



Business of Freedom

*- an Initiative
for School of Indian Management*

- Sandeep Singh

Business of Freedom

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“I write, not for the orthodox, nor for those who have discovered a new Orthodoxy, Samaj or Panth, nor for the unbeliever: I write for those who acknowledge reason but do not identify reason with western materialism; who are sceptics but not unbelievers; who admitting the claim of modern thought, still believe in India, her mission, her gospel, her immortal life and her eternal rebirth.”

- *Sri Aurobindo (c 1911)*

“It is more challenging, and infinitely more interesting to go beyond events and make history come alive, make it relevant to India today; to take a legacy, symbol, development or movement, run it through the prism of modern thought and action. This way, history isn’t then. History becomes now.”

- *Aroon Purie, India Today Special Millennium Issue,
June 2000*

Dedication

*To friends, known and
unknown to me,
because
they believed in me and my work.*

Acknowledgment

I have not studied all the works of the thinkers whom I have quoted in this book, but have taken help from the various available sources. I do not consider myself to be the author of this book. Whatever I have written here, all the facts that I have been given, were taken from various scholars through their books, speeches and articles. Hence, my role at the most has been of that of a compiler or an interpreter of a rainbow of ideas. Whatever is written here is the creation of others. I express my heartfelt gratitude to all those scholars.

Like most effective endeavours, writing this book was a collaborative effort. I owe a great debt to the many individuals who invested themselves in this book's successful completion. First and foremost among these is my gifted and experienced editor Ratan Sharda, who helped me focus my ideas and found the right words, sentences and sometimes even paragraphs to express them. He quickly grasped the value of this work and helped me emphasize the theme. His varied perspective helped me refine my arguments and gave me the opportunity to have my work tested and challenged, prior to publication. He with his disarming smile hiding the tough hands of an editor was a great support. I am honoured to have him as my editor.

I am fortunate to have friends like Anand Oberoi of Oberoi Multi Media and Atul Saraff of Live Satellite Media who encouraged my efforts early on and not only sustained me with their faith and confidence but also took care of my material needs all through my writing and publication of the book.

In the process of raising money for the book, I could get in touch

with long lost friends right from school days. All the friends, whom I met and spoke with, agreed to help me without any reservations. I am certain that this book would not have come to its full fruition were it not for the efforts and encouragement of Abhay Singh, Ajay Pandey, Amrut Shah, Alok Jha, Babita Singh, Bimal Kedia, K Narassimhan, Nilesh Vora, Pankaj Agarwall, Prasanna Bhagat, Puneet Bhatnagar, Ram Prakash Poddar, Rajan Surlekar, Satya N. Tentu, Venki Nishtala, Subhojit Dutta, Sanjay Koppiker, Sudhindra Rao & Tushar Vohra. Sunita Aron, Syed Firdaus Ashraf, Sibabrat Das gave this book an important jump start by publishing a report on the book in The Hindustan Times, Rediff.com & Indian Television.com respectively..

I wish to thank all other friends whose name I may have forgotten to mention in this rush to get the book printed and my apologies for this unintentional oversight.

My parents L. B. Singh and Kalavati Singh and my sisters Neelam, Poonam and Seema have always trusted and backed all my adventures and experiments with life. I derive immense strength from them.

My wife Veena had to read different versions of disparate arguments at various times, and her advice has always been extremely valuable. It is she who makes it all worthwhile in the end and seeing the world through her eyes renews my world view daily.

Finally, I must mention the most important person in my life, my six year old son Yash, who has been the most encouraging of them all.

Foreword

Every nation has her heroes and every generation its own thought leaders. India's fight for independence and the women and men who led it have always been a source of inspiration to the generations that have followed. The greatness of their action and sacrifices is equally matched by the timelessness of their thinking. While copious literature exists on their inspirational messages that galvanized an entire nation, with a few honourable exceptions, there has not been much articulation of their philosophies. Moreover, after sixty years of freedom their powerful insights have often been lost in the rhetorical or partisan interpretations of their words. *The Business of Freedom* attempts to fill this knowledge gap. To abstract the essence of their thinking and compare and contrast it with the very best of contemporary western management literature is clearly a daunting task for both the theorist as well as the practitioner.

The early doyens of Indian industry followed a distinct approach to management that dovetailed Indian culture and paternalism with a strong sense of nationalism. However, in the current scenario it appears that most of emerging India's corporate and management philosophy has been shaped by western ideologies rather than being rooted in Indian ethos. Except for a few isolated attempts to integrate Indian philosophy into western management thought, India's management theorists also generally tend to be steeped in western management traditions and thought. While this has paid dividends, as evidenced in the growing clout and stature of Indian companies worldwide, does it also represent a missed opportunity? In ignoring our own traditions Indian managers and academics may have lost an opportunity to create a management philosophy that blends the best of western thought with the essence of eastern traditions and thus create a more unique set of advantages.

As Indians business leaders seek to gain global dominance by drawing role models from the west it may be quite useful to look within to build on the foundations of management philosophies articulated by our leaders. For instance, while referring to the western traditions in corporate social responsibility; it is even more relevant to examine the concept of trusteeship as proposed by Mahatma Gandhi. Gandhi's argument that corporations held their assets as trustees of society could well encompass the most profound concepts of corporate social responsibility. This was also a view that informed much of the decision making in India's public sector companies as well as the stalwarts of Indian industrialization efforts such as Jamsetji Tata, Ramakrishna Bajaj and others.

This book presents many similar insights without being narrowly nationalistic. From systems thinking to leadership styles, learning organizations and change management to globalization and national competitive advantage frameworks, the 'Business of Freedom' draws parallels between the words of Indian nationalists and modern day management gurus.

As the author points out, his scholarship seeks to inform the schools of western thought and is in no way an attempt to appropriate them as our own. Clearly the evolution of formal studies of management as a science has been greatly facilitated by intellectuals based in the west. The attempt here has been to place them in the Indian context and not supplant these theories or even appropriate them as our own. While there is already a great deal of research in the area of intercultural management there is not enough that provides the manager with a distinct Indian outlook, recognizing the fact that India is not one homogenous culture but many subcultures within.

It is challenging to write a book, it is even more challenging to look at an established discipline so successfully entrenched in western philosophy and match it against our own cultural and historical contexts.

To do so in an impartial and academic manner is even more difficult. This book manages to meet these exacting requirements quite admirably. Even more interesting, this book is also the culmination of a very interesting experiment in what may be called as community publishing, an innovative experiment that can help create new business models of publishing.

While the reader may not agree with every interpretation made and conclusion drawn, this remains a serious work of scholarship that other researchers can pursue to further their own understanding of an Indian theory of management.

P. D. Jose
IIM, Bangalore

Preface

The idea of comparing freedom fighters' and thinkers' thoughts and deeds with the established management Gurus' philosophies and conceptualizing a new thought process for management that would have its inspiration in Indian ethos was at play in my mind for some years. This concept had not taken the form of a book till recently. The inspiration to convert these thoughts into a book originated from the following excerpts of the speech that Mr. Manmohan Singh, Prime Minister of India gave at ISB Hyderabad on 5th December, 2006:

“We probably do not have a critical mass of faculty, research and case studies to enable us to define what may be called an Indian approach to management. Management, like any discipline dealing with people, is more of an art than a science. There is quite understandably, a difference in approach to management philosophies and practices as developed in the US, Europe and Japan. Perhaps one can even talk of a Chinese model of management. Clearly there should be an Indian Model of management too. Even as we learn from the West and the East, we must try and evolve our own paradigm of management education based on our social and cultural attributes.”

When I read this excerpt coming from an illustrious teacher of international repute, it set me thinking. How is it possible that one of the oldest civilizations with hoary tradition of gathering and dissemination of knowledge and well evolved skills of imparting education could lack in indigenous management thoughts? This book is the result of this restless churning of thoughts.

Initially, I wrote an article on managerial learning from leaders of independence movement. I sent the article to various newspapers, but none replied. I sent emails to nearly all the recognized management

institutes offering to conduct free lectures on the above subject, again none replied. Then, I thought of writing a book, but it struck me that it might meet the same fate if I were to search for a publisher. Cost of printing the book on my own made this idea impractical. I had already spent a huge amount on books for research, for which, except for the honourable exception of Vijay Chauthiwale, there was no help.

Inspiration behind the appeal of Rs. 100/- from people came from the book, *'The Story of the Vivekananda Rock Memorial'* by Shri Eknath Ranade. Vivekanand Rock Memorial was built by collecting money from various sources. The most important source being Rs.1/- , Rs 3/- or Rs.5/- collected from 3 million people.

As I absorbed the significance of this idea, I got enchanted with it and thought of collecting Rs. 100/- each from 5000 people to print the book. In return, the individual contributor was to get a copy of the book as well as an acknowledgment. I discussed the idea with some friends and they put in their contribution immediately. I was stuck now! It was not possible for me to return the money and say that I had dropped the idea. I, then, designed an emailer started forwarding it to my friends, asking for Rs.100/-. I was surprised to receive even up to Rs.25,000/- from individuals whom I didn't even know. Some from abroad asked their friends to give it to me on their behalf. All the money sent to me was purely on trust. This activity began on 1st of October '07 and come March '08, the book is in your hand. As they say, 'the world conspires to make you successful'. I have experienced this myself.

I must clarify here that the views expressed in this book are mine, the contributors only thought of helping a friend.

Of course, the biggest inspirations for this work were the great sons of India, the freedom fighters who made attaining freedom as their sole business.

- Sandeep Singh

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Introduction

“There are questions about whether management is a profession at all. Related to that is whether it is a subject that is at all teachable or whether learning is a result of many experiences. On the dictionary definition, management is not a profession. It does not have a closed and controlled entry, with a guild to control admission and publish rules for compliance. Anyone can become a manager. There are no minimum educational qualifications and no entry tests. . . . While there is a body of management knowledge, there are no fundamental truths in management. There are no rules that regulate the manager, other than those devised by his employer and those that apply to all in the society. Management has no normative value of its own; it is merely a set of skills, techniques and knowledge, learnt by studying the experience of others. It is about using resources efficiently and effectively required of any group of people in organizations, in order to achieve their objectives. AIMA (All India Management Association) has defined professional management as consisting of an ethical approach to achieve maximum efficiency for effective achievement of goals.”

- S. L. Rao (From Servants to Masters?)

Most common people feel that the first rays of management science broke out in the West, thus rolled the wheel of development throughout the world, and that there was darkness in the field of management in the East. This lack of awareness about the fact that we had our own management tradition and a management point of view resulted in lack of vision and confidence that we could have a role in today's world.

Any one who has dealt professionally with an MBA will recall his/her habit of breaking down every issue into a matrix. While this norm can be applicable in European and American condition, it is not suitable for India, where inside every 'Individual', there exist many a individuals. e.g.

in Mumbai, while in office an individual is a professional *Mumbaikar*, the moment he gets in the local train he is a card player or a bhajan singer. After coming out at a suburban station he is North Indian, Bengali, Tamilian etc., and in his home he might be living as per his creed or caste. At the same time his loyalty to his country, state, city or fellow beings remains unquestioned. This cannot be mapped into any form of matrix. No book on consumer behavior can describe this consumer. The same goes with the human practice of decision making and problem solving. What we practice, learn or teach today in the name of management is narrow, both in range and depth.

I cannot think of any country or community that has risen to glory, power or beauty without being anchored to its culture and heritage. The Chinese have kept their culture alive through their performing arts. The Arabs reconstruct their towns and establishments to capture the delicate sensitivities of the Saracenic age. The Jews have reconstructed their identity around Hebrew and whatever that was a part of ancient Israel. An entire mall, called Ibn Bututa, has come up in Dubai, which has departmental stores patterned after some of the leading cultures of the world. Pittsburg is a 'tower of learning', with towers designed after the ancient learning centers from across the globe. Past is evoked and recreated to show respect to one's own community and others'. This is a form of management that permeates the thought process of much civilized action.

India is the epitome of the past and present; and the present that is poised to give birth to an ever splendid future. In India, the past brushes by your side as you walk down the streets, it peeps at you as you hurtle across the railroads and it smiles at you as you fly over the sites and habitations. These are not just architectural pasts, but past in the form of present, in terms of language, culture, cuisine, design of jewellery, attire, and most importantly, the way community manages its resources. The past and the managerial culture in India have a sense of continuity in the way people get married, practice the rituals of birth, death and more. These are the seedbeds of a great future waiting to blossom. It encases and embraces the latest technologies, from space launches to

communications networks. It has assimilated the most updated versions of manufacturing and partly succeeded in doing that with a culture that has not just been admired, but worshiped the environment. This is where the past traditions of management merge with the modern practices of decision making. The Indian word for the natural overgrowth of forest and its inhabitants is not jungle, but *aranya*. India had *aranyas* of champa flowers, inhibited only by deer. The knowledgeable and the learned frequented the afforested regions to meditate and reflect. In ancient India, the concept of '*law of the jungle*' did not make sense, because the forestation area was the area of harmony. These paradigms spilled over to ideals of governance and management of social structures.

Indian patterns have been disrupted many times, across many centuries but never broken. She has managed to preserve her continuity not only symbolically as seen in the world's oldest living city-Varanasi, but also through her cultural and embedded managerial styles. Like all civilizations, this part of the world, too, will have to link its future to the positive elements of its past; and that is what makes India, Bharat.

T. N. Ninan wrote in Business Standard, "Back in the 1970s and 1980s, the Murugappa group in Chennai tried to introduce the best management practice picked up from its British collaborator in a cycle manufacturing venture. But, it found that home grown Hero group in distant Ludhiana was running rings around it. Looking back, M.V. Subbaiah thinks that the difference was made by Hero following a business style that was more rooted in Indian culture (outsourcing to smaller family enterprise and doing only the final assembly, rather than centralising production in a top down control environment and seeking economies of scale, as the British partners were advising the Murugappa to do). Subbaiah argues that if Indian companies do not understand the roots of India's culture and genius, they will not succeed despite all the hoopla over 9 per cent GDP growth."

There is a great danger in blindly applying the conclusions from another society and time to our situation. *The science might be universal but the*

art has to be shaped by local circumstances and intuition.

A part of what is taught as management by business school has less to do with the actual process of getting results through people, and it is more about tools and techniques of measurement and analysis. To the extent that these tools are universal, like industrial engineering, work measurement, process improvement, statistical analysis of process parameter and quality control, and even parts of quantitative research; rules can be prescribed, books and manuals transported across continents and software applied to similar situations regardless of where they occur. The flip side of the management has to do with organizations and people, both as employees and consumers. Advertising, Product Development, Marketing and HR policies will need to understand the cultural diversity of a society.

Business education in India has tended to reduce, interpret and present itself primarily as a technique. As a result, the element of art is conspicuously missing. Understanding management as an art requires a context to which it can be related and it is precisely this context that has successfully eluded management education in India.

Prof. Ramnath Narayanswamy wrote that schematically, some of the major weaknesses of management education as it has evolved in India include the fact that -

- It lacks an explicit problem-solving orientation,
- It has yet to convincingly demonstrate a level of reasonable comfort while engaging with Indian realities and positioning the latter within an indubitably Indian frame of philosophic reference and finally,
- It has failed to draw upon the diverse creative arsenal of Indian cultural traditions to formulate, design and implement specifically Indian solutions, barring a few honourable exceptions.

Overcoming these weaknesses constitutes the ingredients of the management challenge for this millennium. For this to happen, management education will have to make a deliberate effort to outreach

itself, where it begins to use the larger laboratory of society as a window, and also as a mirror to judge itself.

Management institutes in India have relied heavily on textbooks and business cases from alien countries, particularly the US. This leads to some important questions. How relevant are those foreign models? What are the dangers of mechanical transplantation of the models which were successful elsewhere? These issues assume a special significance in the context of a country like India, a veritable repository of rich heritage and culture from which we draw inspiration and guidance.

By the 60th year of independence, India has more or less established itself as a leader in Information revolution. India was a leader in agriculture revolution along with China and Egypt. But, India missed out on Industrial revolution! Are we to assume that India suddenly became an ignorant society? How did India, the epicenter of wisdom from whose womb knowledge, information and data were born, turn ignorant?

My submission is that India missed out on Industrial revolution due to British rule and consequently lost the Advertising, Marketing, Management and Industrial revolution. It was not that there was no advertising, marketing or management knowledge in India during this period. These disciplines were very much there but these disciplines did not prosper as they would have otherwise. Chances are that if India was not under British rule, India would have been a leader in Industrial revolution also. Individuals of the generation, who could have done it, applied all their knowledge and skill in the fight for independence as well as the social movements.

Finally, as the current discourse on knowledge seems to indicate, knowledge is the creation, use, application, and adoption of technology – computing, genetics, pharmaceuticals, research and so on – are we to assume that knowledge begins and ends with technology? I am afraid not. Technology may be the loud, aggressive, hugely financed front end of this process, but a knowledge society is more. It is a process that transforms

an agrarian –manufacturing –services society into one in which the three sectors are influenced and strengthened by knowledge through increased productivity.

What **Kautilya** in his **Arthashastra** had said long ago, Peter Drucker also found in his study of 74 executives of US corporation - that the three important qualities common to the chief executive were *substance, morality and humanity*.

We can and we should look at the treasure of valuable thoughts in individuals, not of a very distant past; but studying such thoughts from a relatively recent period of 1800 AD to 1950 AD would also suffice. We learn from these inspiring sources many lessons, including those of management, because they applied their learnings for finding the solutions to the situation and problems which existed in India at that time. These individuals made effort to outreach themselves deliberately, where they used the larger laboratory of society to find solutions.

Reading the works of any leader of Independence movement is like touching the soul of India. There have been no better punch lines than ‘*Vande Mataram*’, ‘*Freedom is my birth right*’, ‘*Give me blood, I will give you freedom*’ etc. These individuals’ thoughts and actions provide insights into ways and means of managing people, regarded as the most important resource of any society or organization.

Along with the rise of the modern nationalist movement and an attendant intellectual renaissance, the first quarter of the 20th century saw the rise of some brilliant scientists like S. Ramanujan, C. V. Raman, S. N. Bose and M. N. Saha. They won worldwide acclaim for their works in Numbers theory, Molecular physics, Quantum statistics and Astrophysics. Although Europe was the seat of high science at that time, they did not emigrate, but instead, continued their pursuit of science in India despite paucity of funds and poor educational and research infrastructure. In the process they also trained many a young researchers. The pre-independence research groups were centered round these individuals in the mould of

guru-shishya paramapara or great teacher-student tradition.

In every community, most people tend to see the context as a constraint and give up their effort to make progress. Leaders have to transform the context. It is important to note that the freedom movement was not born out of any anti-foreigner or anti-alien sensibility. The Indian nationalist leadership never argued that the British should leave India only because they were foreigners. It was rather the notion of justice that constituted the core of their argument, asking the British to leave. British rule, as famously described, was 'un-British'. Gradual realization of the lack of fair play in dealing with India on several fronts, mainly economic, became the reason for an increasing disillusionment and a sense of injustice which culminated in the demand for the withdrawal of British from India.

Freedom fighters of India opted for "Business of Freedom" rather than "Business of Profit". It was the Economic critique that constituted the core of the argument against the colonial presence and it began with the grand old man of India, Dadabhai Naoroji. His '*Drain Theory*' and its explanation of the exploitation of India under the colonial rule was the cornerstone of the entire national movement.

Till date, the most popular text book of marketing in India is by Prof. Philip Kotler. The first edition was printed in 1970, and the eleventh edition in 2008 is still very popular! Till now majority of the prescribed reading materials are still from the Harvard Business Review. It is sad that in spite of the discipline being nearly 40 years old in India, there is hardly any accumulation of 'intellectual capital' of Indian origin. It is a collective failure. For this to take place the management educationists will have to shift their reference point from West to India. It will change the structure and agenda of management knowledge.

In India, there is always a sense of incompleteness if one does not get recognized by the West. Not to have a foreign degree or publication in foreign journal is like leading a life of an intellectual proletariat in Indian universities. The anxiety to get recognized by the West is so chronic that

even when one works on indigenous resources, one has to borrow the tools of interpretation from the West. This has led to absurd situation in education. Intention is not to say that there is nothing to learn from West, but only to underline the fact that there is much more to learn from our own country. Now the professors, while writing, remind themselves that writing is not important, what is important is where one gets published. And, this begins to repress their imagination, their words and their ideas in order to give their consent to a particular logic of publication. *Form becomes more important than the authenticity of expression.*

This process of learning has slowly legitimized the inclination to ignore poverty; the sense of community has ceased to have a place in social life. What is left is a barbaric freedom to pursue unlimited profit and power. If this thinking changes and academics adopt a more India-centric approach, they will be in a position to provide ideas and agendas to the Indian industry, both home grown and MNCs, rather than being either a mute spectator or being at the learning end most of the times.

This book is an attempt to trace the evolution of modern management in India with the thoughts of its Nineteenth and Twentieth century leaders as its reference point. We have a unique Indian tradition and culture that many countries do not have. The difficult part is that being part of this country, we do not know what to do with it! If one examines closely, one feels that the basic texts do not move beyond classification. Nevertheless there are strands in the Indian tradition which are purely intellectual. Should it not be our task to conceptually articulate the tradition in intellectual terms? This task need not necessarily be done in the way the West has ordained, or the way it interprets our traditions. We should try to derive the concept from within by seeing what is implicit and what is embedded in these texts. We can try to do this by asking new questions, or by attempting to free the texts and the tradition from Western view point so that they can be seen in an objective way.

India is known for its sustained seeking and achievements in the realms of the spirit and the arts over millennia. Its contribution in the

field of various sciences is slowly being recognized; but by and large, its intellectual enterprise in various fields of knowledge spread over more than 2000 years or more is almost like a *terra incognita*, not only to scholars in the West but also to those who work in these fields in India.

To manage and elevate a society constructively, especially a complex and vast one like India, an integral and comprehensive grasp of its enduring and inherent nature is essential. India is frequently characterized as a '*composite culture*', '*pluralistic society*' etc. Politicians do so with careless abandon and scholars do so with intellectual sophistry. Both approaches are shallow and confusing. There has been much talk of *indigenization* and so little real attempt to do it, that one wonders if those who talk are really serious about it. It reminds one very much of those who talk and write incessantly about '*revolution*' and '*praxis*' without engaging in any action to change things where they happen to be located.

In this book I am putting together the thoughts and ideas of leaders of India's Independence movement and management Gurus. One will be amazed with strands that run parallel between their thoughts. The idea is not to say that one copied it from the other; but idea is to bring out the art and contextual part of management. Those who had lived Indian thoughts in their bloodstream, and dedicated their selfless lives to the cause of *Bharatvarsha* i.e. India, did not need typical jargons for their speeches, letters, and books. There is something heartening about the sight of people practicing what they preach and thriving on it.

Following is an attempt to offer a factual and objective presentation of various thoughts from as wide a spectrum of the leaders of those times as possible, in keeping with the essential spirit of tolerance and acceptance in Hindu Dharma. I hope that fundamental Secularists or Communists would not interpret these essays with narrow or bigoted minds. This book is an invitation to scholars to look at the hard-core intellectual enterprise of India and to discover its rich potential for further growth and development of current models in the field of social sciences and humanities. It is an attempt to explore the perspectives in which

indigenization in these fields may possibly be carried on by Indian scholars in future.

I did not write this book to prove any point. The findings I discuss emerged from the available literature. These are not my recycled perceptions, or those of anyone else. Its plot cannot be reduced to glib definitions or superficial techniques. But in the richness and complexity, it is a story that reveals the deep potentials of the human spirit.

I have been able to cover very few of the thought leaders of those times in this attempt. The only reason is the lack of availability of resources in terms of accessibility to their works and of finances and time at my disposal. There is a sense of incompleteness because of the fact that I have not been able to cover the likes of Dr. Ambedkar and Sardar Patel. This sense of incompleteness will pain me for times to come. I fervently hope that I can bring out the next edition soon and cover such great leaders.

