations may or may not die (mostly not) except a few small marginal ones who either go into liquidation or change ownership with consequent structural or strategic changes depending on the new management plans. The most common thing in organizations is the danger to go sick due to various factors calling for revival or turnaround strategy to bring back the organization on the rails. While it may be true that corporate life is ever eventful and the level of excitement for various events varies but the maximum excitement occurs when a sick organization is turned around into a vibrant mode. Turnaround management has a bearing on many important aspects such as cost of turnaround, speed of recovery and the magnitude of redemption. The

major factor, however, remains as to how a turnaround is affected. It could be a harsh surgical turnaround when retrenchment of surplus staff is a common place option which includes pruning of loss making or wasteful operations wherein people or staff are fired, axed or got rid off using money power. The consequences are deep alienation with workforce who often resorts to rule book compliances in 'work to rule' mode seriously disrupting production targets. On the other hand, it is seen that a more participative approach can bring in deeper involvement and commitment of the employees for sustained and lasting efficiency levels. In his book "Innovative Corporate Turnarounds" under the heading 'Constrained Choices (P.250), Pradip N. Khandwala the management Guru and former Professor IIM, Ahmedabad observes that humane mobilization oriented creative turnarounds outperform technical, conventional turnarounds normally followed in west.

In India, such strategies are more relevant as from very ancient times. Indian philosophy has recognized the utility for 'Swadharma' which means living by one's own faith. As per Dr. M. Athreya, former Professor of IIM Kolkata, Global debates on corporate governance have rediscovered the need for ethical values with emphasis on organizational control of greed and excess of materialism. The new age Guru, Deepak Chopra, admits that India has a veritable landmine of Vedic knowledge which is relevant in all walks of life. The art of giving 'DHANA' through wisdom thoughts and universal knowledge is so inherent in Indian psyche that it acts as a great trigger of cosmic energy for sustenance and synergy. Mr. Anuj Bahl of Logic Control says that Indian Ethos is more vital to modern management than any other Management theory for the simple reason that it take into account a 'whole' man rather than approaching man in a partial fashion as other theories do.

It is quite refreshing to know that many Indian organizations have started recognizing that management process in India can flourish by adopting practices based on Indian Ethos and our great cultural heritage. As has been seen, India has excellent track record of the past excelling in several areas of philosophy and science, be it medical school of the famous 'Guru' Charkak',

mathematical science propelled by Bhaskaracharya, astronomy and engineering marvels which have lasted till date. The alround advancement is so very lasting that one cannot but acknowledge the fact that the richness of variety offered by India had no parallel in this world. It was not without any reason then that the country had attained the name of 'SONE-KI-CHIDIYA' which foreigners sought to visit, trade or conquer. In a way this was the main cause for India to come under repeated invasions and aggression. Foreign rule diluted the Indian school of thought to a large extent but with Independence, the country has surged ahead and at present is the second largest economy in the world next to China. There, however, is a growing realization that if Indian Industry/organizations have to become and remain vibrant, all managerial ranks have to develop a pride in their countrys rich heritage and retrofit Indian Ethos into their management practice. With the above supportive statements and quotes by leading exponents of Management and various chapter findings as given earlier, the researcher feels redeemed in his belief that **Indian Ethos** is quite substantive and deep so much so that most modern managements are increasingly adopting **Vedic percepts** to stay in the race for market share. By this managers can bring about a good climatic change in organizational working wherein all employees can feel proud of their achievements and get motivated to be highly productive. All this can come if they are infused by a strong sense of belongingness and their contributions are recognized by management through joint councils on partnership basis providing the right impetus for useful and progressive suggestions. An open door policy bringing in accountability towards one's job enhances the performance levels and personal satisfaction of the employees. Involvement of officers and staff in Indian concept of 'Karmayogi' working towards 'Nishkam' Karma can help in maintaining effective rapport and synergy in the plant. Day to day interaction of such 'Karmayogi' club members with other employees can bring about sure although slow and gradual change in thought process by raising the individuals to higher plane of thinking. Valuable inputs can be put forth by such nodal persons to emphasise on practice rather than preaching based on Indian values and practices. Every person can become conscious of repaying various debts they owe to society,

environment, elders, teachers etc and feel obliged to work with commitment and dedication. This requires leaders/managers to play model roles to employees by showing concern, be interested in them, develop a personal bond, be a father figure and make everyone feel that he is there to help them. Workshops can be organized on subjects of positive thinking on 'Indian Ethos'. The researcher did conduct such workshops and typical comments received at the end of such courses/workshops were highly satisfying. These indicated that things can turnaround for better. The workshop enabled the employees to know themselves. It made them aware of how small acts can lead to big gains. It nudged them in the direction of knowing SELF and throws light on 'What is life' and 'What is time'. It made them see colleagues in new light. Typical comments were:

- "What I have learned regarding work and self-improvement is praiseworthy, and will prove to be useful. I very much liked the workshop."
- "I believe that the work environment being created and fostered by these workshops will result in a flourishing tree with sweet fruits."
- "I hope we will have more of such workshops in future."
- "The Principles of Karmyoga and Bhakti are very logical. All I have learned here I am going to share with my family. A Karmayoga's can never feel sorrow. It is necessary to become a Karmayogi to achieve ISO, BSO and 5S levels for the plant."
- "The workshop is an original effort of its kind with the aim of developing the individual as a whole. The upliftment of man, will lead to the betterment of this, industry and the nation. Relating Indian ethos with work is worth appreciation."
- "We definitely learnt a lot, it being a new experience it is Worth appreciation"
- "It is an effective effort for the development of the organization as a whole."
- "The person who attends this workshop would want to do something significant in their life. It is an opportunity to develop oneself. Through his workshop we can develop those who do not want to do more."

The above free and frank views expressed by employees do show a total transformation of mind set in by following management practices based on **Indian Ethos**.

This is also backed up effectively by survey data analysis (question by question) and case studies which prove that selfless leadership can bring about a great metamorphical change in an organization with good scope for lasting progress. Investigative interview methodology adopted (by seeking help of a third person) for interviewing some erstwhile colleagues also corroborates the findings that turnaround can be brought about effectively by following and practicing management by Indian Ethos, the core principle being that leaders have to 'walk the talk' to be effective and acceptable. The researcher's faith in Indian Ethos has stood him in good stead at other places of work where also progress was achieved by following similar effective transparent work style.

6.3 SUMMARY

There is a strong need to promote enlightened management practices at workplace keeping in view the recent incidences of corporate fraud and greed which resulted in the economic burst of 2008 leading to worst economic recessions worldwide. The long list of failed corporate giants and banks has shown complete disregard to business ethics with focus on profit maximization and less attention to employees and common share holders. The events have also brought out total lack of conscience and moral bankruptcy on the part of employers. The need of the hour is to integrate the ecology of soul with ecology of organizations. This can be brought about by adopting enlightened practices which can come from enlightened minds. A healthy business environment is therefore necessary for developing sustainable individual for social and economic growth. Employees are the strengths of the organizations and the leader who integrates this understanding creates an environment where people can use their full potential, feel appreciated and grow in the process.

Generally when we talk of management we think mostly in terms of Business Management or Industry Management. Management style practiced currently by industry executives is basically a technique imported from the west and is not germane in Indian Soil. Mere concentration on production targets and 'profit and loss accounts' does not give any leverage for a turnaround as it gives secondary importance to the 'balance sheet' of 'human talent' and 'human values'. The core of modern management thought is that the employee is retainable as long as he is efficient, skilful and productive. The moment he ceases to be serviceable, he stands discarded and is promptly replaced. This approach leads to the concept that management and employees are separate entities as their approaches are different, their interests are diverse and their claims are conflicting. This makes the workforce to resort to underhand pressures for extracting as much as possible. Thus conflicts are common, violence is rampant absenteeism becomes the rule and strikes and breakdowns are daily occurrences. The main reason for all this is that economics has become the most predominant factor in business parlance and all aspects of life or totally pushed to the corner. If, therefore, we want to live both externally and internally we have to manage our surroundings as well as ourselves. Fundamentally, once whole life is management. If one does not know how to maintain one's body, mind, emotion, well being of one's life is out of question. Similarly if one does not know how to manage oneself out of managing one's home, community, nation or the world in general is out of question. Management thus is relevant to every employee and not a few hierarchical positions. Any dilution in disaffects can have serious consequences in terms of people alienation. This was literally the picture prevailing in industrial unit where the researcher worked. It was difficult to improve productivity much less talk about improving values. Industrial relations were at lowest ebb and there were instances of physical assault on top executives. Productivity per employee was minimal and overtime payments were at peak. Frequent breakdowns of plants and equipment were causing immense loss of production. Major fires had crippled unit operations and safety standards were either not followed or were non existent. Inter-departmental coordination was quite low and desired much to be improved. Union activity was at its peak

and no officer or manager was prepared to confront lest he be physically assaulted. The situation called for a massive change in total outlook of the organization both in terms of managers and workers. Working together for a common cause of bringing in a complete turnaround was felt extremely necessary and urgent.