History of Modern Management

As the largest private enterprise of the early republic, cotton plantations presented a managerial challenge and brought into being, America's first significant body of management writings, mainly by the slave owners. The plantations shared ideas on how to manage slaves, entered essay contests on plantation management, and published scores of articles on the subject in agricultural journals. They soon contradicted Jefferson's view about the evil of slavery and attempted moral justification of undemocratic top-down power in managing human beings.

The planters eased their moral qualms with assurance that the master's interest was the same as the slave's. Adam Smith had taught that in a free market, self interest does God's work of maximizing the good of all. The planters extended that idea to include the managements of unfree labor. The shareholder's self interest ensured, as some of them put it, that he would fulfill his "duty to know how his slaves are treated and to protect them against cruelty". The rare owner, honest enough to admit that market forces could make it profitable to work a slave to death insisted that such was not the case. One Mississippi planter pointed out that the rate of return on investment affected the length of a useful life it took to yield profit. If the price of cotton was high enough, it would make economic sense to "kill up and wear out one *Negro* to buy another". But "it is not so now. Negroes are too high in population to the price of cotton, and it behooves those who own them to make them last as long as possible."

Owners, more frequently, claimed that the need to keep slaves productive ensured gentle management. "If the master to be a tyrant"

wrote a Mississippi planter in 1849, “his Negroes may be so much embarrassed by his presence as to be incapable of doing their work properly”. The writer could have supported his assertion as to the discouraging effect of tyranny with quotations from newspaper advertisement for runaway slaves: ‘His back very much scrapped by the whip’; ‘Randal has one ear cropped’; ‘I burnt her with a hot iron on the left side of her face’.

Owner management *gurus* cautioned that not just physical but verbal abuse also worked against the master’s self interest. “Anger begets anger”, cautioned a Virginian in 1852, adding that “a low tone of voice is recommended in speaking to Negroes.” This insightful gentleman also warned that skillful human relations are no substitute for material incentives, “No Negro will be faithful who has his absolute wants unsatisfied; I mean food and clothing.”

Robert Owen (1771-1835), a Scottish mill owner who thought there was money to be made by treating workers as if they were human beings (he would not employ any child under the age of ten) has, thus, been deemed ‘the pioneer of personnel management’.

So, once upon a time management’s job was a simple affair. A manager’s job was to get things done through people. Even before this, when there was supposed to be no management science, managers managed according to commonsense based on their day to day experience. A few of these managers chose to set down the lessons of their experience on paper in the forms of codes, principles and laws of management. They intended these to serve as guidelines or even mandatory instructions for future management to follow. Then one day social scientists started investigating managerial behavior and organizations. As a result of their research they concluded that the codes and principles were inadequate because they did not seem to hold up when subjected to rigorous logical and empirical scrutiny. The process of effective management and organization looked to be much more complex and much more difficult to capture in the form of scientific laws and generalization than the early

management writers had thought. Some managers were dismayed and decided to ignore the social sciences. Some social scientists decided to press on with their research in the hope that better engineering principals might be discovered one day, but this tended to create even more complexity. Some management teachers decided that the best way to keep the social science baby in the managerial bath was by throwing out a good deal of the uncertainty surrounding managerial science. Result was that no one, except some management gurus lived happily ever after.

One implication of the idea that management is about coping with a messy world is that, management is inherently controversial. A messy world is one in which the connections between means and ends are poorly understood so that there is ample room for significant disagreement over what to do and how to do it. Moreover, a messy world is one in which there is no consensus on values. Even if we know how to achieve particular ends, we may still disagree about whether those ends are worth pursuing or about the priority that should be given to one end as against another. It comes down to saying that management is less of a machine-like process of controlling, but is more like seeking to influence events and processes.

In the figure below, the triangle represents three characteristics on three sides, each side representing a commitment to the characteristic it links, the characteristics on the opposite apex being non-attainable. On each side Allen Berkeley Thomas has placed a group of contributors and users of management knowledge, the scientists, the management gurus and the managers. Each of these stakeholder groups prioritizes two characteristics and thereby sacrifices the third. Scientists are mainly interested in producing general accurate theories. If they turn out to be complicated, that's too bad. Gurus on the other hand are mainly interested in general simple theories. If they turn out to be inaccurate, well they were not expecting to win Noble prizes! Managers are mainly interested in simple, accurate theories that apply or work in their particular circumstances.

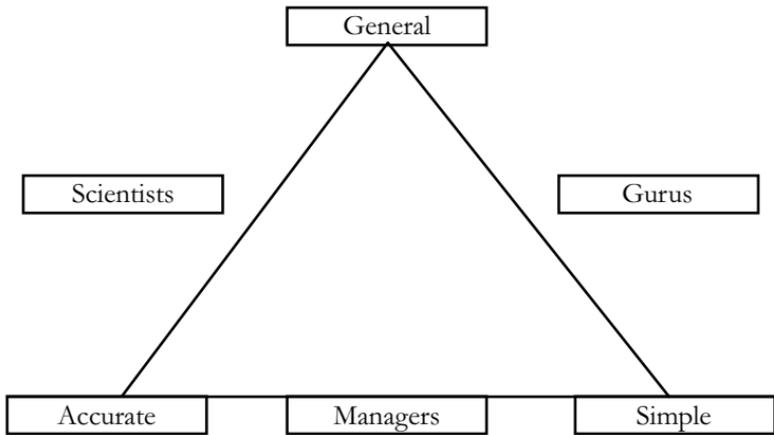


Fig 1 : Choices and stakeholders in management theory

It should not therefore be surprising to find that:

- Managers tend to find “academic” theories difficult to understand and not obviously related to their specific problems.
- Managers tend to find gurus’ theories easier to understand but often inaccurate. They don’t necessarily produce the expected results.
- Scientists tend to be critical of gurus because the gurus’ theories lack accuracy.
- Gurus tend to be critical of scientists because scientist’s theories are too complicated and ‘academic’.

The emergence of management from a position of obscurity to a prominent place in the modern society was one of the more remarkable events of the twentieth century. Little more than a hundred years ago management, as we know it, barely existed.

collective endeavor is, of course, an age old activity; identifiable in the work of the Pyramid builders, Wall of China builders, Ram Setu builders etc. But the origin of modern management lies in the great social and economic upheavals of the Eighteenth and Nineteenth centuries, which we know as the Industrial revolution. Even then, systematic reflection on the nature of management was largely absent. In the 1850s, when Britain was at the height of its industrial supremacy, organizations were generally small, managers were few in number and their tasks were relatively unsophisticated.

But with the spread of industrialization around the world and the growth of competition, the increasing size and technical complexity of economic organizations and the emergence of management education on a large scale, the need to understand the management in an abstract way has become more pressing. Successful managers use rich contextual knowledge as a basis for their actions and their work in spite of, or even because of its unscientific character. Hence, although it may be seen not to fully live up to its rational professional image, that image remains valid as a reasonable cauterization of management in the contemporary society.

For a management idea to secure fame, fortune and immortality for its writer, it has to meet five prerequisites:

- To be timely- that is it should address itself to the problems of the age.
- To be brought to the attention of its potential audience
- To address organizational requirements in a way that meets the individual needs and concerns of the managers at whom it is addressed
- To possess the essential ingredients which allow potential users to perceive it as relevant to meeting their needs
- To be verbally presentable in an engaging way.

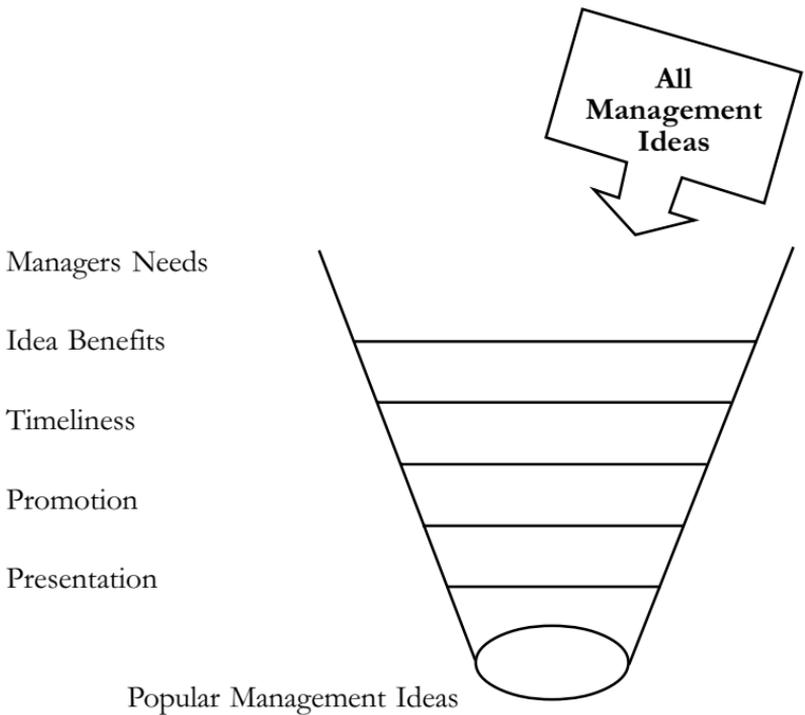


Fig. 2 : Distilling the popular management ideas

This book aims to use history to help today's managers gain a more realistic perspective about a morally ambiguous world where there has always been power and injustice. *Rather than denying or minimizing the conflict between management and democracy as so many gurus have done, it may be better to accept the conflict as inevitable.* This approach might help managers accept their power more openly and use it a bit more effectively as well as morally. Bosses have little reason to tread lightly among the lowly if they mistake their superior power for the moral authority that so many of today's gurus suppose is the basis of effective management. Only if management power is understood as an undemocratic but necessary evil in an imperfect world does moral caution have a fighting chance to engage the manager's conscience.

Setting the Stage

Knowledge is of two kinds – tacit and explicit. While tacit knowledge is more abstract, explicit is more concrete. Tacit knowledge is hard to verbalise because it is expressed through action based skills and difficult to formulate into rules and recipes. Tacit knowledge is subjective and experience based knowledge that cannot be expressed in words, sentences, numbers or formulae.

Explicit knowledge, on the other hand, can be easily articulated and transmitted among individuals; it is more procedural and is referred to as formal knowledge. It is more objective and rational and can be expressed in words, sentences, numbers and formulae. It is not cognitive but theoretical, problem solving based, manual based or database based. While the importance of utilizing the explicit knowledge should not be underestimated, it is the crystallizing of tacit one and its use that proves to be a challenge.

Nowadays Management Knowledge, even the explicit knowledge, has become a problem. Alternative formulae are so rampant that a reader does not know whether the *Three Cs* refer to Commitment, Creativity and Competition, as Kenichi Ohmae preaches, or Competence, Connections and Concepts, as Rosbeth Moss Kanter would have it. Number of *Ps* in marketing keeps fluctuating from 4 to 10 depending on the management guru.

In this book, effort has been to discuss the tacit part of management knowledge. In the following pages, thoughts of leaders of Independence movement and management guru's are quoted and studied. There is hardly

any explanation from my end because I believe the readers can interpret the thoughts, opinions of these leaders. (After all, our Independence movement leaders could reach out to a vast majority of so called traditionally defined illiterate masses, through these thoughts). The thoughts of these leaders will help one to interpret and understand the modern management thoughts, and appreciate the relevance of these thoughts in today's world.

Each chapter presents a single idea. Each idea is self-standing and can be evaluated for its usefulness or applicability independent of the other ideas in the book. You do not have to go through this book sequentially. While that helps, you can also choose to dip into the comparisons at random. Take time to absorb and enjoy the ideas before you move on.

I would request the reader to treat this book as a starting point of a journey to discover rich knowledge of our thought leaders, do your own research and analysis; and reach new heights of management skills based on Indian genius.

*Art & Science
of
Management Thoughts*

1

Oral Genre, the Way to Systematic Thinking

To begin this treatise with somebody who was not a freedom fighter but a poet, scholar and a folklorist, per se, is a bit strange as the basic philosophy of this book is drawn from freedom fighters and thinkers. But, the relevance of these thoughts expressed by **A. K. Ramanujan** (1929 – 1993) has literally forced me to begin with him as it gives a glimpse of what makes thinking process of Indians different from others.

He said, “No Indian texts come without a context, a frame, till the nineteenth century. Works are framed by *phalasaruti* verses – these verses tell the reader, reciter or listener all the good that will result from his act of reading, reciting or listening. They relate the text, of whatever antiquity, to the present reader, that is, they contextualize it. ...Texts may be historically dateless and anonymous, but their contexts, uses, efficacies, are explicit. The Ramayana and Mahabharata open with episodes that tell you why and under what circumstances they were composed. Every such story is encased in a Meta story. And within the text, one tale is the context for another within it. Not only does the outer frame motivate the inner sub story, the inner story illuminates the outer as well. It often acts as a microscopic replica for the whole text. ..The tale within is context sensitive-getting its meaning from the tale without, and giving it further meanings.”

“Scholars have often discussed Indian texts (like the Mahabharata) as if they were loose-leaf files, rag-bag encyclopedias. Taking the Indian word for text, *grantha* (derived from the knot that holds the palm leaves together) literally, scholars often posit only an accidental and physical unity.

We need to attend the context sensitive designs that embed a seeming variety of modes (tale, discourse, poem, etc.) and materials. This manner of constructing the text is in consonance with other design in the culture. Not unity (in the American sense) but coherence seems to be the end.”

“The written Indian texts, like the Mahabharata and the Ramayana, often begin with a story about themselves, and it tends to be about the conversion of a tale into a written text. Indian epics are intermediate forms with many of the properties of the oral genre – formulae, repetition at different levels as a key device, story within a story and so forth. They even have tellers and listeners inscribed within the tale.”

With this kind of legacy of logical methodology of putting ideas on paper and contextualizing them behind us, no wonder that atleast ten amongst the top fifty management thinkers of the world today are Indians.

World over, lot of work has been done and is being done on thinking and writing process. **Barbara Minto**, first female consultant at McKinsey & Company, wrote a book on writing and thinking for managers. She realized that the problem was not so much as getting the language right as getting the thinking clear.

Minto came out with **Pyramid Principle** in 1987, stating:

- The mind automatically sorts information into distinctive pyramidal groupings in order to comprehend it.
- Any grouping of ideas is easier to understand if it arrives presorted into its pyramids
- Every written document should be deliberately structured to form a pyramid of ideas.

The essential point Minto makes is that it is the order in which you present your thinking that makes writing clear or unclear, and that you cause confusion in the reader’s mind when you do not impose a proper order. Imposing a proper order means creating a comprehensive structure that identifies major ideas and their flow, and organizing minor ideas to

support them. The key skill, therefore, is to be able to recognize what are the major and minor ideas so as to work out their relationships within the structure.

The views of Ramanujan and Barbara Minto help us understand, why India was so developed intellectually in the past. West is still working out the best ways to put thoughts on paper cogently. There is still a vast difference in the intellectual level of Western civilization and Indian civilization. India has not developed fast enough because Indians gave up their own heritage, suffering from inferiority complex created due to blind following of Western thinking and abandoning our own intellectual strength in the name of modern thinking. The faster we as Indians overcome this weakness, faster will India gain its rightful place among the top countries in the world.

2

Four Point Program and the Theory of Organisational Culture

Bal Gangadhar Tilak (1856 – 1920) speaking in **Bellary** in **1905** had said, “...The social organization in India is not surely dead, it is probably slumbering and sleep is no death, and there is sure to be a waking sooner or later.”

On 16th October 1905, Bengal was partitioned. Bengal was a politically conscious state where the people were fiercely against the partition. The government sought to cover up its intentions by stating that Bengal was partitioned for administrative convenience, but the leaders of Bengal knew fully well that Curzon’s intention was to attack and destroy the unity of the people of Bengal and create a rift between the Hindus and the Muslims permanently. Hindus were in a majority in West Bengal while in East Bengal Muslims were in larger numbers. Curzon’s shrewd plan and evil intentions were clearly reflected in his speeches during his tour of East Bengal. In order to strengthen the rule of British Empire in India, Curzon adopted the ‘divide and rule’ policy. His devious plan, however, did not succeed. The people of Bengal acted in a concerted manner to oppose the partition. The movement gathered tremendous momentum within a short time. On 7th August 1905 before the announcement of the partition, a large demonstration was held in Calcutta, the like of which the people of Bengal had never witnessed before in their lives. In the public meeting it was decided to boycott British goods and a committee was appointed to chalk the future plan of action. People from different strata of society joined the anti-partition movement. Radical Indian leaders, with a political foresight, gave it a broad base by organizing the struggle on all India level. Tilak and Lala Lajpat Rai made people aware that the partition of Bengal was not a regional issue but an attack

on the self respect and dignity of all Indians. At this moment, the trio - Lal, Bal, Pal, namely, Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal - emerged as the accredited leaders of India's freedom struggle due to their lucid thinking backed by action.

By chalking out a practical and realistic program of action, they displayed their capability in giving the people a correct lead and their determination to strengthen the bonds of unity among the Indians. It was no mean task to take this political movement to every corner of a vast country like India. Tilak with his strong sense of realism knew that once the wrath of people had been sufficiently aroused against British rule, it would be necessary to give it the right direction. He came forth with the four point program of *Swadeshi*, *Boycott*, *Swarajya* and *National Education* which was initiated immediately –

- **Swadeshi:** Tilak stated that “history had proved that even the unarmed people, if united and determined to act courageously, emerge strong and can defy a powerful opponent without resorting to arms.” To give an impetus to the Swadeshi movement, proponents of Swadeshi persuaded resourceful businessmen to start mills for weaving cloth indigenously apart from factories for manufacturing soap and match boxes. National Banks were set up for collecting the capital required for establishing different industries.
- **Boycott:** He wrote an editorial ‘*Boycott – Yoga*’, in order to explain the nature of the strategy he wished to adopt. He emphasized the need for boycotting foreign goods and viewed it not merely as a movement to be carried on for some time, but a *yoga* which should pervade the Indian's way of life.
- **Swarajya:** Self-government. On 30th December 1916 at a public meeting Tilak made the memorable statement “*Swarajya is my Birth Right and I shall have it*”
- **National Education:** Tilak defined National Education as education which promotes love for one's nation.

Thus, he was able to involve people in different activities and enabled

them to contribute, their bit to the freedom struggle.

One has to apply the same principles that one applies to society while managing organizations. An individual has the responsibility as an individual, as well as responsibility as a group member. Some times bosses have to force some decisions and some time they have to cajole people.

Charles Handy (b 1932), brought philosophy back into the study of management. In his book, **Understanding Organisations** (1989), he argues that cultures can be distinguished by certain features, notably the role and function of individuals within them and the power they have. He describes four archetypes of organisation cultures -

- Power Cultures: Control is exercised on a personal level rather than through rules and procedures. Such cultures are based on trust.
- Role Cultures: Jobs and authority are strongly defined. Role cultures are managed rather than led.
- Task Cultures: People are used to moving between groups and teams, which are formed and re-formed, as needed, to undertake specific projects. It has team leaders or coordinators rather than managers
- Person Cultures: exist only to assist and serve their members. Professionals in such cultures can be persuaded not commanded; influenced or bargained with, but not managed.

Ideal organizations have room for all somewhere within them, reflecting the diverse nature of the groups and individuals involved. One of the most powerful and insightful aspects of the book is Handy's discussion of *motivation*. He acknowledges that it is only one of many variables which affect organizations, but it is the one of the most important.

Tilak's deep understanding of our national culture resulted in his Four Point programme which laid the foundation of widening the scope of independence movement through social activism. His immortal line, "*Swarajya is my Birth Right and I shall have it*", gave a positioning statement

to the independence movement and till date it remains a motivating slogan and defining position of our national independence movement.

3

India Must be Bled – the Economic Value Added Model

People like **Surendranath Banerjee, Bipin Chandra Pal, Dadabhai Naoroji** etc. through their critique of the colonial system provided a detailed analysis of the way colonialism worked through its sophisticated and elaborate systems of finance, manipulation of currencies and trade policies, establishment of communication linkages for economic and administrative facilitation, integration of executive and judicial powers in local governance, and racial appropriation of the instruments of administration. The early nationalists' eye for detail and meticulous work, thus, deconstructed the empire, exposing its internal circuitry as it were.

Dadabhai Naoroji (1825 – 1917) speaking at the **United Methodist Church, Walthamstow** on **1st July 1900** in aid of the Indian Relief Fund, said, “.....I will take as a text the following true words, *India must be bled*’. These words were delivered by the Secretary of State for India Lord Salisbury himself. I do not mention them as any complaint against Lord Salisbury. On the contrary, I give him credit for saying the truth.You manage our expenditure and our taxes in such a way that while we pay a hundred million pounds of taxation, this hundred million never returns to us intact. Only about eighty million returns to us. There is a continual bleeding of about twenty millions annually from the revenues.”

Dadabhai Naoroji further quoted Mr. Bright...“By all means seek your own benefit and your own good in connection with India, but *you cannot derive any good except by doing good to India. If you do good to India, you will do good to yourselves.*”

And, then Dadabhai Naoroji explained, “At the present time you are exporting to the whole world something like three hundred million worth of your produce a year. Here is a country under your control with a population of three hundred millions of human souls. Here is India, with a perfectly free trade entirely under your control, and what do you send out to her? Only eighteen pence per year per head. If you could send goods to the extent of Pound one per head per annum, India would be a market for your whole commerce. If such were the case, *you would draw immense wealth from India besides benefiting the people.*”

In current terminology, Dadabhai Naoroji was looking at India as an employee or shareholder, and he propounded that British government will have to think about the welfare of Indians for their own welfare. In other words he was talking about **Economic Value Added Model**. In the big picture while Dadabhai Naoroji was looking at India and Indian population as an asset, he was asking British government to look at India atleast as a product and to spend more money on India and Indian population for better returns, and in turn India and Indian population could be in a position to buy more products and services. By spending a little more on India and Indians British could double their export earnings. Not only this, he said that only a miniscule amount of wealth comes back to India every year which is taken away as different forms of taxes. By doing this he said Britain was destroying India. “*Britain was bleeding India*”.

Economic Value Added (EVA) model is a measure of the “true” performance of a company, and provides a strategic tool for creating corporate and shareholder wealth. It is also a method of changing corporate priorities and behavior throughout a company, right down to the shop floor (Dadabhai also did this by addressing the common Britishers directly by stating: “I say that if the British public do not rouse themselves, the blood of every man that dies there will lie on their head”).

EVA is based on something that people have known for a long time, namely that which we call profit - the money left to repay equity- is often not profit at all. Unless a business earns a return greater than its

cost of capital, it is not earning true profit. The business that earns less than the resources devoted to it is being devoured. Rather than creating, it is destroying wealth. According to Stern, EVA reflects reality, not just accounting reality, when compared to many traditional valuation measures such as '*earnings per share*' and '*return on equity*'. EVA is a strategic means for taking strategic decisions that ultimately affect the way shareholders perceive value of a company.

In **EVA model** (2001), **Joel Stern** recommends placing employees on 'wealth creation commission' - a system that makes employees accountable for their own performance and rewarding them accordingly. When they create value for shareholder, employees receive a portion of the wealth they have created.

Dadabhai established the fact that Britain could do good to herself and her countrymen by doing good to India and Indians.

4

Swadeshi through Theory of 'The Work of Nations'

Before the words like '*Bangalored*' and '*Globalization*' came into fashion and their resulting tremors were felt the world over, our planet has faced the problems of globalization for centuries. The solutions, too, have been more or less similar across ages.

Madan Mohan Malaviya (1861 – 1946), speaking during **Twenty Second National Congress** at **Kolkata** in **1906**, said –

“Well gentlemen, what does Swadeshi mean? There is a lot of misunderstanding about it. What is Swadeshi? The Swadeshi movement is a movement to promote the use of goods manufactured in our own country. How does it arise, and why does the movement arise? It is born out of poverty....Australians found not long ago that they could not compete with other foreign people in the matter of manufacturing. Australians, with open eyes, resolved to purchase country-made cloths which were coarse and which were dear, in preference to cloth of foreign manufacturers. Not only that but when there was a depression of trade in England in 1882, Lord Dunraven, if I remember alright, raised a great debate in the House of Lords, actually advocating the adoption of the policy of protection. The pioneer advocated adoption of the “Swadeshi vow” by Englishmen. It actually said that if Englishman wants to find food for his own countryman who is starving for want of food, he will have to resort to such a movement.”

“Now, gentlemen, I look upon it as a part of a religious duty which we owe to our fellowman. I consider it the Religion of Humanity and our own particular religion. The religion of humanity demands that you should

promote the Swadeshi movement to the utmost extent of your power. In purchasing a piece of cloth manufactured by a countryman of mine, I have often felt and am feeling now, that I am helping to obtain at least a morsel of food to enable him to live. *The yarn may have come from a foreign country, but the labor he had bestowed upon it, will surely enable him to get a portion, half the price or one third or some portion of the gain in order to feed himself and those that depend upon him.* When you find such terrible suffering around you, when you find the drain so great and the income of the people so small, their resources so poor, I say, it is a religious duty cast upon every man of healthy feelings to promote, to the utmost extent, the production of Indian manufacturers by giving them preference, wherever he can find them, over foreign commodities, even at some sacrifice.”

He further said..... *“Time has come when capitalists must be induced to come forward to invest money in introducing machinery, in trying to produce manufactures just as they are produced in foreign countries. The educated men and men of capital must combine to bring about the growth of Indian industries.”*

Madan Mohan Malaviya, thus, introduced the concept of value added manufacturing in the political discourse and upgrading one’s skills even as he talked of Swadeshi.

In his book **‘The Work of Nations’** (1991), **Robert Reich** (b1946) raised lot of questions and provided answers similar to Madan Mohan Malaviya.

In the book, Reich raises a critical question. Does the future of the American economy reside in competing with the third world in order to retain relatively low skill and low wage manufacturing jobs within the borders of the U.S.? Reich doesn’t believe there are any winners in this kind of competition. Neither American consumers, for whom protected trade means higher prices; nor the unemployed in the third world for whom fewer new factories means semi starvation; or not even in the long run, the unskilled in the U.S. who are losing their jobs to automated machinery anyway. Protectionism in a global market simply doesn’t work

anymore. There are too many products and too many companies who no longer have a distinct or single nationality. If one wants to buy a car made mainly by American labor, one would do better purchasing a Honda from Ohio than almost any Chrysler vehicle made anywhere. “What is an ‘American’ company?” Reich asks, “in a global web where, by 1990, Chrysler owned 12 percent of Mitsubishi, Ford owned 25 percent of Mazda, and General Motors bought more than 40 percent of Isuzu?” Reich makes a convincing case that it is both impossible and reactionary to try to prevent the globalization of the market. Instead, he poses a strategic question – “Rather than trying to prevent low-wage, low-skill jobs from leaving the U.S., why don’t we try a policy that would encourage high-wage, high-skill jobs to come into the U.S., regardless of the nationalities of the investors?” It is an important point. Reich identifies the process as *shifting from ‘high volume’ production to ‘high value’ production*. It is especially crucial, he adds, because new job creation is not going to come from the corporate giants of the past.

Reich believes that corporate nationality, where American companies set up their operations on American soil, is becoming irrelevant as well. *It is becoming less important who owns a corporation as long as the key employees are American.* The Japanese and Germans are buying larger shares in American corporations, which has caused Americans lot of worry. Reich argues *that ownership of the company is not important as long as the researchers, engineers and other strategic employees remain American.* Therefore, America continues to benefit from the advances and the profits earned by the corporation even though the ownership may be foreign.

He advocates fostering a model of the “*Benevolent Community*” in which a social system is based on reciprocal obligation, so that government should provide incentives to business to develop human resource. In this way, market forces can be assisted rather than opposed. He stresses that the market is not an ‘it’ but a ‘we’ and we must choose how we develop and adjust to the demands of the international market.

The problems of globalization were there and will probably remain

hereafter too. Solution is to remain *Swadeshi* as far as possible in the way defined by Madan Mohan Malaviya. For that, it is important that one understands one's own culture as a continuous stream and develops technologies accordingly.

5

If It Ain't Broke....Change It Anyway!

At his **third public speech in Madras, Bipin Chandra Pal** (1858 – 1932) said: “The ideal of *Swaraj* has been revealed to us only recently, and why? Because, for nearly a hundred years and more we never looked upon the British Government in India as a *pararashtra*, as a foreign government. When the Congress was started this Government was looked upon as our government, only it was not so good as we should have liked it to be. Before that we regarded this government as our government, because we had been brought up under English ideals, brought up in English traditions. Not only have our territories been conquered by England but by this English education, even our mind, our mental ideals, our ethical ideals, our spiritual aspirations, all these had been got hold of by this foreign government, foreign culture, this foreign civilization. And because we looked upon this Government and their institutions in this light, there was no possibility of the growth in the conception of *Swaraj* in our midst. In proportion as there grew a conflict first in the political field; then in the consciousness of the Indian people, the presence of a conflict between ourselves and those who govern the country, between ourselves and the British people; in proportion as this conflict grew in that proportion, by slow degrees, grew the ideal of *Swaraj*, until the conflict grew almost unbearable.”

“...The full realization of the ideal of *Swaraj* came to us after the departure of Lord Curzon from this country and was proclaimed by Mr. Dadabhai Naoroji from the Chair of the Congress last year. If this be so, if this be fact, Sir, then applying the principles of psychology to the consideration of our political problems, if we find that it is necessary that we should recognize this conflict between the people and Government, it is also necessary that we should do nothing that will make this government

easy for us, because if the Government becomes easy, if it becomes pleasant, if it becomes good government, then our sense of separation is lost, you contemplate all the good things that this government can do for you, you meditate on the honours that the government can shower on you, you meditate on the high offices which the government may give you.....Now you think of all this, and thinking of all this you feel an attachment for this, and feeling the desire to have this kills your consciousness of separation from this. And, therefore good government, pleasant government, pleasurable association with the government whatever else, however moderate or temperate that may be, they can never make for Swaraj, because the first thing Swaraj is the perception of all this, that there is an eternal, a natural conflict between the self and the not-self in the political affairs in this country. It is for this reason that I always tried to impress the ideal of Swaraj upon my countrymen, because once you have the ideal before you it will be possible for you to judge of the particular method or measure in the light of that ideal.”

Tom Peters (b1942) – discussed the concept of managing ambiguity as a key feature in **‘In Search of Excellence’** (1982) and that remains a major theme in his works. He continues his assault on bureaucracy, at times taking it to extreme lengths and urging organizations to scrap all hierarchy, saying that control is the enemy of entrepreneurship, and latter must be promoted at all costs. In a world of globalization and rapid technological change, Peters sees change moving at a rate amounting to chaos. However, instead of trying to defend against change organizations should embrace and even create change.

In his work, *In Search of Excellence*, he favours *stirring a pot*, shaking up organizations and people so as to stimulate them and encourage new ideas. He attacks any notion that successful systems should be left well enough alone, as exemplified in the old American saying, “if it ain’t broke, don’t fix it.” Peters’s response is, “*If it’s not broke, it’s because you haven’t looked hard enough. Fix it anyway.*” Organizations should never be allowed to settle, never given time to build up defensive routines. Only through this constant process of change and regeneration can businesses survive.

The factor of '*Tamas*' (inertia of inactivity) was so high among Indians that most of them did not realize that Britishers were foreigners. There was lot of resistance to the initial freedom fighters, and to some extent that remained so till India gained independence. Leaders like Pal, cautioned against feeling comfortable about things being satisfactory and stirred the national pot, so to say. Thanks to leaders like Bipin Chandra Pal, Indians realised the value of Independence or Swaraj.

6

Role of History in the Life of Corporation and Country

Bhulabhai J. Desai (1877 - 1946) while speaking at **Nagpur** to the students of University in **1934**, asked the question - "*Why is India what it is today?*"

He then went on to explain, "I have given no name to the subject. The only name that I can give is - My experience as a student of the past and as a student of the future....I wish to create for you the Indian history as I want it to be studied....The way in which I visualize Indian history is, and the question that I wish to propound is -what is it that which accounts for the present position of India today? That is the question to which I do not demand an answer from you tonight, but it is undoubtedly a question which I want you to ask yourselves, not tonight, but as often as you think it is your duty to do so. What is it that has reduced India to the position in which it is today? It is up to every detached mind studying Indian history to put that question. That is which requires solution. For, on its true solution depends our future, near as well as remote. We should not solve the Indian problem by saying to ourselves that our forefathers were carrying on the torch of learning when perhaps a considerable portion of the West had not yet learnt to clothe itself in decency, when perhaps the leaves and barks of trees were the only clothing they had."

"I ask you to ask yourselves, *What does it matter what our ancestors were, if we, their descendents, are not worthy of their names?* And, therefore, it is that I have propounded to myself the question 'Why is it that we are what we are today, and what is it that accounts for it?' ...I am going to examine the position of India of today in order that we may understand ourselves in

the fullest sense of term, and having so understood it will be upto our leaders in times to come so to continue to fashion our life, to mould our conducts and ideas, that we may deserve to be, as we claim to be, the true descendents of a race of which you may justly be proud. It is that question to which many of my historian friends have not addressed themselves. It is probably not their fault. *They study isolated ideas, they study isolated problems, they study isolated questions, great and important in themselves, occupying a great deal of intellectual attention; but leaving at the end of all a mere feeling that they learnt history but not the historical lesson.* For, history matters nothing if it is a mere question of succession of events of all times; *history matters if only we are in a position to learn from it something that we may apply to the individual and corporate life of Indian people of today.*”

“....Again I ask myself, and I ask you: Why is India what it is today? It is because of three dominations -

- Indian Mind by its society
- Indian Spirit by its religion
- People by the foreign races

If you fight the first two dimensions, I have not the least doubt that the third will be nearer achievement. If you begin to realize that your society should be based on such a broad basis that it shall recognize no barrier between man and man, I am quite certain that freedom in the political sense is a mere matter of effort and time. And here I must bring you again to the map of the world with which I began. When I was traveling in Europe, lecturing in France, Switzerland and England, I was frequently asked this question ‘How can India acquire any title for freedom, because India is not a nation – I will use the expression which is frequently used – it is a conglomerate of heterogeneous people divided by all sorts of ideas which they call religion, speaking numerous language?’ That is what I am told India is. That is why it does not deserve freedom I began to ask myself, could it be really as bad that, notwithstanding the degraded condition, the lower condition, to which we have voluntarily fallen by allowing ourselves to be dominated in the manner I have pointed out?”

“Sometime ago in order to be able to answer the question, I told myself looking at the map of the world, ‘let me see the democracy that the world admits to be the greatest, the United States of America, the one state which dared to stand against the combined strength of the world. Is there any state on earth which has not a citizen there, is not there a German, an Englishman, an Italian, a Philippines, Japanese and many other races that I can name, except ourselves, for we are international, so far as our country is concerned. We belong to all but nothing belongs to us, not even our own country.’”

“.....If you carefully study the map of India, from Peshawar down to the southernmost cost of India, you will find at least one common form of civilization,*the Swastika belongs to us, and yet wherever do we stand as a nation wherever I go in India I find a single form of life and thought.* I venture to tell you that it is up to you to realise that you are far nearer to each other than many of the western races notwithstanding the vast expanse of your country and notwithstanding the fact that you are the one-fifth of the entire human race. You have both intellectual and moral equipment, and if you only knew what you were, you would not be what you are.”

“The next question that I ask myself is, ‘What does it matter if we have several languages?’ I went to a small country called Switzerland, so small that you traverse the whole country in a few hours. In its parliament there are three languages used today, Italian, German and French. And yet it is perhaps as small nations go, one of the most cultured and powerful nations in the world. That is the only nation that stood neutral in the midst of the greatest conflagration that the world has ever seen. There the number of languages does not matter, at least so far as the makings of a nation goes.”

“Then I was asked about the religion. I was asked this question at Oxford. Fortunately for me, I was standing in the place where John Ridley was burnt for the reason of his daring to profess his faith. There is a memorial there. Did England deserve freedom any less because the Catholics and Protestants burnt each other when they quarreled about

religion? And yet this is said to be the greatest impediment in the way claiming to be a single nation!Christianity is divided into hundred of sects. Has it come in the way of freedom of Christian nations in Europe?”

“...It is for you to answer that question during the remaining life that God has given you as a trust. We have among us men of the highest intellect, and yet we are told as if we were school boys ‘Oh what can we do, you do not agree among yourselves, you are not politicians, you are not statesman and you do not understand freedom.’ We do not want other people’s lands. We only want what is ours and what is due to us. It was said to be a trust. It is now become a matter of struggle. Therefore, it is in your hands to take it if you can.”

“The other day I read the book on the problems of East – I want each of you to read it – written by Sir Federik Whyte, who came out here as the first President of the Legislative Assembly In it he asks, why the Indian people are in such a hurry when only 15 years ago they dared to assert the idea that they are entitled to freedom? All they asked till then was ‘Please mitigate this evil, please mitigate that evil, please relax the arms act, please reduce the income tax act and please introduce a few more Indian into the services’.I am illustrating this in order only to impress upon you that we have lived through a period when we were parties to a willing submission, to the continuation of foreign rule. My only request to you is that you should learn to remove that domination which exists, and that you must fight in order that you may restore genuine faith, you must fight in order that you may be equals with free man. Begin doing it as early as you can, and make it a part of your religion, a part of your duty.”

“...There is no greater virtue, in my opinion, than moral fearlessness moral courage. Each of you must make it your duty to rise to that height of moral courage. It seems to me that what we require is moral courage.”

Bhulabhai Desai, in his speech defined the structure and process of

Independence movement. He had figured out that religion can be a great source to unite people for Independence movement and he stressed that without understanding true history, no one can develop or gain independence.

Alfred D. Chandler's (1918 - 2007) influence is based on three major works -

1. Strategy and Structure
2. The Visible Hand
3. Scale and Scope

Although there are common themes in all three books, they look at management in different ways. **Strategy and Structure (1962)** looks at corporate response to the challenges of growth and diversification and shows how managers respond to the strategic imperative they faced by developing new forms of organization. In these organizations success was, in part, based on the early adoption of a new form of business organization, the multi-divisional form or M form, which allowed these corporations to grow and diversify. **The Visible Hand** argues that these new forms were accompanied and in part enabled by the development of management as a profession. As firms and sectors grew, they developed management hierarchies and underwent strategic transformation, finally creating the managerial revolution. Chandler says managerial hierarchies are essential for continued growth and once established can become an organization's greatest source of power.

Finally, **Scale and Scope** asserted the strength of '*competitive managerial capitalism*'. He compared US business with that of Germany and Britain. He found Germany dominated by what he calls '*cooperative managerial capitalism*'. German firms tended to adopt a model of business much like that of the US, characterized by hierarchies of professional managers, but for a variety of social and cultural reason they preferred to conduct networks of inter-firm alliance rather than engage in full scale competition. This explains the success of German business as compared to British counterparts. The UK clung for far too long to a model which

he describes as *'personal capitalism'* where the owners of business had continued to exercise control and refused to hand over the control to professional managers. This lack of evaluation and failure to separate ownership and control stifled the growth and competitiveness of British industry and was a major factor for its post-war decline.

Chandler created awareness that management is a historical concept and the analysis of past gives a sound platform for future trends. Bhulabhai J. Desai's 'Indian Mind and Society' was the 'Strategy and Structure'; 'Religion' was 'The Visible Hand' and 'People' were 'Scale and Scope'. The only point to keep in the mind is that Chandler was talking about 'Corporate' entity while Desai was talking about 'Country'.

7

Seven Vows and the Executional Executive

Gopal Krishna Gokhale (1866-1915); founded ‘**Servants of Indian Society**’ on **12th June 1905**. Its objective was *‘to train national missionaries for the service of India and to promote by all constitutional means, the true interests of the Indian people.’*

The seven vows which all the members had to take were:

1. That the Country will always be first in his thoughts and he will give to her service the best that is in him.
2. That in serving the country he will seek no personal advantage for himself.
3. That he will regard all Indians as brothers and will work for the advancement of all, without distinction of caste and creed.
4. That he will be content with such provision for himself and his family, if he has any, as the society may be able to make. He will devote no part of his energies to earn money for himself.
5. That he will lead a pure personal life.
6. That he will engage in no personal quarrel with any one.
7. That he will always keep in view the aims of the society and watch over its interest with utmost zeal, doing all he can to advance its work. He will never do anything which is inconsistent with the objects of the society.

All the above points can be very easily picked up by any CEO or HR Head to run the corporation successfully. All that one needs to do will be to *replace the word ‘country’ and ‘society’ with ‘corporation’*. After substitution it would very much be like the *‘Successful Execution’* as defined by Ramcharan.

Ramcharan (b. 1939), in his book **‘Execution: The Discipline of Getting Things Done’** with **Lary Bossidy**, Head of Honeywell, says “Successful Execution is easier said than done, and it is essential to keep managers from drifting along in an intensely competitive global marketplace.” They identified *Seven essential behavioral traits* for an *‘executorial executive’* –

1. People power, log into it:

It is hard to preach execution if you cannot have a good dialogue with people about their business. People are vital links in organizations that foster an execution culture. Understand their capabilities, limitations and perceptions. Maintain good relations with them and managers will have their unstinted cooperation, even as it does wonders to their morale.

2. Insist on realism:

You cannot ever get to where you want to be, unless you see the business the way it is. Though difficult, maintain balance and remain realistic, even when you are constantly flooded with compliments.

3. Follow through:

You have to take time when starting in a leadership role to orchestrate and lead the people process, the strategy process and the operating process.

4. Reward the doers:

If you do not differentiate, you can not possibly be an execution company. Reward only true performers.

5. Set clear goals and priorities:

Set clear goals and make people accountable for achieving them

6. Expand capabilities through coaching:

People strive to scale newer and higher paths, as they go along in their careers, and you have an obligation to help them.

7. Know yourself:

Know your strength and weakness, take advantage of your strengths and make every effort to overcome your weakness, stretch your limits and expand your horizon.

Everyone should know how the company really makes money, so that ordinary workers can see how their actions fit in with the big picture. Then they have a clearer sense of what they should be doing when choices seem complex.

The above few lines are for the corporate world, while Gokhale's points were with respect to the country. The founding of this brotherhood was the outcome of Gokhale's convictions that if the masses were to be liberated to function as active members of free India, they must have a band of selfless and intelligent workers who would dedicate their lives to the service of the nation.

8

Art of Self Government and the Principle of Five Competitive Forces

Lala Lajpat Rai (1865 – 1928), while speaking in **Mumbai** on **20th February 1920**, on his return to India, said, “I have traveled now practically all over the world and I have seen three of the great self ruling nations of the world atleast - the Japanese, the Americans and the Englishmen. And take it from me, that except perhaps in the requirements of modern knowledge, we are inferior to none on the face of the earth.” “We have been inferior in -

- The capacity to unite
- Adoption to the modern requirements
- Learning the lesson of diplomacy
- Art of telling lies
- Art of violence

If we had done all these things, which at the present moment represent power in the world, we might have been considered by the great nations of the world as worthy of self government. But we have been lacking in these qualities.”

Lala Lajpat Rai with the above enunciation had actually defined the five points, by working on which India could have successfully chased the British away. These points are being used by corporates and countries around the world in the name of “**Five Forces**’ model defined by Michel Porter.

Michel Porter’s (b. 1947) greatest achievement is relating business strategy to applied micro-economics, two fields of study that

have been previously considered independent. This led him to develop the first of his series of important models, the Five Forces (1980):

- Threat of new entrants
- Rivalry among existing competitors
- Bargaining power of buyers
- Bargaining power of suppliers
- Threat of a substitute

The strength of each of the five competitive forces is a function of *industry structure*, or the underlying economic and technical characteristics of an industry. Industry structure is relatively stable, but can change over time as an industry evolves. Structural change shifts the overall and relative strength of the competitive forces, and can thus positively or negatively influence industry profitability. The industry trends that are most important for strategy are those that affect industry structure.

If the five competitive forces and their structural determinants were solely a function of intrinsic industry characteristics, then competitive strategy would rest heavily on picking the right industry and understanding the five forces better than competitors. But while these are surely important tasks for any firm and are the essence of competitive strategy in some industries, a firm is usually not a prisoner of its industry's structure. Firms, through their strategies, can influence the five forces. If a firm can shape structure, it can fundamentally change an industry's attractiveness for better or for worse. Many successful strategies have shifted the rules of competition in this way.

In his best known book, **The Competitive Advantage of Nations** (1991), Porter goes on to look at the determinants rather than industrial competition, and applies the same principle to the guidance of national economic policy. He raises questions like, "Why does a nation become the home base for successful international competitors in an industry?" Or, to put it somewhat differently, why are firms based in a particular nation able to create and sustain competitive advantage against the world's best competitors in a particular field? And why is one nation often the

home for so many of an industry's world leaders? What Lal Lajpat Rai spoke of, was in a way an answer to these questions.

9

Meaning of Freedom and the Human Development Index

There was a section in Congress during independence movement that did not want freedom from British rule. It was happy with its ministerial portfolios and improvement in its economic condition. “*Freedom is my birth right, and I demand recognition of that right, not by installments nor in compartments, but whole and entire*” - was the stand taken at that time by **Chittaranjan Das** (1870 – 1925). Speaking as the President at **Ahmedabad session of Congress in 1921**, he elaborated on ‘*The Meaning of Freedom*’. He said -

“..... Freedom in the first place, does not imply absence of all restraints. In the second place, freedom does not necessarily imply absence of the idea of dependence.... What is then freedom? It is impossible to define the term; but one may describe it as that state, that condition, which makes it possible for a nation to realize its own individuality and to evolve its own destiny. The history of mankind is full of stirring stories as to how nations have struck for freedom in order to keep their nationalism and their individuality inviolate and untarnished”

“We stand for freedom, because we claim the right to develop our own individuality and evolve our destiny along our own lines, unembarrassed by what Western civilization has to teach us and unhampered by the institutions which the West has imposed on us. But here a voice interrupts me, the voice of Rabindranath, the poet of India. He says, ‘the Western culture is standing at our door; must we be so inhospitable as to turn it away or ought we not acknowledge that in the union of the culture of the East and the West is the salvation of the world?’ I admit that if Indian nationalism has to live, it cannot afford to

isolate itself from other nations; but I have two observations to make on the criticism of Rabindranath - first we must have a house of our own before we can receive a guest; and secondly, Indian culture must discover itself before it can be ready to assimilate Western culture. In my opinion there can be no true assimilation before freedom comes, although there may be, as there has been, a slavish imitation. The cultural conquest of India is all but complete; it was the inevitable result of her political conquest. India must resist it. She must vibrate with National life and then we may talk of the union of the two civilizations”

“...I must dispose off another objection, this time of my moderate friends, ‘You concede’, I hear them say, ‘that freedom is not an end in itself but a means to an end, the end being control; why not work out your destiny within the British empire?’ My answer is that so long as India occupies the position of a dependency in the British Empire, the task cannot be undertaken. *Go into the villages, the heart of India, and see the life that is lived by the average Indian. They are the sturdy men and fearless men, they are men of whom any country could be proud; but the degradation that must inevitably follow subjugation is writ large on their brows and their lot is made up of caste troubles, petty squabbles, and endless pursuit of litigation for litigation’s sake. Where are now the institutions that made them self dependent and self-contained? Where is the life that enabled them to earn their livelihood and yet let them be free to worship the God of their fathers?.....*I think that we should solemnly declare in open congress, that freedom is inherent in every nation and that India has and possesses the right to develop her own individuality and to evolve her own destiny, unhampered by what the British parliament has decided or may decide for us.. I think that we should recognize that any power that in any way hampers or embarrasses the self-realization and self fulfillment of the Indian nation is an enemy of India and must, as such be resisted.”