One of the bold steps taken towards this goal was formation of a joint management Council comprising of all heads of departments, members and office bearers of both workers, union and officer association under the chairmanship of the unit head. Regular meetings of this council were held once in a month. Bringing in all the union and association members, on one table itself, proved to be a hard nut to crack initially. But all misgivings were gradually removed by free and frank discussions in the forum. Regular reviews on the progress about listed jobs and future action plans were undertaken. The doer's difficulties in not accomplishing the tasks in time were also appreciated and new time table was accepted for completing the job. All members started appreciating the overall guideline that jobs would be undertaken if these fall under the company policy frame. Mere sit-ins together started minimizing the chill in relations between the management and workers built over a long period of mistrust and neglect. Presence of heads of departments in such meetings brought in gradual appreciation from union representatives and officer association functionaries. Emphasis on team work started gaining ground amongst all employees once the system of Joint Management meetings became known to all the employees. Participative management with stress on two-way, communication, productivity, work efficiency, Training and Development brought in gradual commitment and general sense of responsibility towards organization. Discipline started improving by way of improved commitment towards set targets by all employees. Difficulties in departmental stands which previously impaired smooth job accomplishments were eliminated by discussion across the board between concerned departmental heads during such meetings. Overall plant performance showed a definite trend towards betterment with lower fuel and loss percentage (Annexure) from earlier level of 5.0 percents to 4.5 percents of

throughput sustained thereafter also for several years. The unit thus survived a big challenge in its survival by not only meeting the targets set forth year after year but also living upto the expectations of the stake holders.

Some of the basic steps followed in this exercise are enunciated below:

1. Respect for basic rules of courtesy and the organization
2. Curb your own desire for fame and achievement.
3. Follow those places in positions of hierarchy.
4. Be content in your current position/ job.
5. Be aware of your limitations and weakness
6. Avoid conflicts
7. Be disciplined and do not pass on the blame
8. Follow rules of the game in letter and spirit.
9. Do not be rude while communicating with others.
10. Be Humble
11. Speak Softly.
12. Avoid pomp and show of your authority.

6.4 CURRENT INDIAN APPROACHES

Several exponents of Management by Indian Ethos have established that **higher** faculties of mind can work only when **lower** ones are quieted. This requires stillness of mind so that one can discover, distinguish and perfect the action of this **higher self**. Although there are different approaches being adopted, but the common objective is about making individual managers strong in their values and beliefs such that they do not get foxed and adversely impacted by modern trends in society.

One of the oldest Indian Practices of Vipasana meditation has gained lot of adoption by many management Gurus both in India and abroad. It helps in bringing peace and harmony of mind, restore confidence in the efficiency of wholesome human qualities and create an environment of freedom and

security. It is a process of mental purification through self observation. It helps in living peacefully within and harmoniously with others.

Another approach towards Indian Ethos is based on transcendental meditation popularized by Mahesh yogi which recognizes that there is an eternal continuum underlying all existence which helps to align ones thoughts and acts into a state of pure consciousness. This technique has got a universal appeal in as much as more than five million people world-wide have learnt and adopted it for better results. It is a simple exercise practiced for twenty minutes twice a day, sitting comfortably in a comfortable chair or posture with closed eyes and watching effortlessly ones thoughts float by without perusing or reflecting on them actively. Over a period of time, the mind gradually settles down to a state of silent, Serene, unbounded and unified state of transcendent consciousness. Key research findings have established that regular practice of TM helps in work and job content, health and healthcare and development of mental capacities.

Brahma Kumaris self managing system is another management approach focusing on SELF by exploring individual highs, personal integrity and attributes of leadership. It believes that an enlightened virtuous society can be established by imparting moral and spiritual values while teaching meditation technique of Rajayoga. It has established over 5000 centers in 72 countries with a daily world-over attendance of around 350,000 people in various spiritual knowledge classes. It is recognized as an international NGO in consultative status with UNICEF and UNESCO (United Nations Economic and Social council). It has developed a SELF Managing Course (SMC) in association with an Australian International Management Consultant and his French associate. The course is targeted to help individuals to look within and refocus on values that lie deep within practically dormant. The course aims at improving self esteem, develop a clear future focus, control on emotions and mind and enhancing skills for quality communication and relationship with others.