In the current world scenario where GDP growth, Stock Exchange and Share Price have become the bench mark measurements of economic development, **Amartya Sen** (1933 -) in his book “**Poverty & Famines**” took a stand similar to that of Chittaranjan Das and could bring a significant change in the way human welfare or economic development is measured.

Working on poverty and basic needs, Amartya Sen gradually came to challenge the pervasive use of income to measure and compare human welfare. The most popular way, till that time, of ranking the economic performance of countries was in terms of the per capita incomes of the people. Sen argued, repeatedly and forcefully, for the need to bring in other indicators of the standard of living in order to evaluate society's overall well-being. This work has had enormous practical implications, ever since the United Nations Development Programme (UNDP), openly acknowledging Sen's influence, began computing the *Human Development Index* (HDI) to evaluate societies. The HDI is constructed by taking account of three aspects of each nation or society: life expectancy of its people, average level of literacy and education, and per-capita income. Would it not be a good idea to assume that a nation with a higher income would also have better health facilities and therefore higher life expectancy, and have better educational facilities and therefore higher literacy? The answer turned out to be an emphatic "No". Because moving away from using the income per capita solely to using the HDI made a surprising difference in the ranking of nations. Canada, for instance, which has a lower per-capita income than the United States, Switzerland, Kuwait, Norway, Singapore, Denmark, and Japan, turns out to have the highest HDI in the world. At the lower end of the pyramid, Sri Lanka and Vietnam, for instance, move up considerably when they are assessed in terms of their HDI instead of their per-capita income alone. *Shifting of attention away from income has led to evaluating policies also in terms of their impact on education and health.*

The Human Development Report, which reported the HDIs of different nations, began as a sort of alternative publication to the World Bank's immensely influential World Development Report. A sign of the growing influence of this more inclusive concept of well-being is evident from the fact that the two reports have moved closer to each other recently, with the World Bank placing increasing stress on the importance of human development.

In the times to come Human Development Report or Index may have to include *religion* as a factor. In the era of "*civilisational wars*", growing

Islamic militancy and increasing Church evangelization, religion will be an important factor as mentioned by Chittaranjan Das.

10

“My Life is its Own Message” – Fundamental Principles of Marketing

M. K. Gandhi (1869 - 1948) never cut an album. He never wrote a best seller. He never won a Nobel. He never won a war. He never was a President. He never was a movie star. He never made it big in industry. He never even made money. Still, virtually every poll across the globe, names him as the Man of the Century. So what is it that makes the frail man from Porbander, such a towering Titan? Is it his ideas? Probably not. Ahimsa and Satyagrah are age-old concepts. There have been many apostles of peace before. But none enjoyed as much adulation as this humble person. What makes this man the ultimate icon?

It may sound preposterous, but can we credit this phenomenon to his marketing skills? After all he is also known for the following quote:

“A Customer is the most important visitor on our premises.

He is not dependent on us.

We are dependent on him.

He is not an interruption on our work.

He is the purpose of it.

He is not an outsider to our business.

He is a part of it.

We are not doing him a favour by serving him.

He is doing us a favour by giving us an opportunity to do so”

Gandhi famously said “*My life is its own message*”; so let us look at his life in marketing parlance.

Market Research :

Three years in South Africa made Gandhi realise that he could not

desert a cause, at that juncture, that he had so warmly espoused. He, therefore, took six months' leave to visit India and bring his family back. But it was not a holiday. He visited many cities in India and worked hard to interest the editors of papers and eminent public men in the unfortunate condition of Indians in South Africa.

When plague broke out in Rajkot, Gandhi volunteered his services and visited every locality, including the quarters of the untouchables, to inspect the latrines and teach the residents better methods of sanitation.

During this visit, he made acquaintance of veteran leaders like Badruddin Tyabji, Ferozeshah Mehta, Surendranath Banerjee and the great savant and patriot, Tilak. He met the wise and noble-hearted Gokhale and was greatly attracted to him. He addressed a large public meeting in Bombay. He was due to speak in Kolkata also, but before he could do so, an urgent telegram from the Indian community in Natal obliged him to cut short his stay and sail for Durban with his wife and children in November, 1896.

In 1901, at the end of the War, Gandhi felt that he must now return to India. He reached India in time to attend the Kolkata session of the Indian National Congress and had the satisfaction of seeing his resolution on South Africa pass with acclamation. After staying for a few days in Calcutta as Gokhale's guest, he went out on a tour of India, traveling third class in order to study for himself, the habits and difficulties of the poor. He observed that the extreme discomfort of third class travel in India was due as much to the indifference of the railway authorities, as to the dirty habits of the passengers themselves and suggested that educated persons should voluntarily travel by third class so as to reform the people's habits and be in a position to ventilate their legitimate grievances. The diagnoses as well as the remedy suggested were characteristic of his approach to all social and political problems - equal emphasis on obligations as on rights.

Packaging :

When Gandhi came back from South Africa he promptly gave up his westernized dress and moved to dhoti, kurta, turban; and he had a 'packaging' which was different than other leaders of freedom fighters like Motilal Nehru, Mohammad Ali Jinnah etc. When he picked up the 'walking stick' he did not need one, but again it could have been a part of 'packaging'.

Positioning :

With "**My Experiments with Truth**", an autobiography containing true account of his early life Gandhi positioned himself as an epitome of truth. This helped him get away with many of his actions of omission and commission later in his political life.

Shelf Space :

Gandhi's first appearance on the all India political scene in 1919 was through *Rowlatt satyagrah* which ended in a fiasco but made him known all over India. The spark was provided by the opposition of many Indian Muslims to British policy towards the defeated Ottoman Empire and their demand for preserving the *Khilafat* of Islam.

To quote Claude Markovits from 'The Un-Gandhian Gandhi', "Gandhi got associated at an early stage with Muslims protests against British policy, a position which did not go down too well with many nationalists, wary of a movement that, they thought, was dominated by pro-Islamic elements. But it enabled Gandhi to use this apparently peripheral position to establish himself at the heart of the political debate. He forged an alliance with some Muslims leaders which helped him make his views prevail in Congress in spite of his lack of a proper base."

Image Management :

"Gandhi had a frugal style of living but, as Sarojini Naidu once jokingly remarked, it cost Gandhi's friends a great deal of money to keep him in poverty. His consumption of fresh fruit, increasingly his staple diet, would have bankrupted many a middle class household. This friend of the poor was also friend of rich, and he was always opposed to the

ideology of class struggle. While he never showed indulgence towards the rich, whom he expected to behave as trustees and not owners of their assets, his links to business circles did sometimes act as a break on his political decisions.” (*ibid*, Claude Markovits)

Event Management :

“Of all the great initiatives in India’s Freedom Struggle, the *Salt Satyagrah* remains the most innovative...Think of Gandhi, for a moment, as a *strategist*. He had to fight the British Empire. He understood his competition. He was resource-constrained, if we consider military or financial resources. He needed a cause that would unite people, the rich and the poor. He needed a public demonstration of defiance. He did not want a defiance that would involve any technological requirements. Salt was it. It united all castes and economic levels. Salt is God’s gift. Salt, water and the Indian Sun could do the trick. *The Dandi March* and the crowds on the beaches attracted people. The British learned not to underestimate the power of common symbols”, says C. K, Prahlad in Business Today dated 22 February, 1999

Alyque Padmsee says: “It’ll seem like heresy if I say that Mahatma Gandhi was the greatest *communication guru* who ever lived, but it’s true.”

The Economic Times (17th December, 2004) notes that Gandhi’s genius was evident in his staging of events and through them - to dramatise situations. He was one of the greatest event marketing man the world has ever seen and personally a great actor in a dramatic sense. The greatest event staged by him was his Salt March to Dandi.

Public Relation :

“He knew how to exploit all the possibilities offered by a given situation, combining agitation and propaganda in the most effective way. Gandhi proved to be a genius of *‘agitprop’*. He was good at attracting the attention of media upon his actions and on the movements he led. The start of the salt march was covered by the three film documentary organizations present in India and by correspondents of the international

press. Gandhi was skilled in staging his smallest action, so as to maximize its resonance, by playing on symbols and visual elements. When he seized the initiative, he gave no breathing time to the opponent,” notes Claude Markovits.

Market Share :

He defended his territory as the ‘*main leader of independence movement*’ as ferociously as a marketing manger defends markets share of his product. He never allowed any other leader to grow around him. Bhagat Singh and Subhash Bose had to pay the price in different ways when they were perceived to be becoming bigger than the ultimate icon of freedom struggle. Jinnah got away with it because he re-defined rules of the game and created his own idiom for which unfortunately, Gandhi had no answer.

“Although the hunger strike was a weapon that Gandhi learnt to use with perfection in his political bargaining with the British, he disapproved of its use by Jatin Das, Bhagat Singh and others for the amelioration of prison condition. He rebuked Jawaharlal for approving of this fast, commenting that it was an “irrelevant performance...” (Reba Som in Gandhi, Bose, Nehru; page 42)

“Gandhi was unable to persuade the British to commute Bhagat Singh’s death, while The Gandhi-Irwin pact of March 1931 was largely at Gandhi’s initiative, supported by liberal leaders such as Sapru and Jayakar and business leaders like Thakurdas and Birla.... Gandhi said that despite his bravery Bhagat Singh’s action has not benefited the country.” (*ibid*, page 47, 48)

“He did not do anything beyond lip service to defend Bhagat Singh and took rest only after democratically elected Subhash Bose had to quit Congress presidentship...Gandhi, exhibited a ruthless firmness in edging Subhash out of the Congress leadership...(*ibid*, page 8)

“A declaration of war which may be waged in a true Gandhian fashion, namely, non- cooperation which, under the given relationship of

forces inside the Congress, can only be willful sabotaged for discrediting yourself and your supporters - the clear implication of Gandhiji's statement is that, at the head of the Congress there is no room for you and those who opposed your election; one must go." (M. N. Roy, Subhash Chandra Bose; edited by Sisir Kumar Bose and Sugata Bose)

The quotations above are, in no way, a reflection on Gandhiji's leadership, but they are used only to underline his determination as a strong manager to defend his turf or market share.

Logo :

He was a great creator of 'Logos'. He made 'Charkha' (spinning wheel) a potent symbol of freedom fight and he devoted some part of every day to work on 'Charkha' to give it the required publicity. Charkha became so powerful a logo that it ended up on the National Flag till it was replaced by Ashoka Pillar.

Brand Identity and Brand Ambassador :

'Khadi' became the brand identity. Gandhi himself became the Brand Ambassador for Khadi. Khadi was not a mere rejection of Western attire – it was a panacea for the economic ills that beset the country. As Gandhi explained, "In 1908, in South Africa, I conceived the idea that if poverty stricken India is to be freed from the alien yoke India must learn to look upon the spinning wheel and hand spun yarn as the symbol, not of slavery but of freedom. From the economic point of view it is enough to take to *Khadi*. But if Khadi is to be our weapon for winning *swaraj*, spinning is of equal necessity. *Khadi* gives us economic self sufficiency, whereas spinning links us with the lowest paid labour." (Mayank Bhatt, Business India, August 11-24, 1997)

Brand Extension :

His brand recall was so strong that his name got associated with the humble khadi cap, which he never wore! What could be a better example of brand extension?

Slogan :

He was well aware of the fact that Mughal and Buddhist rule was overthrown by *Bhakti Movement*. The resonance of '*Vande Mataram*' had brought about the revival of the urge in the country to overthrow Britishers. He created an alternative in '*Raghupati Raghav Rajaram*' and like Charkha, started spending time on it every day to give it enough publicity.

To sum it up :

“Gandhi should not be considered as laying down a prescription for anything. He was uneducated and never a thinker. He is a historical figure. He came at a particular moment; he turned all his drawbacks into religion and he used religion to awaken the country in a way that none of the educated leaders could have done. He has absolutely no message today”, says Sir Vidiadhar Naipaul in Outlook Millenium Special of 1999 in conversation with Tarun Tejpal.

Jawaharlal Nehru writes of delightful vagueness of Gandhi - “It was obvious that to most of our leaders swaraj meant something much less than independence. Gandhiji was delightfully vague on the subject, and he did not encourage clear thinking about it either.” (Autobiography, p.76)

“Gandhi’s official image was carefully constructed so as to make him the founder of secular nationalism, which Nehru sought to promote as the ideology of the new republic.” (Claude Markovits in The Un-Gandhian Gandhi)

Gandhi said “*My life is its own message*”; that’s why these learnings have been inspired from his life related to his work. (His personal life has been consciously kept out of discussion, as is the case with every one else.)

In sum total Gandhi could have been ‘Head of Marketing’ of any organization. He had full understanding of all the nuances of marketing and he implemented them to the “T”. Only difference here was that he applied

that knowledge for fighting for independence and social movements like struggle against untouchability.

There is so much awareness in today's world about marketing that there is no need to get in details, except putting forth a social definition of Marketing by Philip Kotler (b 1931).

Marketing as defined by **Philip Kotler** is “*a social process by which individuals and groups obtain what they need and want through creating and exchanging products and values with others.*” Activities associated with marketing include the research and analysis, environmental scanning, forecasting of potential demand, identification of marketing segments and needs of customers in those segments, development of new products which will better meet those needs, product lifecycle planning, marketing strategy, establishment and maintenance of distribution channels, communications and promotion among others. He insists that these activities are common to all marketing activities, and are carried out by every marketing department in some guise or other. In structural terms marketing department must be at the heart of the organization, not at its periphery.

Anand Kurian writes (Hindustan Times, Mumbai, December 11, 2007), “So who would be our choice be for India’s best advertising man ever? Who is India’s best man? ...Here is a choice that may appear surprising - Mohandas Karamchand Gandhi. This may seem very quirky choice. But, perhaps we need to see the man, without the halo around him as we usually do.”

Anand Kurian further writes, “Perhaps our marketing students need to put aside their Kotler for a time. I hope , one day his life and his work will be compulsory reading for the young in our management institutions as they truly deserve to be.”

11

Swarajya - Rooted in the Mind

Vinayak Damodar Savarkar (1883-1926) speaking at the presidential address of *Akhil Bharatiya Hindu Mahasabha in 1937* said: “In common parlance, *Swarajya* (self rule) is understood as the political freedom of our country, of our land; the independence of the geographical unit called India. But the time has come when these expressions must be fully analysed and understood. A country or a geographical unit does not in itself constitute a nation. Our country is endeared to us because she, not in itself, constitutes a nation. Our country is endeared to us because it has been the abode of our race, our people, our dearest and nearest relations and as such is only metaphorically referred to, to express our national being. The independence of India means, therefore, independence of our people, our race, our nation. Therefore, Indian *swarajya* or Indian *swatantrya* (independence) means, as far as the Hindu nation is concerned, the political independence of the Hindus, the freedom which would enable them to grow to their full stature.”

“... India is dear to us because it has been and is the home of our Hindu race, the land which has been the cradle of our prophets and heroes and gods and godmen. Otherwise land for land there may be many a country as rich in gold and silver on the face of the earth. River for river, the Mississippi is nearly as good as the Ganges and its waters are not just altogether bitter. The stones and trees and greens in Hindustan are just as good or bad stones and trees and greens of the respective species elsewhere. Hindustan is a Fatherland and Holy land to us not because it is associated with our History, but because of the fact that it has been the home of our forefathers, where in our mothers gave us the first suckle at their breast and our father cradled us on their knees from generation to

generation.”

“.....the real meaning of swarajya, then, is not merely the geographical independence of the bit of earth called India. To the Hindus independence of Hinduism can only be worth having if that ensures their Hindutva - their religious, racial and cultural identity.”

Al Ries has written various books like **Positioning, Marketing Warfare** and **22 Immutable Laws of Marketing** which outline the basic reason why marketing programs succeed or fail in the competitive environment.

His basic thesis is that in the real world, people are normally terrified of being alone in the universe. To cope with this fear, we project ourselves on the outside world. We live in the arena of books, movies, television, newspapers, and magazines. We belong to clubs, organizations and institutions. These outside representatives of the world seem more real than the reality inside our own minds. We firmly cling to the belief that reality is what we see in the world outside of our mind, and that the individual is a small speck on a global spaceship. Actually it is just the opposite. If the universe exists, it exists inside our own mind and in the minds of others. That is the reality marketing programs must deal with. *Most marketing mistakes stem from the assumption that you are fighting a product battle rooted in reality, while it is actually rooted in the mind.* All the laws in the 22 Immutable Laws of marketing were derived from this point.

In his speech Savarkar stressed, “whatever may happen some centuries hence, the solid fact of today cannot be ignored that religion wields mighty influence on the minds of men in Hindustan.”

Savarkar had realized the concept of “*rooted in mind*”. Muslims of world over have their religion rooted in the mind as the top most priority. Dr.Theodore Pennell wrote in 1909, “... ‘There is no God but Allah’ such is the cry which electrifies 250 millions of the inhabitants of this globe. Such is the cry which thrills them so that they are ready to go

forward and fight for their religion, and consider it a short road to paradise to kill Christian and Hindus and unbelievers. ...That is a cry which has the power of joining together the members of Islam throughout the world, and preparing them for a conflict with all who are not ready to accept their religion...And it is especially these Mohammedans on the North-West frontier of India who have this intense religious zeal – call it what we will, fanaticism or bigotry – but which, nevertheless, is a power within them overruling every passion.” Savarkar hoped to bring about a similar unifying passion for Hindu motherland and holy land rooted in the mind of Hindus for India through his writings and speeches.

12

Seven Attributes of Corporate Leadership and Bhagat Singh

Bhagat Singh (1907 – 1931) was the epitome of leadership. Future generations will find it difficult to believe that some one like him existed in flesh and blood. The last letter written by him to his friends just before his hanging, being quoted verbatim below, tells you why I am making this statement :

बलिदान से पहले साथियों को अन्तिम पत्र

२२ मार्च, १९३१

साथियो, स्वाभाविक है कि जीने की इच्छा मुझमें भी होनी चाहिए, मैं इसे छिपाना नहीं चाहता । लेकिन मैं एक शर्त पर जिन्दा रह सकता हूँ, कि मैं कैद होकर या पाबन्द होकर जीना नहीं चाहता ।

मेरा नाम हिन्दुस्तानी क्रान्ति का प्रतीक बन चुका है और क्रान्तिकारी दल के आदर्शों और कुर्बानियों ने मुझे बहुत ऊँचा उठा दिया है – इतना ऊँचा कि जीवित रहने की स्थिति में इससे ऊँचा मैं हर्गिज नहीं हो सकता ।

आज मेरी कमजोरियाँ जनता के सामने नहीं हैं । अगर मैं फाँसी से बच गया तो वे जाहिर हो जायेंगी और क्रान्ति का प्रतीक-चिह्न मद्धिम पड़ जायेगा या सम्भवतः मिट ही जाये। लेकिन दिलेराना ढंग से हँसते-हँसते मेरे फाँसी चढ़ने की सूत में हिन्दुस्तानी माताएँ अपने बच्चों के भगतसिंह बनने की आरजू किया करेंगी और देश की आजादी के लिए कुर्बानी देनेवाली की तादाद इतनी बढ़ जायेगी कि क्रान्ति को रोकना साम्राज्यवाद या तमाम शैतानी शक्तियों के बूते की बात नहीं रहेगी ।

हाँ, एक विचार आज भी मेरे मन में आता है कि देश और मानवता के लिए जो कुछ करने की हसरतें मेरे दिल में थीं, उनका हजारवाँ भाग भी पूरा नहीं कर सका । अगर स्वतन्त्र, जिन्दा रह सकता तब शायद इन्हें पूरा करने का अवसर मिलता और मैं अपनी हसरतें पूरी कर सकता ।

इसके सिवाय मेरे मन में कभी कोई लालच फाँसी से बचे रहने का नहीं आया । मुझसे अधिक सौभाग्यशाली कौन होगा ? आजकल मुझे स्वयं पर बहुत गर्व है । अब तो बड़ी बेताबी से अन्तिम परीक्षा का इन्तजार है । कामना है कि यह और नजदीक हो जाये ।

आपका साथी,
भगतसिंह

Following is the **English translation** of this letter:

Date : 22 March, 1931

Friends,

It is but natural that I too should wish to live and I do not want to hide it. But, I can live only on one condition - that I cannot live in a prison or under anybody's control.

My name has become a symbol of Indian revolution. The ideals and sacrifices of the revolutionary party have lifted me to a very high pedestal – so high that no way can I rise higher than this, if I live on.

Today, people do not know of my weaknesses. If I am saved from the gallows then these weaknesses will come out in the open and this symbol of revolution may get weakened or may possibly be wiped off. But, in case I go bravely to the gallows with a smile, the Indian mothers will pray that their children should grow up to be Bhagat Singh, and ranks of people ready to sacrifice their all will swell in such massive numbers that it will be beyond the powers of imperialist or evil forces to stall the revolution.

Yes, the feeling that I couldn't even accomplish a thousandth of what I wished to do for my country and humanity does sit heavy on my heart. If I had led a free life, I may have been able to fulfill these wishes and done many things.

Apart from this, I have had no other reason in my heart to be saved

from the noose. *Who can be more fortunate than me?* These days I am very proud of myself. I am only waiting for the ultimate test. I wish this test takes place sooner.

Your friend,
Bhagat Singh

The letter is self explanatory, and without putting specific words it has defined the character that makes an outstanding leader.

In case one sits down to identify the characteristics of a leader, one will come up with a definition of leadership enunciated by **Warren G. Bennis** (b. 1925). Bennis in his book “**Leaders**” (1985), co-authored with **Burt Nanus**, specifies these characteristics by splitting them into seven attributes. The book says that leadership is not the sole preserve of those at the top of the organization, it is relevant at all levels. Finally leadership is not about control, direction and manipulation. Bennis expounds, “*Leaders are those who have the capacity to create a compelling vision and translate it into action and sustain it*”. Leaders have to be seen to be persistent. Leaders have to be seen to be consistent. Leaders do not glibly present charisma or time management as the essence of their success. Instead, they emphasize persistence and self knowledge, take risks, accept commitment and challenge but above all engage in continuous learning.

His research points to seven attributes essential to leadership:

- Technical Competence : grasp of one’s field
- Conceptual skills : a facility for abstract or strategic planning
- Track Record : a history of achieving results
- People Skill : an ability to communicate, motivate and delegate
- Taste : an ability to identify and cultivate talent
- Judgment : making a difficult decision in a short time frame with imperfect data
- Character : the qualities that define who we are

Bhagat Singh was not only a great leader he was a great marketing brain too.
Viceroy’s proclamation enacting two Bills was to be made on 8th April,

1929, when the bomb was thrown in the assembly with notice leaflets. It was to happen despite the fact that the majority of members were opposed to it and had, rather, rejected them earlier. The leaflets thrown down with the bombs mentioned, “It takes a loud voice to make the deaf hear, with these immortal words uttered on a similar occasion by Valiant, a French anarchist martyr, do we strongly justify this action of ours.”

Following is partial excerpt from the text of *Statement of S. Bhagat Singh and B.K. Dutt in the Assembly Bomb Case*. (Read in the Court on 6th June, 1929, by Mr. Asaf Ali on behalf of Bhagat Singh and B.K. Dutt) -

“No Personal Grudge - we bore no personal grudge or malice against anyone of those who received slight injuries or against any other person in the Assembly. On the contrary, we repeat that we hold human life sacred beyond words, and would sooner lay down our own lives in the service of humanity than injure anyone else. Unlike the mercenary soldiers of the imperialist armies who are disciplined to kill without compunction, we respect, and, in so far as it lies in our power, we attempt to save human life. And still we admit having deliberately thrown the bombs into the Assembly Chamber. Facts however, speak for themselves and our intention would be judged from the result of the action without bringing in Utopian hypothetical circumstances and presumptions.”

“No Miracle - despite the evidence of the Government expert, the bombs that were thrown in the Assembly Chamber resulted in slight damage to an empty bench and some slight abrasions in less than half a dozen cases, while Government scientists and experts have ascribed this result to a miracle, we see nothing but a precisely scientific process in all this incident. Firstly, the two bombs exploded in vacant spaces within the wooden barriers of the desks and benches, secondly, even those who were within two feet of the explosion, for instance Mr. P. Rau, Mr. Shanker Rao and Sir George Schuster, were either not hurt or only slightly scratched...Again, had they been loaded with some other high explosive, with a charge of destructive pellets or darts, they would have sufficed to wipe out a majority of the Members of the Legislative Assembly. Still

again we could have flung them into the official box which was occupied by some notable persons. And finally we could have ambushed Sir John Simon who was sitting in the President's gallery at the time. All these things, however, were beyond our intention and bombs did no more than they were designed to do, and the miracle consisted in no more than the deliberate aim which landed them in safe places. We then deliberately offered ourselves to bear the penalty for what we had done and to let the imperialist exploiters know that *by crushing individuals, they cannot kill ideas.*"

Further, in a statement before the Lahore High Court Bench in January 1930 (*through this brilliant statement Bhagat Singh demolished the basis of the Sessions Court judgment and emphasised the importance of motive. The motive of action, he argued, should be the main consideration while judging the offence of an accused.*), Bhagat Singh stated -

"...Leaving other points to our lawyers, I will confine myself to one point only. The point is very important in this case. The point is as to what were our intentions and to what extent we are guilty. This is a very complicated question and no one will be able to express before you that height to mental elevation which inspired us to think and act in a particular manner. We want that this should be kept in mind while assessing our intentions, our offence. According to the famous jurist Solomon, one should not be punished for his criminal offence if his aim is not against law...We had submitted a written statement in the Sessions Court. That statement explains our aim and, as such, explains our intentions also. But the learned judge dismissed it with one stroke of pen, saying that "generally the operation of law is not affected by how or why one committed the offence. In this country the aim of the offence is very rarely mentioned in legal commentaries"

"...The point to be considered is that the two bombs we threw in the Assembly did not harm anybody physically or economically. As such the punishment awarded to us is not only very harsh but revengeful also. And no one can do justice to anybody without taking his motive into consideration. If we ignore the motive, the biggest generals of the wars

will appear like ordinary murderers, revenue officers will look like thieves and cheats. Even judges will be accused of murder. This way the entire social system and the civilization will be reduced to murders, thefts and cheating. If we ignore the motive, the government will have no right to expect sacrifice from its people and its officials. Ignore the motive and every religious preacher will be dubbed as a preacher of falsehoods, and every prophet will be charged of misguiding crores of simple and ignorant people. If we set aside the motive, then Jesus Christ will appear to be a man responsible for creating disturbances, breaking peace and preaching revolt, and will be considered to be a 'dangerous personality' in the language of the law. But we worship him. He commands great respect in our hearts and his image creates vibrations of spiritualism amongst us. Why? Because the inspiration behind his actions was that of a high ideal. The rulers of that age could not recognise that high idealism. They only saw his outward actions. Nineteen centuries have passed since then. Have we not progressed during this period? Shall we repeat that mistake again? If that be so, then we shall have to admit that all the sacrifices of the mankind and all the efforts of the great martyrs were useless and it would appear as if we are still at the same place where we stood twenty centuries back.....From the legal point of view also, the question of motive is of special importance. Take the example of General Dyer. He resorted to firing and killed hundreds of innocent and unarmed people. But the military court did not order him to be shot. It gave him lakhs of rupees as award”

“.....We took this step to give proper direction to the storm. We are serious students of history. We believe that, had the ruling powers acted correctly at the proper time, there would have been no bloody revolutions in France and Russia. Several big power of the world tried to check the storm of ideas and were sunk in the atmosphere of bloodshed. The ruling people cannot change the flow of the current. We wanted to give the first warning. Had we aimed at killing some important personalities, we would have failed in the attainment of our aim”

“....There is one more point which needs elucidation, and that is regarding the strength of the bombs. Had we had no idea of the

strength of the bombs, there would have been no question of our throwing them in the presence of our respected national leader like Pandit Motilal Nehru, Shri Kelkar, Shri Jayakar and Shri Jinnah. How could we have risked the lives of our leaders? After all we are not mad and, had we been so, we would have certainly been sent to the lunatic asylum, instead of being put in jail. We had full knowledge about the strength of the bombs and that is why we acted with so much confidence. It was very easy to have thrown the bombs on the occupied benches, but it was difficult to have thrown them on unoccupied seats. Had we not been of saner mind or had we been mentally unbalanced, the bombs would have fallen on occupied benches and not in empty places. Therefore, I would say that we should be rewarded for the courage we showed in carefully selecting the empty places. Under these conditions, My Lords, we think we have not been understood, properly. We have not come before you to get our sentences reduced. We have come here to clarify our position. We want that we should not be given any unjust treatment, nor should any unjust opinion be pronounced about us. The question of punishment is of secondary importance before us.”

Bhagat Singh was not only a great leader but also had a great marketing mind. He used all the marketing strategems for independence movement whether it was creating an event by throwing the bomb in assembly and using it as a best possible public relation tool. In that era there was low literacy level and media, communication and transport networks were not as evolved as they are today. In those days word of mouth publicity was the only option to spread the news or awareness. He was an ideal CEO, who practiced what he preached.

In an era of corporate ethics, 21st century’s model for management and leadership, as defined by some management gurus, consists of *Purpose, People, Planet, Probity (or Purity or Principles)*. The four words are cornerstones of sustainable success in any modern business venture, and a maxim for today’s management and organisational philosophy. ‘Purpose’ is an apt replacement for ‘Profit’.

The aim of all good modern organisations is to reconcile the *organisational purpose* (whether this be profit for shareholders, or cost-effective services delivery, in the case of public services) with the needs and feelings of *people* (staff, customers, suppliers, local communities, stakeholders, etc) with proper consideration for the *planet - the world we live in* (in terms of sustainability, environment, wildlife, natural resources, our heritage, ‘fair trade’, other cultures and societies, etc) and at all times acting with *probity* – encompassing love, integrity, compassion, honesty, and truth. Probity enables the other potentially conflicting aims to be harmonised so that the mix is sustainable, ethical and successful.

This model is not a process or technique – it is the character or personality of a good ethical organisation or a leader, or in other words it is the life lived by Bhagat Singh.

13

Management and Leadership Differ

Manavendra Nath Roy (1887 – 1954), generally known as **M.N. Roy**, had long debates with Lenin, who called him Oriental Marx. Roy was one of the first to theorize the character of national movement. At a speech in **1940** at **Dehradun** he tried to theorize on the historical location of leftism in India. He said:

“It has been maintained by one comrade that since Gandhi launched the first mass movement, he is to be appreciated as the originator of leftism in the Congress. This is a wrong point of view. No single individual ever creates a movement. Gandhi did not create the movement of 1920. On the contrary, he himself was the creation of that movement. His merit was that he allowed himself to be so created. We must appreciate that merit on his part. The mass movement was the basis of leftism. But a mass movement does not always necessarily create a revolutionary ideology and revolutionary leaders. On the contrary it often comes under the domination of reactionary leaders. That was the case with the mass movement of 1920, and Gandhi’s subjective role was to degenerate the movement in that way”

“Even those who do not regard Gandhi as the creator of the movement hold that he gave expression to the revolutionary urge of the masses, and therefore played a revolutionary role. That, also, is not a correct view. Gandhi can be hardly credited with the role of the leader of mass movement. He has all along been rather controller of the mass movement. Gandhi became the leader of the movement, because he was the personification of the ignorance and prejudices of the masses which created the movement. Gandhi occupied the centre of the scene not as a

political leader, but as a Mahatma.”

Did Roy wish to convey that Gandhi was a great manager but not a leader? To an extent it is true, as he behaved like a manager with Bhagat Singh, Subhash Bose, Sardar Patel, Mohammed Ali Jinnah and partition of India. He looked at every issue as a problem and tried to solve it. A leader would have changed the framework, context and would have accommodated every one and their views.

John Kotter's (b. 1947) most significant and controversial work has been on the subject of leadership. In **'A Force For Change'** (1990) he argues that leadership and management differ - management tasks are focused on execution and control, whereas leadership tasks are focused on planning and vision. He argues that modern organizations need less managers and more leaders. Analyzing failures Kotter notes half the failures are caused because leaders fail to create a sense of urgency.

This was true for Nehru also, which becomes clear from the speech of **H. V. Kamath** in parliament as quoted in *'The 1962 War: A Critical Evaluation'* -

“The heart of the nation is sound. The heart of the Indian nation and the Indian people is sound. They are only asking for a strong determined, courageous and dedicated leadership. When Gandhiji was with us, when Netaji was with us, and when Nehruji was marching shoulder to shoulder with those two great leaders, did not the nation respond? What was the secret of that? It was leadership and again leadership. *And, if that leadership is forthcoming in abundant measure, I have no doubt in my mind the people will respond* and give all that they have, even their lives. Leadership must rise to the occasion, and give that kind of leadership to this country. I hope that the Prime Minister who has done much in the past for the country, worked and fought for the country in the company of Mahatmaji and Netaji; now after having streamlined his cabinet, after having reshuffled his cabinet to some extent –he may do a little more - should rise to the occasion and give such leadership to the Indian people , the men and

women and children of this country, of this vast land. If that is done, then, as was said by one of the Sikh gurus in a different context, '*sava lakh se ek ladaun*' (my one man can fight with one and quarter lakh of enemy force); our forty crores Indian will be more than a match for the seventy crore of Chinese in their country, and we will drive them back. There is no doubt about that, I am sure about that."

In the context of failure in the war with Chinese, Nehru had shown a marked lack of leadership skill though he had managed his other responsibilities well by having a strong cabinet. H. V. Kamath tried to invoke the leadership quality in Nehru through his speech by reminding of him his association with great leaders like Gandhi and Bose.

14

Dharamsatta – The Core Ideology and the Living Strategy of India

M. S. Golwalkar (1906 – 1973), in his book **‘Bunch of Thoughts’** under the heading *‘Secret of Our Immortality’*, writes,

“But the story of our nation presents an entirely different picture. Our society also had to face innumerable such invasions from the most barbaric races. Even political domination by these hostile forces over our people continued for a time, sometime for several centuries. Off and on, forces of *adharma* (non-righteousness) reigned, unleashing all their powers of destruction right from the days of Ravana. Even today *adharmaic* elements are having their heyday. But our society has survived all these grave crisis. Again and again, it has risen from the ashes, smashed the stranglehold of the evil forces and established the reign of righteousness. That glorious tradition continues unbroken to this day, charged as ever with the idealism and energy of resurgent nationalism. How did this miracle happen? What is the secret of the immortality, this deathless potency of our society, even after it was infected with the deadliest of poisons?”

“It is at once clear that the basis of our national existence was not political power. Otherwise, our fate would have been no better than that of those nations which remain today as only museum exhibits. The political rulers were never the standard bearers of our society. They were never taken as the props of our national life. Saints and sages, who had risen above the mundane temptations of pelf and power and had dedicated themselves wholly for establishing a happy virtuous and integrated state of society, were its constant torch bearers; they represented the *dharmasatta* (rule of righteousness). The king was only an ardent follower of that higher moral authority. Many a kingship licked the dust owing to various

adverse forces. But the *dharmasatta* continued to hold the people together”.

What Golwalkar had written for the country is true for any organization, institution or corporation. If one looks at any century old organizations one will find some core values running through it.

In their book **‘Built to Last’** (1994) **J. Collins** (b1958-) and **Jerry Porras**, set out to identify qualities essential to building a great and enduring organization. A central myth, according to the authors, is that visionary companies start with a great product and are pushed into the future by charismatic leader. What is visionary company? Visionary companies are premier institution in their industries, widely admired by peers and have a track record of making a significant impact on the world around them. The key point is that a visionary company is an organization, an institution. All individual leaders, no matter how charismatic or visionary, eventually die; visionary products and services, and great ideas eventually become obsolete. Indeed, entire markets can become obsolete and disappear. Yet visionary companies survive. A key step in building a visionary company is to articulate a **Core Ideology**. Drawing upon what they saw in the visionary companies, they’ve created a practical two-part *definition of Core Ideology*:

I. Core Values: the organisation’s essential and enduring tenets, a small set of general guiding principles, not to be confused with specific cultural or operating practices; not to be compromised for financial gain or short term expediency.

II. Purpose: The organization’s fundamental reasons for existence beyond just making money – a perpetual guiding star on the horizon; not to be confused with specific goals or business strategies.

Core Values are the organization’s essential and enduring tenets, not to be compromised for financial gain or short term expediency.

No wonder, India from the beginning was a central place for trade and was called a *‘Golden Sparrow’*. India’s decline started from the time

Indians started neglecting their culture. After a long time India is back on the growth path and so is the nationalist movement in the country. There is a direct co-relation between a successful nation and the respect for its culture.

Moving from the macro issue core values of a society to micro issues managing one's life as a member of the society, Golwalkar propounded his idea about the living strategy for an Indian in the chapter '*For True National Glory*':

“Ordinarily, the glory of a nation is measured in terms of its material affluence. There is no doubt that a nation in glory has necessarily to be in affluence. All the necessities of life must be fully provided to every individual in the nation. But, is that the complete image of our national glory that we conceive of? This is an all important question which we have to ponder over.”

“Each nation has its own key note in life and marches ahead in tune with that national ethos. Our Hindu nation has also preserved a unique characteristic since times immemorial. To us, the aspects of material happiness, i.e. *artha* (amassing of wealth) and *kama* (satisfaction of physical desires) are only a part of man's life. Our great ancestors declared that there are two more aspects of human endeavour, *dharma* (rightful action as per one's duty in life) and *moksha* (achieving mental bliss or communion with God). They built up the society on the basis of these four-fold achievements - the *chaturvidha purushartha* of *dharma, artha, kama and moksha*. Since hoary times, our society has been known not merely for its wealth and affluence but more so for the other two aspects of life. We are, therefore, called a highly moral spiritual and philosophical people who have kept as our ultimate goal nothing short of direct communion with God himself, i.e. *moksha*. If this final aim of human existence is left out, then what remains except the feeding of the brute in man? ... Therefore we say that we have also to feed the spirit of man. It is only when we do that we can look upon our national existence as being really great and glorious....When we think of the greatness and glory of our nation, we not only think of its wealth and affluence, of all the means of satisfaction

of the necessities of the body but also of the mind of the individual which should be made to gradually rise above all these things and place him in a position to which he is entitled as a human being, that is, in direct relation with divinity. It has been said, *first follow dharma, and dharma will also give artha and kama.*”

“...Our definition of dharma is two-fold. The first is proper rehabilitation of man’s mind; and the second is adjustment of various individuals for a harmonious corporate existence, i.e. a good social order to hold the people together.”

“....Individuals come and go. Countless generations have come and gone. But the nation has remained. Drops of water come, stay for a while and evaporate; but the flow of the Ganga goes on ceaselessly. So is the eternal flow of our national life. We, the individuals, appear on the surface like bubbles or drops for a moment, and disappear. *The ‘permanent’, therefore, is a national life. The ‘impermanent’, therefore, is the individual. The ideal management would, therefore, be to transform the impermanent – the individual, into a means to attain the permanent - the social good* which would at the same time enable the individual to enrich and bring to blossom his latent divinity. This is dharma in its twofold aspect, which leads mankind to its ultimate goal of realisation of godhead – moksha.”

Corporate world from last few year has been abuzz with the sentences like; “People are our most important asset”, “We are a knowledge based company”, “all we have is our people” etc. etc. **Lynda Gratton** made a breakthrough with her book “**Living Strategy**” (2000) where she demonstrated that the most successful companies in the 21st century will be those that are capable of gathering and bonding talented, creative people, who are excited and motivated, who trust the company and are inspired by what they do. The theory places individual behavior of employees at the center of wealth creation. The book talks about three basic tenets:

- We operate in time: our current behavior is influenced by the memory of the past and by beliefs of the future. Human development

progresses through a shared sequence as skills and knowledge may take years to develop, and attitudes and values resist rapid changes.

- We search for meaning: We strive to interpret the clues and events around us, we actively engage with the world to seek a sense of meaning, to understand who we are and what we can contribute. Over time groups of people create collective viewpoints, a sense of shared symbols, events or artifacts that create a sense of meaning; and
- We have a soul: Each of us has a deep sense of personal identity of who we are and what we believe in.

Lynda Gratton put forth above mentioned three basic tenets that differentiate people from money and technology; these tenets are then used as the basis for putting human capital at the center of corporate strategy. Thus, a human being or an employee cannot be thought of as a wholesome personality if we do not consider his/her spiritual aspect or the soul.

Our national past bears ample testimony to the fact that this life-concept of *chaturvidha purusartha* was not just a Utopia but a live strategy for a satisfactory and fruitful life both for an individual and the society and it had been a reality for thousands of years of our national life. All the foreign travelers who visited our land have vouched for supreme qualities man attained here in addition to limitless wealth and affluence. The sublime character of our people was a result of the complete life concept – the harmonious blending of *artha and kama* with the higher values of *dharma and moksha* – that we had worked on the individual as also on the national plane.

15

Interdependence and Globalization of Markets

Following extracts bring out a wonderful co-relation between scientific learning and economic learning. The corporate world can learn a lot by observing how nature grows and how some species are available worldwide with minor modifications.

Jagdish Chandra Bose (1858 – 1937) was a great scientist and following are the excerpt from his speech at the **13th Science Congress** held in **Lahore** in **1927**. Presiding over the Indian Science Congress, he said –

“It is expected that I should give a connected account of my investigations that have been in progress for nearly a third of century. The results obtained have led to the establishment of the important generalization of **Unity of Life**. From this followed a corollary, that there must also be a unity of all human efforts and that in the realm of the mind there can be no boundaries and no separation. *It is a misreading of the laws of nature to regard conflict as the only factor in evolution; far more potent than competition is mutual aid and cooperation in the scheme of life.*”

“Nothing can be more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. *The whole world is interdependent*, and a constant stream of thought has, throughout ages, enriched the common heritage of mankind. It is the fabric bound together and has ensured the continuity and permanence of civilization.”

Theodore Levitt (1925 - 2006) emphasized the need for a firm to achieve a balanced orientation by including marketing in its strategy. In

his book **The Globalisation of Markets** (1983), Levitt once more produced a forward looking manifesto. His thesis is that in order to survive and prosper, companies must offer standardized products around the world, products that incorporate the best in design, reliability and price. The efficiency of such an approach will outweigh, in his opinion, the benefits of taking into account varying cultural preference and tailoring products to different national markets. The reason for this is the overlying trend towards world homogenization. Two vectors shape the world, technology and globalization. The first helps determine human preference, the second economic realities. *Regardless of how many preferences evolve and diverge, they also gradually converge and form markets where economies of scale lead to reduction of cost and prices.*

One can appreciate what Theodore Levitt propounded as one goes through the speech of J. C. Bose. There is no better way to explain the success mantra for globalization than this.

16

Strength - The Fifth Discipline

Aurobindo (1872 – 1950) wrote “**Bhawani Mandir**” in 1905, a pamphlet “*For the Revolutionary Preparation of the Country*”. Following is an excerpt from this document -

“India, the ancient Mother, is indeed striving to be reborn, striving with agony and tears, but she strives in vain. What ails her, she who is after all so vast and might be so strong? There is surely some enormous defect, something vital is wanting in us, nor is it difficult to lay our finger on the spot. We have all things else, but we are empty of strength, void of energy. We have abandoned *Shakti* (strength, power) and are therefore abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms.”

“The wish to be reborn we have in abundance, there is no deficiency there. How many attempts have been made, how many movements have been begun, in religion, in society, in politics! But the same fate has overtaken or is preparing to overtake them all. They flourish for a moment, then the impulse wanes, the fire dies out, and if they endure, it is only as empty shells, forms from which the Brahma has gone or in which it lies overpowered with *Tamas* and inert. Our beginnings are mighty, but they have neither sequel nor fruit.”

“Now we are beginning in another direction; we have started a great industrial movement which is to enrich and regenerate an impoverished land. Untaught by experience, we do not perceive that this movement must go the way of all the others, unless we first seek the one essential thing, unless we acquire strength.”

“Is it knowledge that is wanting? We Indians, born and bred in a country where *Jnana* (knowledge) has been stored and accumulated since the race began, bear about in us the inherited gains of many thousands of years.... But it is a dead knowledge, a burden under which we are bowed, a poison which is corroding us, rather than as it should be a staff to support our feet and a weapon in our hands; for this is the nature of all great things that when they are not used or are ill used, they turn upon the bearer and destroy him....”

“Is it love, enthusiasm, *Bhakti* (devotion) that is wanting? These are ingrained in the Indian nature, but in the absence of *Shakti* we cannot concentrate, we cannot direct, we cannot even preserve it. *Bhakti is the leaping flame, Shakti is the fuel.* If the fuel is scanty how long can the fire endure?”

“The deeper we look, the more we shall be convinced that the one thing wanting, which we must strive to acquire before all others, is strength?

- Strength Physical,
- Strength Mental,
- Strength Moral, but above all
- Strength Spiritual, which is the one inexhaustible and imperishable source of all the others.

If we have strength everything else will be added to us easily and naturally. In the absence of strength we are like men in a dream who have hands but cannot seize or strike, who have feet but cannot run....”

“If India is to survive, she must be made young again. Rushing and billowing streams of energy must be poured into her; her soul must become, as it was in the old times, like the surges, vast, puissant, calm or turbulent at will, an ocean of action or of force.”

“Many of us, utterly overcome by *Tamas*, the dark and heavy demon of inertia, are saying nowadays that it is impossible, that India is decayed, bloodless and lifeless, too weak ever to recover; that our race is doomed to extinction. It is a foolish and idle saying. No man or nation need be

weak unless he chooses; no man or nation need perish unless he deliberately chooses extinction.”

“For what is a nation? What is our mother country? It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty Shakti, composed of the shaktis of all the millions of units that make up the nation, just as *Bhawani Mahisha Mardini* (Goddess who killed demon Mahishasur) sprang into being from the shakti of all the millions of gods assembled in one mass of force and welded into unity. The Shakti we call India, *Bhawani Bharati*, is the living unity of the shaktis of three hundred million people, but she is inactive, imprisoned in the magic circle of *tamas*, the self-indulgent inertia and ignorance of her sons....”

“We have to create strength where it did not exist before; we have to change our natures, and become new men with new hearts, to be born again.....*We need a nucleus of men* in whom the Shakti is developed to its uttermost extent, in whom it fills every corner of the personality and overflows to fertilise the earth. These, having the fire of Bhawani in their hearts and brains, will go forth and carry the flame to every nook and cranny of our land.”

Years later, the strengths required for shakti (or energy) that were to be the prime requisite for industrial growth in India, were defined as the five key component technologies for the learning organization.

Peter M. Senge (1947 -) in his work combined two themes of ‘*mental systems*’ and ‘*importance of knowledge*’ in his work “**Fifth Discipline**” (1990). At the core of the Fifth Discipline is the development theory of the ‘**learning organization**’.