Most successful management approach has been vedantic and yoga approach which has been advocated by Dr S K Chakraborty who started a management centre of human values at IIM Kolkata. Infact, this is one Institute where management by human values is actually taught in Management Courses. Besides, regular workshops and courses on management based on ethical values and teachings of great Indians like, Swami Vivekananda, Rabindra Nath Tagore, Sri Aurobindo and Gandhi are held for practicing managers (both Indian and foreign). Main focus is given on building up pure mind in terms of lower and higher self based on Indian Concepts of GUNAS (Satva, Rajas and Tamas) followed by relevant discussions on principles of Vedantic and Buddhist literature references of leadership and teamwork. This system believes that to be a good manager, one has to be a good man in the quality of mind and thought process. Yogic techniques of mind stilling exercise and meditation to enable a mere manager get transformed into a wisdom leader.

Vedanta is known as Sanatana dharma, meaning eternal principles. It helps you identify your divine Self to attain an absolute state of peace and bliss. Vedanta is known as Sanatana dharma, meaning eternal principles. It is systematic knowledge that gives the seeker true insight into life. It draws you towards your innermost core, provides you knowledge that reveals your real self. Saint or sinner, your self is essentially divine. Divinity is the core of every person. Vedanta helps you identify your divine Self to attain an absolute state of peace and bliss. That is the goal of all religions, to discover your true nature. Unfold your real Self. Draw the Divinity out of the layers that veil It. Etymologically, the word religion means that which binds one to the origin. In Sanskrit also, the term yoga means to unite with the Self. Vedanta excels in its scientific exposition. It expounds the truth methodically, logically. It does not rely on the authority of a preceptor. Its truth is its authority. No master or messiah can claim it. No religion has a hold on it. It belongs to one and all without distinction of communities or geography. Its universal application appeals to all lovers of truth. Vedanta trains you to think independently. It helps you probe into the essence of the human personality, directs you to study, reflect and realise the fundamental truth of life. What has given a crucial impetus to the concept of Vedantic Management is that the business

imperatives of Globalization and the quickening pace of obsolescence call for a fluid, horizontal, de-structured organizational setup which Eastern thinking with its emphasis on internal resources and holistic approach facilitates whereas modern theories and concepts are exteriorized in nature and approach. Modern management, at best, makes one a good materials manager, a productive production manager and a competent marketing manager while Vedantic Management makes him a 'self Managed Manager'. Western management theories and concepts are most welcome as 'nutritional supplements' but the 'basic food' must come from roots, traditions and culture.

It is now recognized even in west that organizational development can be brought about by value invigoration and attitudinal uplift adopting a systematic approach of aligning organizational end results with its goal and purposes. Indian Ethos which is so deep and ethic based provides a veritable tool to achieve this, Gandhiji's Satyagrah Movement is a classical example of how effective this can be in bringing about mass turnarounds. 'Swadhaya movement' is another example of how through spirituality and commitment (Bhakti) social and economic change can be brought about. It is thus logical to assume that transformation of mind and attitude can be brought about by adopting management concepts based on Indian Ethos. Such transformation can be long lasting and help in organizational turnaround provided it receives top managerial support and patronage. Some of the prominent companies in India (both public and private sector) that have initiated organizational change effort based on indigenous values are making good progress and need to be emulated by other. These include, state bank of India, Bank of Baroda, Bank of Maharashtra, Canara Bank, HDFC, BPCL, Watsille, IFFCO, NIIT, IOCL, Infosys, Bhilwara, Industries group, Bengal Ambuja Group and many others.

6.5 LIMITATIONS

While there is no doubt that a cultural orientation and use of indigenous notions would help organizational transformation and organizational management as a whole, the impediments must be recognized. In order to be

truly indigenous, indigenous management has to draw not only from its ancient past, but also from its folkways which consist of common people's beliefs, preference, practices and norms acquired in the process of growing up and reinforced by adult interactions and work experiences. Folkways also include the already absorbed influences from the west that have come through schooling and through work place structure and technology. But drawing from the folkways is a daunting task. There is a 'many mindedness' among Indian managers who adopt traditional life style while functioning in a world of business and technology without experiencing any dissonance. Many times the beliefs they hold and actual practices are contradictory. There is high individualism as well as collectivism. It is observed that there is a tendency among Indians not to differentiate too sharply between the actual and the ideal or between fact and imagination or fantasy that is often boundless and extravagant.