He says that at the heart of the organization, is the learning cycle, which has three components. We begin by learning new skills and capabilities. As we do so, we become more capable and more confident, our awareness changes, we view our job, our tool, our colleagues, our customers and soon in different ways. Knowledge leads to deeper change in our attitude and beliefs; we become aware of new ways of looking at the world. This change in beliefs, in turn, necessitates the need to learn

new skills so as to explore our new beliefs more fully; and so on the cycle goes. Not only do individuals learn in this way, but also organisations.

To master organizational learning, organizations need to harmonize within their members and themselves five key ‘component technologies’:

- **Personal Mastery:** Personal mastery is the discipline of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively.
- **Mental Models:** Mental models are deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action. The discipline of working with mental models starts with turning the mirror inward, learning to unearth our internal pictures of the world, to bring them to the surface and hold them rigorously to scrutiny. It also includes the ability to carry on “learningful” conversations that balance inquiry and advocacy, where people expose their own thinking effectively and make that thinking open to the influence of others.
- **Building Shared Vision:** The practice of shared vision involves the skills of unearthing shared ‘pictures of the future’ that foster genuine commitment and enrollment rather than compliance
- **Team Learning:** The discipline of team learning starts with ‘dialogue’, the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together’. The discipline of dialogue also involves learning how to recognize the patterns of interaction in teams that undermine learning. The patterns of defensiveness are often deeply engrained in how a team operates. If unrecognized, they undermine learning. If recognized and surfaced creatively, they can actually accelerate learning.
- **Systems Thinking:** (the ‘fifth discipline’ of the title), a discipline for seeing wholes: Systems thinking is based on system dynamics; it is highly conceptual; it provides ways of understanding practical business issues. It looks at systems in terms of particular types of cycles (archetypes); and it includes explicit system modeling of complex issues. Systems Thinking is a conceptual framework, a body of knowledge

and tools that has been developed over the past fifty years, to make the full patterns clearer, and to help us see how to change them effectively.

Also, the essence of the discipline of systems thinking lies in a shift of mind:

- seeing interrelationships rather than linear cause-effect chains, and
- seeing processes of change rather than snapshots

Aurobindo's Shakti	Senge's Learning Organisation	Remarks
Strength Physical	Personal Mastery	Specializing in one's job
Strength Mental	Mental Models	Understanding the world & context
Strength Moral	Building Shared Vision	Moral Strength gives an individual the understanding and maturity to work in team
	Team Learning	and have bigger picture in mind
Strength Spiritual	Systems Thinking	Needs knowledge of past, of generations. Issues are not always in Black and White
<p>Aurobindo in 1948 had warned that in the industrial growth we as a country should not forfeit 'Swadharma' and lose our soul. He had said 'It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is a more and more turning towards her for spiritual help and a saving light.'</p> <p>He had the foresight to see the role of India's power of knowledge and spiritual power in the industrial growth.</p>		

Theory of Trust and Mission of a Society

N.G.Chandavarkar, (1855-1933), was the president of the annual session of the Indian National Congress in 1900. He worked with the Prarthana Samaj; and on his Chandavarkar's advice Gandhi called off his Civil Disobedience campaign in 1921. While Speaking on **30th December 1905** at Banaras addressing the **Indian National Social Reform Conference**; said:

“*Rishis* , who laid down our laws and conceived the ideas out of which Hindus society emerged, started with the conception of a universal morality and the birthright of the humanity as the deep down basis of life. Starting with this idea of the fundamental unity and universal morality, the Rishis conceived of man, as a spiritual being, standing for the spiritual interests of the world. Get into the heart of the best of their description of man in relation to the universe surrounding him, pore over there subtlest analysis of his actions and emotions and you find that man, the individual, stood to them not as a ‘mere fraction of society’ or what the ancient Greeks and Romans, according to Mr. John Molly regarded ‘as a mere cog or pinion in the vast machine of the state’ but as an ‘epitome’ of the society and the state as well. Hence our ancient law books begin not with the duties of the king and the subject, or the rules of the complicated machinery of judicature, state or society, but the first place is given to the development of the individual and the family life. The deep significance of that is- as I conceive it -to the ancient Rishis, the true social bond was the moral ideal; spiritual evaluation was the end of society and state, and progress which consisted in fulfillment of the moral idea, was to be attained through man, the individual and the family as the unit of society and the state.”

“Hence the perfection of the individual which was the first problem to which the Rishis applied themselves, they seem: to say ‘get hold of your individual first, develop him and your ideal of state and society will be realized.’ They laid the rules for his education when young, his daily life in young and old age. These rules may indeed seem to us in several particulars, minute and tedious, and here and there crude. But we must not judge a peoples’ civilization by the details of the rules and laws prescribed for a particular period of their growth. The cardinal rule is to find the central idea underlying them and the ideals by which those rules evolved. The rules were merely applications to the details of life as it existed at that time: they were mere forms and machinery. But they recognized that the forms and the machineries are transient, the central idea of them as the root of civilization stood for performance. It was on that account that they laid down the rules that customs was above the Shastras. But whether over the custom or Shastras, one law was intended to stand supreme—the law of Sanatan Dharma or the Saswata Dharma: the law of universal morality or eternal values embodied in the single world Truth - Truth standing for Justice, Love and Mercy.”

“What was the central idea round which the machinery of society was made to move by the Rishis? In the mass of the detailed performance of duties, prescribed for the individual one idea stands out most prominently viz., that he was to pray, to yearn, and to seek for ‘light’....This was the central idea and idea of ancient Hindu life – the pivot round which society was enjoined to move. It stood as a lesson to us - a lesson to sink into our hearts and animate our lives – that we should always move with the times by means of the light of knowledge acquired, experience gained, and events revealed; that we should ever move forward, instead of standing still.”

“Times change but eternity remains – the times are mere masquerade of the ‘eternities’. We do not seek anything new – we desire to cast into the mould of the new times the very oldest of thoughts which has been bequeathed to us as a precious legacy of the Rishis in the form of the

Sanatan Dharma. What is the very first virtue prescribed by the Dharma?
Abimsa or Humanity, Samata, Equity or Justice.”

“In the name of the Sanatan Dharma then, the religion of universal Morality and Humanity, in the name of the ideal of old, which enjoins us to be **‘the children of light’**, *I call upon you to go back to the heart of your religion and by means of ancient light to learn to speak the language of today, to make use of Light to fulfill the obligation imposed on us by the requirement of modern times.*”

“Neoclassical economics is 80% correct but ignores the roles of social capital i.e. reciprocity, moral obligation, duty toward community, and trust in facilitating the stability and prosperity of post-industrial societies”, says **Francis Fukuyama** (b. 1952) in his book **‘Trust’** (1995). He mentions “Americans are so used to celebrating their own individualism and diversity; however, they sometimes forget that there can be too much of a good thing. Both American democracy and American business have been successful because they partook of individualism and community simultaneously.”

“But it is possible to have too much diversity and arrive at a situation in which people in a society have nothing in common besides the legal system - no shared values, consequently no basis for trust, indeed no common language in which to communicate.”

“The balance between individualism and community has shifted dramatically in the United States over the past fifty years. The moral communities that made up American civil society at mid-century, from the family to neighborhood to churches to workplace, have been under assault, and a number of indicators suggest that the degree of general sociability has declined.”

“The most noticeable deterioration in community life is the breakdown of the family with the steady rise of divorce and single parent families since the late 1960’s. This trend has had clear cut economic consequence: a sharp rise in poverty associated with single

motherhood.....It is easy to see how government policies can encourage the breakdown of families, as and when they subsidize single motherhood. What is less obvious is how government policy can restore family structure once it has been broken.....American family life has not been deteriorating because other forms of associational life are growing stronger. All are declining in tandem and the importance of family increases with the deteriorating of other forms of sociability because it becomes the only remaining opportunity for moral community of any sort.”

“It is always possible for Americans to relate to one another through the legal system, building organizations on the basis of contract law or bureaucratic authority. But communities of shared values, whose members are willing to subordinate their private interests for the sake of larger goals of the community as such, have become rarer.”

Fukuyama insists that we can not divorce economic life from cultural life, he contends that in an era when social capital may be as important as physical capital, only those societies with a high degree of social trust will be able to create flexible, large scale business organizations needed to compete in the new global economy.

The extraordinary address of N.G.Chandavarkar tried to structure a moral universe in a purely non-religious and rhetorical ways, drawing examples from the Upanishadic thought of the progression from darkness to light. He gave creative expression to human freedom from the philosophical base of Hindu nationalism. And, he was clear that one should be part of modern world but the base should always be his own culture and Fukuyama’s ‘Trust’ interconnects the ‘economic life’ with ‘cultural life’.

Balance Score Card of Subhash Chandra Bose

Subhash Chandra Bose (b1897) was in favour of a strong Central Government with dictatorial powers for some years to come in order that India may be put on her feet. The country needed a strong party with a strong leader with strict military discipline. He called it *samyavad or synthesis or equality*. While speaking at a rally of Indians in Burma, **July 4, 1944** he made the famous speech: **“Give Me Blood, and I Promise you Freedom!”** He proclaimed –

“Friends! twelve months ago a new program of ‘total mobilisation’ or ‘maximum sacrifice’ was placed before Indians in East Asia. Today I shall give you an account of our achievements during the past year and shall place before you our demands for the coming year. But, before I do so, I want you to realise once again what a golden opportunity we have for winning freedom. The British are engaged in a worldwide struggle and in the course of this struggle they have suffered defeat after defeat on so many fronts. The enemy having been thus considerably weakened, our fight for liberty has become very much easier than it was five years ago. Such a rare and God-given opportunity comes once in a century. That is why we have sworn to fully utilise this opportunity for liberating our motherland from the British yoke. I am so very hopeful and optimistic about the outcome of our struggle, because I do not rely merely on the efforts of three million Indians in East Asia. There is a gigantic movement going on inside India and millions of our countrymen are prepared for maximum suffering and sacrifice in order to achieve liberty.”

“Unfortunately, ever since the great fight of 1857, our countrymen are disarmed, whereas the enemy is armed to the teeth. Without arms and

without a modern army, it is impossible for a disarmed people to win freedom in this modern age. Through the grace of Providence and through the help of generous Nippon, it has become possible for Indians in East Asia to get arms to build up a modern army. Moreover, Indians in East Asia are united to a man in the endeavor to win freedom and all the religious and other differences that the British tried to engineer inside India, simply do not exist in East Asia. Consequently, we have now an ideal combination of circumstances favouring the success of our struggle- and all that is wanted is that Indians should themselves come forward to pay the price of liberty. According to the program of 'total mobilisation', I demanded of you men, money and materials. Regarding men, I am glad to tell you that I have obtained sufficient recruits already. Recruits have come to us from every corner of east Asia- from China, Japan, Indo-China, Philippines, Java, Borneo, Celebes, Sumatra, Malaya, Thailand and Burma. You must continue the mobilisation of men, money and materials with greater vigour and energy, in particular, the problem of supplies and transport has to be solved satisfactorily. We require more men and women of all categories for administration and reconstruction in liberated areas. We must be prepared for a situation in which the enemy will ruthlessly apply the scorched earth policy, before withdrawing from a particular area and will also force the civilian population to evacuate as was attempted in Burma."

"The most important of all is the problem of sending reinforcements in men and in supplies to the fighting fronts. If we do not do so, we cannot hope to maintain our success at the fronts. Nor can we hope to penetrate deeper into India. Those of you who will continue to work on the Home Front should never forget that East Asia - and particularly Burma - forms our base for the war of liberation. If this base is not strong, our fighting forces can never be victorious. Remember that this is a 'total war'- and not merely a war between two armies. That is why for a full one year I have been laying so much stress on 'total mobilisation' in the East. There is another reason why I want you to look after the Home Front properly. During the coming months I and my colleagues on the War Committee of the Cabinet desire to devote our whole attention to

the fighting front, and also to the task of working up the revolution inside India. Consequently, we want to be fully assured that the work at the base will go on smoothly and uninterruptedly even in our absence.”

“Friends, one year ago, when I made certain demands of you, I told you that if you give me ‘total mobilization’, I would give you a ‘second front’. I have redeemed that pledge. The first phase of our campaign is over. Our victorious troops, fighting side by side with Nipponese troops, have pushed back the enemy and are now fighting bravely on the sacred soil of our dear motherland.”

“Gird up your loins for the task that now lies ahead. I had asked you for men, money and materials. I have got them in generous measure. Now I demand more of you. Men, money and materials cannot by themselves bring victory or freedom. We must have the motive-power that will inspire us to brave deeds and heroic exploits. It will be a fatal mistake for you to wish to live and see India free simply because victory is now within reach. No one here should have the desire to live to enjoy freedom. A long fight is still in front of us. We should have but one desire today - the desire to die so that India may live - the desire to face a martyr’s death, so that the path to freedom may be paved with the martyr’s blood. Friend’s, my comrades in the War of Liberation! Today I demand of you one thing, above all. I demand of you blood. It is blood alone that can avenge the blood that the enemy has spilt. It is blood alone that can pay the price of freedom. *Give me blood and I Promise you freedom.*”

While going through this speech or any other speech of Subhash Chandra Bose one finds a clear flow of thoughts and actions; always backed up by reasons and logic, never without a timeframe and responsibility. In today’s world it would have been called **Balance Score Card** (1996) as defined by **Robert Kaplan** (b. 1940).

Kaplan described Balance Score Card (**BSC**) as, “*You only get what you measure and it is possible to measure performance in quantitative terms.*” He sets forth the roadmap for this exercise -

- Build a strategy map: It shows the top 20-25 objective that the organization needs to focus on to deliver its strategy. Financial objectives are critical to the existence of all organization. However, to deliver these financial outcomes the firm must determine what customer needs have to be met, and what internal process are critical for delivering their expectations. Finally, managers need to work out what the organizations must learn in order to carry out core process efficiently and effectively.
- Create a BSC: The next step is to define the metrics needed to measure the success of a strategy. Both financial and non financial measures are identified.
- Use the BSC: Balance Score Card should be reviewed annually.

BSC planning and the budget:

- Estimate production and sales volume for the next period
- Forecast demand for activities
- Calculate resource demands
- Determine the actual resource supply

Prioritization is always necessary and the BSC framework allows this to be done strategically. The achievement of the strategy is owned by all and not just by the senior management.

This BSC reflects not only in this speech of Subhash Bose but also in his other works. One can clearly understand BSC by studying the plans of Subhash Chandra Bose for a developed India.

For example, convinced of the need to be prepared for independence, Bose outlined his 'long-period programme for a free India'. The first problem to tackle, according to him, was increasing population. *He was probably the first among India's political leaders to articulate a policy of population control. As regards 'reconstruction', the 'principal problem' would be 'how to eradicate poverty from our country'. That would 'require a radical reform of our land system, including the abolition of landlordism'. 'Agriculture indebtedness' would 'have to be liquidated and provision made for cheap credit for rural population'. But to*

'solve the economic problem' agriculture improvement would 'not be enough' and an ambitious plan for state-directed industrial development would be necessary.

“However much we may dislike modern industrialization and condemn the evils which follow in its train”, Bose declared, “we cannot go back to the pre-industrial era, even if we desire to do so.” The state in independent India would, on the advice of a *'planning commission'*, have to adopt a comprehensive scheme for gradually socializing our entire agriculture and industrial system in the spheres of both production and appropriation.

Subhash Bose while speaking on principle of national planning at **Industries Ministers Conference** in Delhi on **2nd October, 1938**, said:

“It is needless for me to point out that with the problems of poverty and unemployment looming so large in our national life today; the question of utilizing all our resources to the best advantage of the nation has assumed enormous importance. It is essential to improve the miserable lot of our peasantry and to raise the general standard of living. This cannot be achieved merely by the improvement of agriculture. Greater efficiency in agriculture methods, which is certainly desirable, may give us more and cheaper food and other necessities of life obtained from agriculture, but it will not solve the problem of poverty and unemployment. This may appear paradoxical but a little consideration will show that greater efficiency means that the same production in agriculture can be effected by less than the present number of agriculturists. In that eventuality the present situation of unemployment may become worse as a result of scientific agriculture.”

“How then shall we tackle this formidable problem? It is our aim to see that everybody - man, woman and child, is better clothed, better educated and has sufficient leisure for recreation and of cultural activity. If this aim is to be realized the quantity of industrial product has to be increased considerably; necessary works have to be organized and a large proportion of the village population have to be diverted to industrial

occupations.....India is a country with resources similar to those of the USA. Her mineral wealth and other natural resources are superabundant. What is wanted is their systematic and organized exploitation by us in the best interest of the nation. Every country in the world that has grown rich and prosperous has done so through the fullest development of its industries....At this stage I should like to make it perfectly clear that there need not be a conflict between cottage industries and large scale industries. Such conflict, if any, arises out of misunderstanding. I am a firm believer in the need of developing our cottage industries, though I also hold that we have to reconcile ourselves to industrialization. We find that in the most industrially advanced countries of Europe a large number of cottage industries still exist and thrive. In our country we know of cottage industries – like the handloom industry for instance- which have withstood competition with Indian and foreign mills and have not lost ground. Industrialization does not, therefore, mean that we turn our back on cottage industries. Far from it, it only means that we shall have to decide which industries should be developed on a cottage basis and which exist in India today; and in view of the limited resources of our people we should do our best to develop cottage industries side by side with large scale-industries. Industries may be classified under 3 heads - heavy, medium and cottage industries. Heavy industries at the present time are no doubt of the greatest value for rapid economic development of the country. They form the backbone of our national economy. We cannot, unfortunately, make much headway in this direction until we capture power at the center and secure full control of our fiscal policy. The medium scale industries can be started by business leaders with government co-operation and help. As regards cottage industries, I have already observed that there need not be any conflict between their development and that of large scale industries.”

His further observations were:

- Though from the industrial point of view the world is one unit, we should nevertheless aim at national autonomy especially in the field of our principle needs and requirements.
- We should adopt a policy aiming at the growth and development

of the mother industries, viz. power supply, metal production, machine and tools manufacture, manufacture of essential chemicals, transport and communication industries etc.

- We should also tackle the problem of technical education and technical research. So far as technical education is concerned, as in the case of Japanese students, our students should be sent abroad for training in accordance with a clear and definite plan so that as soon as they return home they may proceed straight away to build up new industries. So far as technical research is concerned, we shall agree that it should be freed from government control of every kind.
- There should be a permanent research council.
- Last but not the least, as a preliminary step towards national planning, there should be an economic survey of the present industrial position with a view to securing the necessary data for the National Planning Commission.

He then drew the attention of his audience to some of the problems which they had to consider:

- Arrangement for a proper economic survey of each province,
- Co-ordination between cottage industries and large scale industries with a view to preventing overlapping,
- Advisability of having regional distribution of industries,
- Rules regarding technical training in India and abroad for our students,
- Provision for technical research, and
- Advisability of appointing a committee of experts to give further advice on the problem of industrialization.

Looking at his clear vision about future of India, clarity about strategy of development and clearly defined goals, it is not a surprise that he could gain international recognition and acceptance from Hitler, Mussolini and Tito etc. as a National Head, without having any ceremonial post of a country, because of his clarity in thinking and implementation. It is this great management and leadership skill that helped him raise an

army outside India.

Knowledge as a Tool for Development

Ganesh Shankar Vidyarthi (1890-1931) met his death in 1931, while trying to pacify riotous mobs. His short life was one constant struggle against oppression and inhumanity. His real interest, however, was in journalism. He adopted the penname 'Vidyarthi' - the seeker of knowledge. He founded '**Pratap**', his famous revolutionary weekly. In 1920 he launched the daily edition of Pratap. It was the platform for Bhagat Singh, Ashfaq, Ram Prasad Bismil and other revolutionaries of that time. The following are extracts from one of his essays:

“हमारे नवयुवक पाठकों ! संसार के समस्त उन्नतिशील आंदोलनों का इतिहास हमें स्पष्ट बतलाता है कि यदि उन आंदोलनों में से देश के नवयुवकों का भाग उठा दिया जाता, तो उनमें से किसी भी आंदोलन का फलीभूत होना सर्वथा असम्भव था। हमारे देश के नवयुवकों! हम तुमसे प्रश्न करते हैं कि तुममें से कितने ऐसे हैं जिन्होंने अपनी साधारण शिक्षा के साथ-साथ निज देश की धार्मिक, सामाजिक, राजनैतिक तथा हर प्रकार की स्थिति के अध्ययन करने का संकल्प किया हो? तुममें से कितने हैं, जिन्हें इस बात का पता हो कि तुम्हारे करोड़ों देशवासियों को पेट-भर अन्न तथा अपना अंग ढकने को वस्त्र तक प्राप्त नहीं? ..तुममें से कितने हैं, जिन्हें इस बात का बोध हो कि अर्वाचीन उन्नति के समय में, जबकि इंग्लैंड, अमेरिका, जर्मनी तथा जापान जैसे देशों में १९ फीसदी तक पुरुष तथा स्त्रियाँ शिक्षित हैं, इस देश में ९४ फीसदी पुरुष तथा स्त्रियाँ ऐसे हैं जो शिक्षारूपी सूर्य के उजियाले से कोसों दूर हैं? तुममें से कितने हैं, जिन्होंने इस भयंकर दारिद्र्य तथा अज्ञानांधकार को यथाशक्ति दूर करने का बीड़ा उठाया हो?

“...संक्षेप में, तुम्हारा कार्य भारत में एक 'राष्ट्र की रचना करना' है। जिन चार शब्दों को हमने चिन्हों के अंदर बंद किया है, उस पर एक लेख नहीं, अगणित लेख तथा अगणित पुस्तकें रची जा सकती हैं। इसलिए आवश्यकता है कि तुम पहले भारत के इतिहास तथा भारत की वर्तमान स्थिति का ध्यानपूर्वक अध्ययन करो। उसके पश्चात् वर्तमान उन्नत जातियों, विशेषकर इंग्लैंड, जर्मनी, अमेरिका तथा जापान के इतिहास को आँख खोलकर पढ़ो और साथ-साथ अपने देश की स्थिति के साथ तुलना करते हुए इस बात का निश्चय करो कि तुम अपने देश की दशा सुधारने में उन देशों के इतिहास से क्या उपदेश ग्रहण कर सकते हो? फिर जिस देश की उन्नति के विविध क्षेत्रों में से जिस क्षेत्र में कार्य करने की

ओर तुममें अधिक योग्यता तथा अधिक रुचि हो, उसमें अपने तन-मन के साथ प्रवृत्त हो जाओ। यही तुम्हारे जीवन का पवित्र लक्ष्य है।

“...यदि तुम सच्चे मनुष्य बनना चाहते हो, तो अपनी शिक्षा का उचित प्रयोग करना सीखो। इस शिक्षा ने वकील, बैरिस्टर तथा सरकारी कर्मचारी बहुतेरे पैदा किये। अब माता को सच्चे देशभक्तों तथा सच्चे देशसेवकों की आवश्यकता है। स्वार्थ को त्याग दो। दारिद्र्य-वृत्त धारण करो और हर प्रकार के व्यक्तिगत सुख-सौख्य को तिलांजलि दे, शिक्षा, स्त्री-शिक्षा, नीच जातियों का उद्धार, सामाजिक सुधार, पत्र-सम्पादन, राजनैतिक आंदोलन, जिस कार्य में भी तुम प्रवेश करो, उसमें अपना सर्वस्व अर्पण कर दो। निज मातृभूमि को मृत्यु से बचाकर अमरत्व की ओर ले जाने का यही उपाय है।”

“...तुम्हारा कर्मक्षेत्र चाहे कुछ भी हो, किन्तु सामाजिक कुरितियों को तुमसे तनिक मात्र भी सहायता न मिले। ध्यान रखो, संस्थाएँ मनुष्य के लिए रची जाती हैं, मनुष्य संस्थाओं के लिए नहीं रचा गया। संसार की समस्त संस्थाएँ, चाहे वे आरम्भ में कैसी भी लाभदायक रही हों, समय पाकर मनुष्य जाति की उन्नति में बाधा डालने लगती हैं और उस समय उनका विध्वंस कर देना ही बुद्धिमत्ता है। उन्नतिशीलता तथा अंधस्थितिपालन दोनों परस्पर विरोधी शक्तियाँ हैं।”

English translation of the above article:

“My young readers, the history of all the progressive movements of the world tells us that it would have been impossible for them to succeed if we were to discount youths’ role in them. ...O’ youth of our country, I ask you - how many of you have taken a vow to study all the dimensions of religious, social and political issues of our country apart from doing your regular studies? How many of you are aware that millions of people of your country do not get enough to eat and have no clothes to cover themselves?...How many of you know the fact that in the recent era of development, while upto 99% of men and women of all the developed countries are educated, in this country 94% of our men and women are eons away from seeing the rays of education? How many of amongst you have taken up the challenge to fight this painful poverty and darkness of illiteracy?”

“.....In short, you have the responsibility of ‘*constructing the nation, that is Bharat*’. For these few words, which have been put in quote marks, not one article but countless articles and countless books can be written. Therefore, it is necessary that first of all, you study the history and current situation of Bharat. Then, study the history of developed societies like

England, Germany, America and Japan with great attention. *Compare the scenarios in these countries with our own country and try to find out what can be learnt from their history.* Then, get down with full energy to work in any area of work that attracts you and which suits your ability. This is the noble mission of your life.”

“....My request to the youth of this country is that if you want to become a true human being, you should make proper use of education. This education has given birth to many a lawyer, barrister and public servants. Now, our motherland needs true patriots and true servants of the country. Give up your selfishness.....Education, female education, upliftment of downtrodden, social reforms, journalism, political agitation – whichever responsibility you take up, give it your all. This is the only way to save our motherland from death and make it immortal.”

“....Whatever be your call of duty, never should regressive social customs get support from you. *Remember, institutions are made for people; people are not made for institutions.* How so ever useful the institutions maybe in their inception, ultimately they tend to become roadblocks to the progress of human race. *It is wise to destroy them at such a time.* Progressive thoughts and blind following of any thought are mutually opposing forces.”

Chris Argyris's (b. 1923) work on '**Action Science**' in the 1970's laid the ground work for many of the *theories of Knowledge Management* that emerged in the 1990's.

Argyris tried to solve the problem of resistance to change. The need for change offered a challenge to Argyris i.e. how to defeat defensive routines and make change management an integral part of the organization.

With his long time collaborator **Donald Shcon**, he developed the *theory of action science*. He coined the term '*action research*' where managers and workers themselves conduct research on a continuous basis, which they constantly feed back into their work. The purpose of action research was to create 'actionable knowledge', '*the knowledge that people use to create the world*' rather than knowledge that is irrelevant to everyday use, regardless

of how brilliant the methods of acquiring it may be.

Managers should continuously engage in scientific research on the job, as they go along, and make the gathering of actionable knowledge a part of their daily task.

Chris Argyris has emphasised the need to go beyond the obvious stipulated work. He emphasised that for self, organization and universal development it is important that managers should be aware of all the forces and aspects that affect his work. Ganesh Shankar Vidyarthi also emphasised the same aspects for social development, as well as India's independence. The focal point of his exertion were youth, who he felt would be able to take forward the message of independence, emancipation of the down trodden through increasing awareness, more knowledge and focused dedication to national renaissance.

20

Team Building and Grooming Leadership

One of the important works in management education is ‘**Change Management Education**’ of **H. Mintzberg** (b. 1939).

It sounds like a quaint idea, given that management education in general, and the MBA in particular, has never been more popular. Top business schools are overflowing with applications; companies famous for their mutual love affair with MBAs now scramble to compete for the affections of the top graduates from the best schools. *If it ain't broke, one can't help but wonder, why fix it?* Pose that question to Mintzberg, and you'll get an earful as he explains, calmly but firmly, that management education is terribly broke. *“The MBA is a fabulous design for learning about business,”* he says. *“But if you're trying to train managers, it's dead wrong. The MBA trains the wrong people in the wrong ways for the wrong reasons.”*

Mintzberg concedes that the U.S. style of management education is in demand around the world. But mainly, he says, for the big bucks that such a degree confers upon its holder. “Right now, we are creating a kind of neo-aristocracy,” he complains, “a ‘business class’ that believes it has the right to lead because it spent a couple of years in a classroom.” But if you really want to learn how to be a manager, he says, you need to be in an environment with, well, other managers. *“This is supposed to be about leadership,”* he says, *“You can't create a leader in a classroom.”*

Mintzberg has other questions. “How can aspiring managers expect to learn from business-school case studies which are obsolete on the day they are printed and which give the Professor too much control over classroom discussion? What does it mean to learn to think globally?”

Mintzberg insists that it is not enough to teach American style ideas to a class with a smattering of students from outside the United States. To become a global-minded manager, you have to learn how people from other countries and other cultures think and act in various situations. And how many companies really value the idea of management education itself as opposed to the credential? “I ask a lot of managerial groups, ‘What happened on the day you became a manager?’” says Mintzberg, “And the answer, almost inevitably, is ‘Nothing.’ It’s like sex. You’re supposed to figure it out.”

Lots of professors are good at raising provocative questions. What distinguishes Mintzberg is that he is devising answers. Along with a colleague, **Jonathan Gosling** of Lancaster University Management School, in the United Kingdom, Mintzberg has created an educational experience that is in many ways the anti-MBA. The program, an *International Masters in Practicing Management (IMPM)*, is now in its fifth cycle. Nearly 180 participants have gone through the program, and, according to those participants and their sponsoring executives, it has had an indelible impact on their personal and professional lives. “It changes people more than any other program I’ve ever seen,” says Frank McAuley, a Kellogg MBA and vice-president for leadership effectiveness at the Royal Bank of Canada, which has sent 16 people through the program. “It brings them to a different plane.”

Although Mintzberg had been critical of management education for years, what had been theory became practice in 1993, as he was considering a new MBA programme at McGill. He heard about a more practical model that Gosling had been using at Lancaster with British Airways executives. He first tried, and failed, to create a joint program along the Lancaster lines with INSEAD. Then he approached Gosling himself. Working together, the two decided to create something completely different: a program that focused on teaching real executives how to deal with real problems, the kind that don’t fit neatly into case studies. The duo toyed with idea of calling the program the *‘Alternative MBA’* and then the *‘Real MBA’*.

“That wouldn’t distinguish it,” says Gosling, “so we had the notion of *Real-Alternative MBA*,’ which would have the acronym RAMBA, a sort of feminine Rambo. We liked that, but there was no way that the management school at Lancaster was going to allow us to launch something called ‘RAMBA’ while it was still trying to sell the MBA.” Once it was dubbed the ‘IMPM,’ Mintzberg and Gosling decided to make the program more global by adding INSEAD, the Indian Institute of Management and Japanese faculty from several schools, including Hitotsubashi University. The first cycle began in spring 1996.

So what makes the IMPM different and more worthwhile for managers? Start with this - There is no home campus for the program, which consists of two-week modules, spread over 16 months and five countries - Canada, France, India, Japan, and the UK. After each module, when students have returned to work, they must write a reflection paper describing how what they learned relates to their job. They meet regularly with a tutor in their area and work on ‘ventures’, which are programme-long projects to create real change in their own work environment.

There are five modules:

- Managing Self, the reflective mind-set;
- Managing Relationships, the collaborative mind-set;
- Managing Organizations, the analytic mind-set;
- Managing Context, the worldly mind-set; and
- Managing Change, the action mind-set.

Each module is presented by one of the five partner universities. Students travel to each campus for one module and spend that time immersed in the home culture of the country, making company visits (called ‘field studies’) and learning from colleagues, some of whom are now in their home country. “It has been absolutely a life-changing experience,” says Jane K. McCroary, 45, project manager for the online travel portal at Deutsche Lufthansa AG and a member of the first graduating class. “Somehow IMPM learning was implicit in the stomach,

in the gut. You learned not explicit things but things that improved judgment and performance.”

In the IMPM, students stay in their jobs, so that classroom activity can be connected to ongoing work experiences. The IMPM also encourages people who already work in groups, whether those groups are in-person or virtual, to attend the program together. This is both a support network and a better way of ensuring that new ideas will become reality when the participants return to the work world.

“Management is, above all, a practice, where art, science, and craft meet,” says Mintzberg.

A recent innovation at the IMPM is the 50-50 rule. Unlike the traditional lecture or case format, where a professor is the only expert in the room, IMPM sessions allow students to spend half of the time in conversation with other students. The discussions often veer off on tangents – “but that’s the point”, says Mintzberg. The executives must decide for themselves what’s relevant. The IMPM’s managerial exchange takes the 50-50 rule to its logical extreme. Between two modules, participants spend a week at a partner’s office and then present a paper detailing their observations.

Dr. K. B. Hedgewar (1889 – 1940), had a long and intimate association with various public organizations, from associating with revolutionaries during his training in medicine in Kolkota to being actively involved with Congress at various levels and taking part in its various activities including satyagrahas as its office bearer. He was able to understand root causes of success and failure of organizations and various movements. He realized that unless the society was united and a core of disciplined, dedicated people with high moral values was at work selflessly, rulers might change but society will not really benefit. He drew upon the age old ideas and Indian genius to come up with the unique concept of *Sangh Shakhya* which forms the backbone of *Rashtriya Swayamsevak Sangh* (RSS). Leaving aside a discussion about its ideology for the present, let us

try to understand the working of this idea at grass roots and realize how it has led to strong team building and grooming of leadership at all levels of society.

Some of the characteristic features of Shakha are:

- All the activities conducted in a Shakha have an underlying theme of building team spirit, putting team ahead of self, readiness to take any responsibility given to a member, inculcating Indian value systems, selfless dedication and patriotism - on daily or regular basis.
- Regular intellectual discussions and lectures to inculcate interactive skills and readiness to absorb new ideas.
- The '*mantra*' of the Shakha is '*ekashah sampat*' i.e. swayamsevaks are asked to fall in a line in a single file. This approach simply helps subdue any feeling of superiority or inferiority because of social differences like caste, language, status or income. This non-hyped methodology of bringing everybody at par has resulted in a caste-less organization that has blunted caste feelings in the society, eradicated untouchability within its ranks and in its areas of influence and given every participant an experience of integrated social life.
- Various programmes create a benign atmosphere of brotherhood that extends beyond the one hour programme and permeates one's thinking through out his life at all levels. The atmosphere is always informal, warm and family like. Any new entrant easily feels at home with others.
- Daily prayer to the glory of motherland creates a sense of dedication; and treating the saffron flag as the supreme Guru – not any person - negates any possibility of personality cult and fosters the feeling that a person is not bigger than the organization.
- Dr. Hedgewar gave scrupulous directions about avoiding self promotion and publicity. He knew that it could lead to unhealthy trends.
- There are no officers in Shakha but only Office Bearers. The senior swayamsevaks, who are more active are called '*karyakartas*'

and they are trained in such a natural way through this system of Shakha that they become leaders and the best managers of men and events at any level they are elevated to. It is a seamless growth which gives a person confidence to tackle any situation that he faces.

- All this results in a mindset, because of which a swayamsevak never feels that social work is a burden to him. Slowly, but steadily, motivated by the dedication of the senior volunteers or karyakartas, he also starts dedicating more time to social work without any self interest.
- In this process trainees grow in succession to become trainers and the continuity from one generation to another is maintained. The motto for the senior trainers or workers is - '*accept a person as he is and mould him into a dedicated worker you wish him to be.*' There couldn't be a better lesson for an HR manager.

On being questioned, what will RSS do? Dr. Hedgewar had responded, "*RSS will do nothing, the swayamsevak will do everything.*" With this answer he indicated that the swayamsevaks trained in Shakhass will work as motivated selfless workers in various social fields on their own. They will be the instruments of social change.

Dr. Hedgewar introduced some simple but highly significant techniques for running of the Shakhass which could be called on-field training in today's management parlance. It can be safely termed as the most successful attempt made by anyone in India to organize the youth for nation building in such large numbers. Some studies point out that RSS may be the biggest NGO globally with its size and membership.

As a volunteer and office bearer, a swayamsewak needs to have certain competencies:

- Readiness to roll up the sleeves and soil one's hands for any work.
- Self discipline to work for the organization.
- To nurture abilities for this purpose even if they are not there in the first place.

- Willing to listen with open mind. It has to become a discipline and not just a skill.
- Have patience to communicate well with one's colleagues so that they understand him. If required show by action and role play.
- Avoid wasting time and energies in giving excuses in case of bad performance. Analyze the pitfalls and move on.
- Ability to understand that the task is bigger than the person. One has to develop objectivity and certain detachment. Any organization can survive even the most critically important person with such an outlook.
- Ability to work as a team and rise above individual ego. Go as per team decision once it is accepted by consensus by all. Even if one vacates a responsible position, he does not decide his successor but it is the seniors and the team who decide it.

From this unique experiment in people building and organization building for social management, let us go back to making of professional managers through IMPM.

By nomenclature and normal world view, Shakha and IMPM are miles apart. But if one looks closely, which a thinking manager is suppose to, one will find amazing similarities –

Mintzberg	Hedgewar
You can't create a leader in a classroom.	On-field training through the instrument of Shakha creates leaders with real life experience
Had tough time overcoming the resistance of well settled MBA elites to start his IMPM	Had to face ridicule, followed by opposition when he introduced his unique model of creating social managers and leaders
Five modules of IMPM: -Managing Self, the reflective mind-set; -Managing Relationships, the collaborative mind-set;	Expectation from its volunteers: - Self discipline to work for the organization - Willing to listen with open mind as a basic discipline.

<ul style="list-style-type: none"> - Managing Organizations, the analytic mind-set; - Managing Context, the worldly mind-set; and - Managing Change, the action mind-set. 	<ul style="list-style-type: none"> - Patience to communicate well with one's colleagues so that they understand him. Lead by example. - Analyze the pitfalls and move on. - Internalizing that the task is bigger than the person. - Go as per team decision once it is accepted by consensus by all. - Readiness to roll up the sleeves and soil one's hands for any work.
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<p>Puts lot of stress on conversation with other student colleagues and not just listen to lecture and cases depending on a Professor as the expert</p> <p>We can safely say that RSS Shakha is a social IMPM; and if we were to add business discourse it could result in an 'alternative MBA.'</p> <p>Here, it would be relevant to give very few examples of these Shakha trained 'managers' who have handled even emergency situations with professional finesse and delivered results at most crucial times:</p> <ul style="list-style-type: none"> • In the book <i>'Converted Kashmir: A Litany of Mistakes'</i> author N. Sehgal gives one such example: "There were no airfields for facilitating the landing of Indian Air Force men. Wherever they existed, they were in a pitiable condition. Not to speak of the planes, even people could not walk on those runways. There was need for their quick repair and renovation. But it was not possible to arrange a big force of labourers. Even if thousands of labourers could be arranged it was not possible to pay them their wages in those conditions. There was need for such skilled manpower who would work voluntarily....The matter was discussed with Sangh leaders. Everyone was ready. On receiving the directions, thousands 	<p>Encouraged interaction with other senior workers, social leaders and interactive discussions and lectures.</p>
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of RSS workers jumped into the field. The repair and the renovation of the airstrips in Srinagar, at Poonch and in Jammu were carried out round the clock for making these three airstrips worthy for landing within the stipulated time.”

- During natural disasters, swyamsevaks have reached the disaster sites generally even before the official machinery could activate itself, be it Andhra Pradesh cyclones, Morbi floods, Latur and Gujarat Earthquakes or Tsunami in South India. It is a fact that the maximum damage in a disaster happens within first 24 hours. It has generally been recognized by all that these volunteers have always reached at disaster sites within hours to deliver succor to the disaster victims.
- During the Morbi disaster that occurred during Ramzan, Sangh and its relief agencies provided nearly 4,000 Muslims, lodged in relief camps, with necessary facilities to go through their religious rites without a break even for a single day, with food being cooked for them in the early hours of the day and served to them before sunrise. It is another example of thoughtful, compassionate and selfless social work. *'Tughlak'* of Chennai wrote, “People in Morbi look upon Swayamsevaks as Gods!”

Different Strategies for Different Situations

Chakravarti Rajagopalachari (1878-1972) was a great visionary. He had premonition of the problem of Islamic extremism in pre-independence India long before independence. Following are the two points that he first made on **The Congress-League Pact** -

“Indian nationalism should make up its mind clearly on how far it is prepared to go, and *draw the line beyond which it would deem it more honorable for the present to remain under British rule than to make any further concessions to the Muslim League*. This arises out of the sanction employed by the Muslim League, viz non-cooperation with the Congress. If the Congress invented and used the weapon of non-cooperation against the British power, the League is using the same weapon of non-cooperation against the Congress, which has, therefore, to decide at what point the malady may be deemed more bearable than remedy. While, on the one hand I plead for accommodation to the Muslim League up to the maximum farthest possible limit, I want the League also to realize that the sanction available to them - non-cooperation - in the cause of national freedom and submission to British rule in the interval is at best a poor and ugly sanction.”

Rajagopalachari had also foreseen that India could turn into a soft power state by excessive reliance on the ‘non-violence’ approach. In **‘The Conditions of Our Struggle’** he said:

“The conflict between England and India is generally visualized as a struggle between arrogant imperialism and uncompromising Nationalism. The truth however is that the forces concerned are many, and the conflict is therefore many sided.....On the other hand, Indian nationalism is not

the irresistible longing of a homogenous and united people ready to sacrifice their all in their thirst for freedom. We should not be misled by the strength of feeling that may gather on a local or temporary focus. The politically conscious tears for nationalism are making their pile by quiet and uninterrupted service at the call of a bureaucratic government. The poverty and illiteracy of the masses are heavy drags even while they serve as convincing arguments for condemnatory propaganda against the existing order. The states and the *zamindars* (land lords) and the innumerable cast and sectarian jealousies pull in favour of the status quo. There are more people than we imagine who express extremist opinion, but who thrive on the conditions now prevailing, and therefore oppose any compromise that may disturb them. Ultra radical nationalism and even the language of pacifism are often resorted to as a cover for the maintenance of present conditions.”

“Unfortunately, however, *Indian nationalism has so long been in opposition that it seems incapable of realizing that it can make honorable use of power and responsibility.* Through the wise and effective exercise of political power Indian nationalism can make great headway by removing fissiparous tendencies and by strengthening the economic stamina of the people. Non-violent resistance has been a powerful means of agitation and regeneration of spirit. But as a positive means of bringing about the transfer of political power to representatives of a people composed as we are, it has proved inadequate. At the critical point, where resistance should end and persuasion and formative compromise should be requisitioned so as to save and fix the moral gains, there is a gap through which all that has been achieved melts into mere history. If the people who have perceived the truth in their minds can openly confess this distasteful fact and act according to their convictions, a remarkable change will be brought about in the political situation. *We have achieved great things through the sanction of non-cooperation but we must now follow other plans in order to consolidate our achievements.* It is not in the weakness that we realize that Britain with its dependence on the other democracies of the world cannot deny the fundamental right of India to rule herself, and we should act on this realization.”

Rajagopalachari had foreseen and warned of dangers of pandering to Islamic fundamentalisms as well as risk of India becoming a soft state. He had clearly seen that the *strategy or the approach that India was using to gain Independence will not be useful to run the country in the long run.*

Geoffrey Moore (b. 1946) wrote **‘Inside the Tornado’** (1995), a book born out of business experience specific to the high end sector. At the same time its lessons go far beyond the borders of any particular industry.

The basic premise of the Moore’s Theory is *“the business strategy that succeeds at one stage causes failure at the next stage”*. He says that while working on the underlying process to uncover the forces that shape market development at each stage and showing how companies can align themselves with these forces to win market leadership positions, we shall see a disconcerting pattern assert itself repeatedly:

“The winning strategy does not just change as we move from stage to stage; it actually reverses the prior strategy”. That is, the very behavior that makes a company successful at the outset of the mainstream market causes failure inside the tornado (furious acceleration in the market) and must be abandoned. Similarly, what makes companies successful in the tornado causes failure and must be abandoned once that phase of hyper growth is past. *In other words it is not just the strategies themselves that are cause for note but also the need to abandon each one in succession and embrace its opposite that proves challenging.*

As we come to understand the logic of these reversals, much of the confusion that has traditionally surrounded high-tech marketing can be dispelled. For too long, people have known that a certain tactic either works or can never work. They have known this because they witnessed it first hand in the previous assignment, and it is this historic experience they bring to bear on the current situation. The truth however is that virtually all well established strategy models work well in some situation

and cause failure in others, so *the real skill is less in knowing the strategy than in analysing the situation to which it actually applies.*

All successful organizations adopt different strategies at different points of time in company's lifecycle.

Not only Rajagopalachari, even **Sarojini Naidu** (1879 – 1949) had expressed similar thoughts, though not as clearly as Rajaji. On 15th August 1947 broadcast over AIR, in her speech Sarojini Naidu had mentioned "*The battle for freedom is over. The struggle for peace begins*".

Fear Your Own Creation – the Disruptive Technology

Clayton Christensen (b. 1952), looked at why good companies fail. There are too many well managed companies that have their competitive antenna up, who listen astutely to customers, invest aggressively in new technologies, and yet loose market dominance. Oddly enough, the failures tend to take place when the leaders are widely regarded as among the best in the world. This happens because of changes in the technology, called **Disruptive Technology** (1997) by Clayton

Managers tend not to think about whether their organizations have the capability to successfully execute the jobs given to them. They often assume that if individuals working on a project have the requisite capability to get the job done well, then their organization will also have the same capability to succeed. Clayton's research shows that "*good management was precisely the reason why they failed*" and that many principles of 'good' management are, in fact, only 'situationally appropriate'. To remedy the situation, Clayton developed a set of rules he calls '*principals of disruptive innovation*'.

The *failure framework* is built upon three findings:

- The strategically important distinction between sustaining and disruptive technologies: Sustaining technologies are those which foster improved product performance. Disruptive technologies are innovations that result in worse product performance. Generally, disruptive technologies under-perform in case of established products in mainstream markets. But they have other features that a few fringe customers value.

- Trajectory of market needs versus technology improvement: often companies in their efforts to provide better products than their competitors and earn higher margin ‘overshoot’ their market.
- Disruptive technologies versus rational investments: established companies which fail don’t invest aggressively in disruptive technologies as this would not be a rational financial decision.

Formation of Pakistan was like introduction of disruptive technology (or to put it differently, *disruptive social strategy*) in the political arena. Muslim League gave the call for Pakistan, M. A. Jinnah weaved a dream for Muslims of having a country of their own where they would be their own masters and not subjugated to Hindus. Majority of Muslim population in the country gave them full support believing that Jinnah will be able to create the promised dream land. It could not survive for very long and Bangladesh was born. This could also be termed as another cycle of disruptive technology. Looking back, it would be interesting to see what Maulana Azad had to say on this disruption in national political discourse.

Maulana Azad (1888-1958) was among the few Muslim leaders who realized that demand and creation of Pakistan was wrong, and it was like ‘disruption’ of the national movement for independence. While addressing the Friday congregation on the ramparts of the **Jama Masjid, Delhi on October 23, 1947**, he almost completely put forward the negative impact of the Disruptive Technology (or strategy in case of a social movement).

In a voice choked with pain and anguish he addressed Muslims thus: “The uneasiness on your faces and the desolation in your hearts that I see today, reminds me of the events of the past few years. Do you remember? I hailed you, you cut off my tongue. I picked up my pen, you severed my hand. I wanted to move forward, you cut off my legs. I tried to turn over, and you injured my back. When the bitter political games of the last seven years were at their peak, I tried to wake you up at every danger signal. You not only ignored my call but revived all the past

traditions of neglect and denial; as a result, the same perils surround you today, whose onset had previously diverted you from the righteous path.”