Roland (1988) characterized the Indian personality as a composed of a 'familial self' and a 'spiritual self', with the familial self having a permeable ego boundary, wanting personalized relationships (intense emotional connection and co-dependence), constant flow of affect in interpersonal transactions, strong mutual caring within in-groups, and high expectations of reciprocity. Roland also noted that the spiritual self overlaps with the familial, and years for refining one's qualities, spiritual merit, social virtues and closeness with one's superiors, sometimes even to a pathological extent: "There is a marked veneration of the superior, with strong efforts to subordinate oneself, to be as close as possible, to have darshan (visual glimpse) in order to incorporate, identify with; and share in the superior's qualities for self-transformation"

Respected sage Swami Vivekananda's a statement made over a hundred years ago, still rings true in contemporary India: "Three men cannot act in concert in India for five minutes. Each one struggles for power." In this quest for power there is a great deal of ingratiating, more pervasive and risk free in India than in the west. Because of the highly politicized climate and preference for

hierarchy, personal relationships play a major role and for an insider to the system, it seems like it is almost expected of all subordinates- ingratiation confused with respect. Thus organizational structures and systems designed according to western ideas, often end up taking a 'cultural detour'.

Any attempt to consider folkways into indigenous management has to take note of the 'poverty syndrome' arising from the very visible poverty in the country. This syndrome is driving the engine of corruption, and the engine is in full speed. Sinha (1999) provides a vivid description of this syndrome:

Even those who are relatively affluent live in the imagined fear of poverty. They believe that social resources (such as money, job, important positions etc.,) are extremely limited and a large number of aspirants are vying to grab them, then creating a situation of win-lose. Hence there is a keen contest to acquire, protect and monopolize resources for the present or future use by themselves, or their children.

This scenario of aberrated behavioral patterns, particularly among those occupying offices and positions of power and influence makes for a cynical attitude among lower ranks toward any initiative for organizational renewal/revitalization. The cynicism and pessimism is heightened when the renewal effort is rooted in or linked to the cherished values of the honoured past. For, the values being lived today are quite in contrast to the still cherished values.

6.6 FUTURE STEPS

Is the indigenization attempt hopeless? Is the attempt to bring about a degree of cultural specificity to management, to organizational renewal, for giving 'spirit' and 'soul' to Indian organizations doomed to failure? The researcher does not think so. Even in the materialistic West, spirituality at work is gaining momentum, acquiring the rationale, and being expressed in a language that makes sense to managers. Hope also lies in the seemingly hopeless conclusions of Roland cited earlier. His observation with respect to the

spiritual self's yearning for refining one's qualities, social virtues and wanting closeness with one's superiors, presents interesting possibilities.

A leading organizational researcher has confirmed that Indians behaviour oscillates in the triangular psychological space where collective familial and individualized private self counteract each other or just coexist without causing any dissonance. The spiritual self sides at times with the first in expressing itself in collectively held socio-religious rituals and activities. At other time, it manifests through individual efforts to rise on the scales of merit, personal achievement, virtues, ethics and integrity. In fact, Indians are likely to use either of the two (collectivist or individualist behaviour) as the means to realize either collectivist or individualist goals.

The above observation with respect to the context also present opportunities to enrich the current indigenous approaches changing the context may be easier than changing individuals one by one. Another positive indicator for this line of thinking is in the 'trishanku complex', identified by Garg and Parikh (1993). Their research data noted that many managers seeking to aspire and align with their MBA acquired values of achievement, advancement, reward maximization, careerism, and the like, experienced and identify crisis, primarily because their inner psychological structure (spiritual self) was incongruent with their prescribed professional role. **This suggests, at the macro level, that an OD attempt to align the professional life to their inner core should yield desirable results.**

Reinforcement for such values – spirituality approach can be found in the 'movement model' that Pradeep Khandwalla (1998; p.7) has proposed, wherein the "appeal is more to the heart than to the head, to cherished values, a noble mission, or a vision of idealistic excellence.... [so that]..... people feel committed, [and typically]... led by a transformational leader or team" (p.7).

Aligning with spirituality and values may be the way, the only way, for organizational renewal in India. But it has to go a bit farther in its reach, than what has been observed in the organizations that contributed data for this study.

The scope of extending the benefit of management by Indian Ethos can be consolidated with:

- a. improving ethical base at work place
- b. establishing transparency at leadership level
- c. providing spirituality support to the workforce
- d. integrating cultural heritage of the workplace with working system
- e. Bringing in accountability to self and organisation
- f. Rendering humane assistance at the time of human distress
- g. Establishing quality circles akin to 'satsangs'.

All the above statements require launching of a crusade by reaching out to all who matter and all the leaders realising the essence of age old Indian saying”
yatha raja, thatha praja”



“Perform your prescribed duties. For, action is superior to inaction. If you are totally inactive, even the survival of the body would become impossible”.

(Bhagavad Gita Chapter III Versus 8)