The same Azad, whom they had humiliated and whom their ‘*Quaid-e-Azam*’ Jinnah had mocked as the “showboy of the Congress” - a canard that they had lustily applauded, was being wooed and beseeched by them now. They cried for help and succour, but what could he do? He told them frankly, “Today, mine is no more than an inert existence or a forlorn cry. I am an orphan in my own motherland. My sensitivities are blunted, my heart is heavy.”

“...Think for one moment. What course did you adopt? Where have you reached, and where do you stand now? Haven’t your senses become torpid? Aren’t you living in a constant state of fear? This fear is your own creation, a fruit of your own deeds.”

Reminiscing about the past and the blunders that the Muslims had committed, the Maulana said, “It was not long ago when I warned you that the two-nation theory was death-knell for a meaningful, dignified life, forsake it. I told you that the pillars upon which you were leaning would inevitably crumble. To all this you turned a deaf ear. You did not realise that fleet-footed time would not change its course to suit your convenience. Time sped along. And now you have discovered that the so-called anchors of your faith have set you adrift, to be kicked around by fate.”

He reminded them of the plight in which their erstwhile League leaders had put them, “The chessboard of British gamesmanship has been upturned. Those pawns called ‘leaders’ which you had carved and installed, have disappeared overnight....But what I have to say today needs to be direct and to the point. The partition of India was a fundamental mistake. The manner, in which religious differences were incited, inevitably, led to the devastation that we have seen with our own eyes.....There is no use recounting the events of the past seven years, nor will it serve any good. Yet, it must be stated that the debacle of Indian Muslims is the result of

the colossal blunders committed by the Muslim League's misguided leadership. These consequences however were no surprise to me; I had anticipated them from the very start."

M. A. Jinnah had over promised Muslims about Pakistan, under the fear of losing Prime Minister's post in unified India. Then, to hide the failure on delivery part, he kept funding militancy in India and today Pakistan is on the verge of being called a failed state. This is a fine example of a failed entity because of negative impact of Disruptive Strategy, beautifully analysed by Maulana Azad.

This idea of disruptive strategy would be incomplete if one were to miss out on the significance of the success of the other entity 'India' that rose from the ashes, at the same time as Pakistan was born through this same disruptive strategy; and is about to reach its zenith to be counted amongst big economic power houses of the world. **Clayton Christensen** found similar success or failure taking place in corporate world due to management strategies and named it Disruptive Technology.

Bharatiya Sanskriti and the 7S Model

Shyama Prasad Mookerjee (1901 - 1953), took a very comprehensive view of the term '*culture*' or '*sanskriti*'. He considered it to mean the sum total of the highest achievements of people in the realm of thought and action which imperceptibly mould the mind and influence the conduct of that people, individually as well as collectively. (For want of a better word, 'culture' is used as a synonym for 'sanskriti', but it does not express the sense and full meaning of the word comprehensively as S. P. Mookerjee's views indicate below.) Basic features of Hindu or Bharatiya society according to him are –

1. Concept of a Universal God which is '*Satyam* (truth)', '*Shivam* (bliss)', and '*Sundaram* (beautiful)' as distinct from sectarian gods of some of the Semitic religions
2. Philosophy of rebirth
3. Philosophy of 'karma'
4. Equal rights for all
5. Equal opportunities for all
6. Respect and reverence for the learned and the pious, as distinct from the rich
7. Balance between the rights of the individual and the society
8. Concept of live and let live
9. Freedom of thought – tolerance
10. Emphasis on character

It is the historic mission of Bharat, Dr.Mookerjee held, to give her cultural message to the world and help restore balance between the moral and the material aspects of an individual's life. It was his keen desire that

the work of interpreting real India and her thought and culture to the people of West that was started by Swami Vivekananda and Lala Hardayal, should continue.

Unfortunately after independence successive Indian governments, in the name of secularism, stopped teaching India's culture to its own countrymen, effectively abandoning its native intelligence. While, on the other hand, not only did Japan stick to its culture but also did well in industry; and through industry Japan exported its cultural ideas across the globe

Richard Tanner Pascale (b. 1938) in his book '**The Art of Japanese Management**' (1981) written along with **Anthony G. Athos** talked about **7S model**. This was the time when American managers, consultants and academics were asking themselves why Japan was overtaking them. This was a period of introspection into the weakness in American Management as practiced in companies and taught at B-schools. Pascale and Athos looked at lessons from Japan and developed the 7S model. The Seven Ss – is usually presented in the shape of a circle or diamond. This graphical representation focused on the juxtaposition of the elements and their integration with each other as much as with each element by itself. The 7S stand for:

1. Strategy: how the organization gets from where it is to where it wants to be
2. Structure: how the firm is organized
3. Systems: how the information moves around
4. Style: the patterns of behavior of senior management
5. Staff: not just numbers but the characteristics of those who live and work at the organic center of the organization
6. Skill: distinctive capabilities of individuals or of the organization as a whole
7. Super-ordinate Goals: or Shared values. It refers not so much to bottom line targets as the meanings and values that pervade the organization and genuinely knit together individual and organizational purpose.

In **The Art of Japanese Management**, Pascale and Athos describe how managers are increasingly faced with situations which are neither clear-cut nor susceptible to resolution by application of rational analysis. These situations are born out of the conflicts, ambiguities and uncertainties which stem from the *four S's of Style, Staff, Skills and Shared values*. In such circumstances, *the East has something to teach us. Rather than forcing a final solution, the authors suggest, it may be better to accept the lack of clarity in the situation, and simply 'decide' to proceed.* 'Proceeding' should yield further information, and *the best course may be to move towards the goal by a sequence of tentative steps rather than by bold, striking actions.*

All the answers are not in Black and White. Lot of answers are found in the realm of Grey area. Eastern religions like Buddhism, Hinduism, both born in India, have the solution for these Grey areas. Incidentally Dr. Mookerjee had deep interest in the Mahabodhi Society of India. He had visited Burma, Combodia and many other Buddhist countries. It was his keen desire to interpret the real India and her thought and culture to the people of the West and see to it that the genius of this ancient land is not lost in the glamour of Western philosophies and methodologies.

Bharat's Core Competence - "Jai Jawan Jai Kisan"

Lal Bahadur Shastri (1904-1966) was a product of the independence movement. He was jailed for first time in 1931 and after that, several times. Though he has not been recognised as one of the front ranking leaders of that time, the vision he brought into his job as the Prime Minister of India during his short tenure in 1964-66 was born out of this back ground. When he became the Prime Minister of India, the most important item on the nation's agenda besides defence, was food.

Speaking on **All India Radio on 10th October 1965**, the Prime Minister appealed to the farmer to produce more, to the trader to market supplies at fair price, and to the consumer to exercise greater restraint on consumption. He reminded the nation that dependence on food imports undermined the country's self confidence and self respect and gave the nation a new slogan – **'Jai Jawan Jai Kisan'**.

On 21st September 1964, Shastri government decided to implement a Five year Defence Plan for enhancing the strength of India's defence force by March 1969 to –

- i. an army of 825000 men, and
- ii. an air force of 45 squadrons of modern fighter aircraft.

For the first time the country had a clear plan to move towards the requisite level of defense capability.

The focus in the first two five year plans based on the Soviet models was heavy industry. Gradually, food shortages began to rear its head, compounded by a rising population; and it became necessary for India –

basically an agriculture based economy – to import food grains mainly from the USA. When Shastri became Prime Minister in June 1964 the country was in the grip of food crisis. An unfortunate failure of the monsoon that year exacerbated the situation, which began to assume alarming proposition.

Shastri had accepted that the only possible means of satisfying India's rapidly increasing food needs was for Indians to invest more of their own resources in agriculture. Shastri overruled the then Finance Minister T. T. Krishnamachari and accepted Agriculture minister C. Subramaniam's proposal to increase the procurement price for food grains. This became an incentive for farmers to produce more per acre by investing in better seeds and fertilizers. *That year the procurement price was increased by 16%* as per recommendation of the committee. Further, for procurement of agricultural products Food Corporation of India was established and so was Agriculture Price Commission, to fix the prices of the agriculture produce. We hardly remember that these actions taken by Shastri ji were path breaking actions in modern Indian history. He also released foreign exchange to help procure better quality seeds and fertilizer.

But even these measures could not produce more food overnight. The results would surely come, as they did in later years, but at that time the food situations was getting more and more dire.

Shastri hated the idea of going around with a begging bowl. So, he hit upon a novel idea. Let the nation skip a meal once a week. But he would not expect his countryman to do something that his children were not comfortable with. Shastri, midway through the family meal, announced that no dinner would be served in the house once in the next week. The Prime Minister called everybody to dinner a week later, and was happy when told that the children were fine with the new arrangement. Encouraged with the response, he went on air to appeal to his country man to skip one meal in a week. The response was overwhelming. It was called 'Shastri Vrat'.

This was Lal Bahadur Shastri, who could not only understand and analyse the problem, but also work on it to come up with a solution that would benefit the country in the long run. This resulted in combining the twin strengths for the long term success of India as a country, viz. Defence and Agriculture.

Shastri had identified the '**Core Competence**' of India, a word, a concept coined by the management guru **C. K. Prahlad** (b. 1941) for corporates. 'Jai Jawan Jai Kisan' perfectly clears the check list which will qualify it as the right analysis of the core competence of India, i.e. Bharat.

Following are the parameters for the tests for Core Competence:

- Essential to corporate survival in short and long term
- Invisible to competitors
- Difficult to imitate
- Unique to the enterprise
- Result from a mix of skills, resources and processes
- A capability which the organization can sustain over time
- Greater than the competence of an individual
- Essential to the development of core products
- Essential to the implementation of strategic intent
- Essential to the strategic choices of the enterprise
- Marketable and commercially viable
- Few in number

A *core competence* is a well performed internal activity that is *central*, not peripheral, to a company's *strategy, competitiveness, and profitability*

- A competence becomes a *core competence* when the well-performed activity is *central* to the company's strategy, competitiveness, and profitability
- Often, a core competence results from *collaboration* among different parts of an organization
- Typically, core competencies reside in a company's *people*, not in its assets on the balance sheet

- A core competence gives a company a potentially valuable *competitive capability*.

Not only this, Shastri also extended his philosophy and resulting action to the common mass of people through the slogan '*Jai Jawan Jai Kisan*' which, is now better known and accepted as '**Bottom of Pyramid**' another word, again, coined by C. K. Prahlad.

India is the Fountainhead of Knowledge

As we conclude this exercise, we can visualize a few central themes in the legacy of the leaders of independence movement:

- They were not constrained by what India was.
- They were concerned about what India could be,
- They imagined a new India,
- India that was world class,
- Understood how to build institutions to support and develop that vision

They turned a set of average people into an extraordinary force, thus creating a better future for their country. The only resource they had was the human mind. The main fuel they used in order to ignite these minds was aspiration. They raised the aspirations of their people and made them courageous to dream the impossible, and work hard and smart to convert their dreams into reality. Who would have thought that thousands of young men and women would sacrifice their lives to lead India to freedom?

The first and foremost attribute for a successful manager is courage – courage to dream big, courage to expect the impossible from colleagues, courage to take tough decisions; and to make sacrifices and ask others to make sacrifices by setting an example.

It was in their critique that these intellectuals made their greatest contribution. They provided a detailed analysis of the way colonialism worked through its sophisticated and elaborate systems of finance,

manipulation of currencies and trade policies, establishments of communication linkage for economic and administrative facilitation, integration of executive and judicial powers in local governance and racial appropriation of the instruments of administration. *The early nationalists' eye for detail and meticulous work thus deconstructed the empire*, exposing its internal circuitry as it were, and provided the intellectual foundation for Indian nationalism.

In every community, most people tend to see the context as a constraint and give up the effort to make progress. Successful managers and leaders see the context as an opportunity for change and transform the context itself.

A serious exploration into the foundation of many of the issues facing contemporary India - the success or failure of its democracy, the evolution of its institution and economy will indicate that they have their roots in the intellectual and political thoughts of freedom fighters.

The question of freedom that formed the crux of almost all the pre-independence speeches was also intimately related to the issue of equality. They also covered sense of justice and progressive ideas. 'Swadeshi' and 'Economics' was a common thread all through the independence movement. Conscious effort was made in terms of setting up factories, banks and shipping corporations etc. to make India industrially independent.

Freedom fighters and thought leaders of the time did not try to manage the future from present, which would have led them to the trap of incrementalism, but they opted for the process of radical development - managing the present from future.

Ghosal, Piramal & Bartlett in the book '**Managing Radical Change**' write, "The current generations of corporate leaders in India have learnt to frame their tasks from the view finder of the three Ss: crafting *Strategy*, designing the *Structure* to fit, and locking both in place

with supporting *Systems*. This strategy-structure-systems oriented management doctrine came to India from the west. This model has emerged in the USA....The great power, and fatal flaw, of this doctrine lay in its core objective is to create a management system that would minimize a company's reliance on the individuals, It would not matter who was in a particular job; they would all do the same job anyway."

"...In the emerging knowledge and service-intensive economy, the key challenge is not to establish control over people so as to run a company as if it were a machine; it is to be able to attract, develop and retain the best talent and to link, diffuse and leverage their knowledge, skills and initiative to create innovations and new opportunities. In this economy the old doctrine of management has come to a dead end. *3S's have been replaced by 3P's i.e. Purpose, Process and People.*"

Mumbai's '*Dabbawala*' (lunch box carriers) has now become favourite case study for all management related people. They have been invited by various organizations and institutions to give their insight into their Six Sigma perfection in operations. What is so special about Mumbai's super efficient dabbawalas? A different management philosophy that helps them reduces errors to 'one mistake in every 16 million transactions'. One key element in their success is the shared ambition or vision or profound sense of mission to fulfill an important social need of a healthy and economic meal for the working population, apart from making a living.

Similarly, Narayan Murthy realized that distribution of wealth must be preceded by the creation of wealth. Deepak Parekh realized that business should serve the interest of society. 'Solving India's Housing Problem' was not a PR slogan for HDFC. It was putting value creation for society at the heart of business.

F. C. Kohli motivated his team by clearly spelling out his vision for TCS. In his words "There is a new revolution of information technology, which requires neither mechanical buoyancy nor mechanical temperament. Primarily it requires the capability to think clearer, and this we have in

abundance.” Growth from within, as a principle, saw Sumant Moolgaokar spur many ancillary entrepreneurs to set up firms in and around Chinchwad in Pune. He, in fact, actually encouraged employees to leave Telco employment and strike out on their own.

Dr.Kurien started out to “destroy the presence of middleman from dairy business in India. The cooperative movement has empowered farmers through skills of procurement, processing and marketing.”

When people thought that bridging the tele-density gap was impossible, Sam Pitroda saw access, not tele-density as the solution. He visualised a country-wide network of thousands of phone booths to provide this access. M. S. Swaminathan said, “All my life as a scientist, I was concerned about inventing something that could hold meaning for people at large.”

In essence all these business and social leaders replaced the three S’s with the three P’s, both as the key anchors for their own roles and tasks within the organizations. They did not start out with the desire to build a system around the purpose, process and people philosophy. These are our words; our interpretations of what they have done, based on our looking back over the history of what they have built. Their beliefs and practice came from within themselves. What was within them that manifested itself in this very different corporate philosophy? They realized that business should serve the interest of society. Today, if you were to move into the field, there are many such small groups of individuals emerging in nooks and corners of India who are working on similar lines, forming self help groups, thus helping themselves with dignity even as they serve the society.

The outlines of a very different management philosophy are emerging in India, based on a better understanding of both individual and corporate motivation. *The time has come now to throw out the old paradigm of management, and to make a jump to the new one.*

Three S’s model and 3p’s model, in reality, is rooted in Indian culture. It is not surprising that dabbawalas, by default, opted for this model. This

culture is age old, it is there in Ramayana, Mahabharata and it was in the hearts of freedom fighters.

Today's Indian entrepreneurs and freedom fighters followed a value systems, institutional arrangements and parameters that were centuries old. Western and Indian societies follow entirely different paradigms with their very dissimilar value systems. **D. B. Thengadi**, in 1998, highlighted the salient difference between the two cultures -

Factors	Western Culture	Indian Culture
Thinking	Compartmentalized	Integrated
Man	Material Being	Spiritual Being
Drive	Subservience to arth-kama	Drive towards Purushartha Chautushtaya
Society	A club of self centered individuals	A body with individuals as its limbs
Happiness	For oneself	For all
Possession	Acquisitiveness	Aparigraha (non-possession)
Motive	Profit Motive	Service Motive
Consumption	Consumption	Restrain Consumption
Natural Resources	For Exploitation	Living with nature
Relationship	Rights-oriented, consciousness of other's duties	Duty oriented, consciousness of others rights
Economy	Rising cost of production due to scarcity of resources	Declining prices and abundance of production due to sustainable use of natural resources
Market	Institutionalized capitalism (patents, brands, copyrights,	Individualized free competition without manipulated markets

<p>Indian Managers and leaders must break out of the imitative mode of learning and copying best practices from elsewhere. Those are not solutions for our economic challenges and opportunities. We need to create a new model in Indian management education whose chief objective would be the need to assert the necessity of critical enquiry and philosophic reflection. It should resist the tendency to reduce the management institute</p>	<p>cartels etc.)</p>	<p>to a mere polytechnic. True, it is not easy to initiate and popularise a model of this kind. There are many difficulties but then some one somewhere must begin.</p>
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to a mere polytechnic. True, it is not easy to initiate and popularise a model of this kind. There are many difficulties but then some one somewhere must begin.

Why not begin from our leaders and thinkers of independence movement? Anyone will be fascinated by freedom fighters and their method of work and their similarity to the current management thoughts. But that is not the only reason why today's student, manager or bureaucrat should bother to read about them. They should read because of following two reasons -

- a) Nations are built by the imagination and untiring enthusiastic efforts of generations. One generation transfers the fruit of its toil to another, which then takes forward the mission. As the coming generation also has its dreams and aspirations for the nation's future, it adds something from its side to the national vision; which the next generation strives hard to achieve. This process goes on and the nation climbs the steps of glory and gains higher strength. Generation of freedom fighters set the vision for a free India. It went deep into the minds and the hearts of the masses and soon became the great inspiring and driving force for the people to collectively plunge into the struggle for freedom.

The generations born after 1947 are unaware of the supreme sacrifice made by the elders during the freedom struggle. We

have failed in passing to the younger generation values that we once cherished – the spirit of sacrifice for the motherland, the restlessness to alleviate the miseries of our poverty stricken masses, and the urge to build a strong India, restoring to it the pride of place in the community of nations. We have failed to inculcate in them love for our cultural values based on the concept of sacrifice and service. All this because of an alien model of education, and successive governments' obsession with misplaced understanding of secularism; and for petty political gains.

- b) Developed India has been set up by the Multinationals of the World, and not by Indians. It has created an enclave economy where 200 million Indians participate in globalization and 800 million remain in third world. This happened because the Multinational saw 1000 million consumers and not human beings. And all the managers, policy makers and other concerned individuals and institutions also saw the consumer and not the human beings because their knowledge is also based on the Western model of education.

India today is, unfortunately, still unconscious about its real heritage, caught in a deep inertia (*tamas*), and not yet functioning in accordance with its soul and spirit. GDP growth is a vital sign of achievement, but it is only a sign, a number. Personal and national wealth enables and empowers, but money is only a means. Military might impresses and protects, but ultimately it only destroys. Creating a new nation entails pursuing all these three things, but only achieving them will mean nothing if we cannot use them to give our people a simple yet elusive thing - dignity.

Indian definition of management should be the one as defined by Dr. Satish Modh - *“Management is ethical action done by people, using technology and resource, for achieving joy and happiness in the minds of both, producers and consumers.”*

Annexure I

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Annexure II

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Sandeep Singh has worked with various Television Channels as Vice-President, Sales & Marketing, and with some Media Research Organisations and Advertising Agencies.

He is a Graduate from Rourkela Ispat College, Rourkela and Post Graduate in Rural Development from XISS Ranchi. He has done course in Media Planning from MICA and Executive General Management from IIM Bangalore. He loves to teach and write on various issues. He is an active member of Vishwa Adhyayan Kendra (Centre for International Studies), Mumbai.

Freedom Fighters belong to all the citizens of India, Sandeep expects that more and more people will come forward to write about the thousands of freedom fighters whom we as a nation are forgetting fast and make their work meaningful for the current and future generations. Sandeep feels that he is too insignificant a person to own the copyright of works of India's freedom fighters, especially in a country where no one owned copyright of countless literary and scientific works e.g. construction of Ramsetu to logistics management of Mumbai's dabawallas.

Appeal from Author

For my next work titled “**Indian School of Management - in Practice**”, I need help in the form of relevant Books, Research Material and Presentations. You can send me help in cash or kind at-

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I will make sure that you get credit in the book for your support. Please send your detailed contact information.

- Sandeep Singh

About the proposed book -

Indian School of Management - in Practice

We all must have often heard the cliché “India can be a frustrating place to do business”. It is, indeed surprising for a civilization that worships:

- Goddess Lakshmi for Wealth
- Lord Kubera for meticulous Treasury management
- Lord Vishwakarma for Architecture and Engineering
- Goddess Saraswati who leads us from darkness to light; and has a tradition of Closing & Opening of Books of Accounts on Dipawali with prayers to her.

Anyways, who cares about the evidence in India? What matters is whether or not the conclusion is politically convenient. Economic

historians in India have always been seeking explanation of India's economic backwardness in culture-the other worldly values of the Hindus or the immobilizing effects of the caste system. *Gandhi distrusted technology but not the businessman. Nehru distrusted businessmen but not technology, and we mixed the two up* (Gurcharan Das). In India, in recent times, most grow up with few resources and learn to make do with them. The ability to manage with little gives one the leverage to explore new opportunities and take risks. We have been referring to poor rate of post independence economic growth very disparagingly as "Hindu Rate of Growth", little realizing that before the British took over India, it was one of the most developed economy with a sizable chunk of global trade. (Prof. Yashpal). The recent spurt in growth post liberalization speaks volumes about the strength of Indian business genius.

Dominique Lapierre wrote in the India Today, Millennium Series "The alleyways of Pilkhana are full of hundreds of small workshops where thousands of men and children produce everything conceivable, from truck parts to spindles, bolts, aircrafts tanks and even turbine meshing to a sixth of a micro millimeter....One day I met two Americans who had come to Calcutta to buy surgical instruments for their hospital in California. 'Where do you buy your instruments?' I asked a little surprised. They took me to one of the slums workshops where a group of emaciated men were producing, amid a smell of burning oil and hot metal, scalpels and artery clips, whose steel was rated of a quality at least equal to that in instruments made in Sweden or Germany. Baba Kalyani put the above in proper perspective when he said "In India, our competitive advantage does not lie in cheap labour," he says "It lies in cheap brain power" (Fortune October'05)

As I read about Karsanbhai's Nirma success to Mumbai's Dabbawalas managerial skill, C. K. Ranganathan's CavinKare innovations, and Logistics management of Amul, (and for each of this known examples we have 100 unsung success stories), I visualize the legacy of the leaders of independence movement. Just like them these entrepreneurs are:

- Not constrained by what India is.
- Are concerned about what India could be,
- They imagine a new India,
- India that will be world class,
- Understand how to build institutions to support and develop that vision

Shiv Viswanathan says in India Today Millennium Series, “The greatest innovation of modern Indian pedagogy is the Tutorial College. “Brilliant” was subversive and he subverted Macaulay, the ‘father’ of modern Indian education. Macaulay had claimed that not all the civilization of the Orient was worth a shelf of western books. The tutorial college was eminently pragmatic about it. It accepted the statement and reduced western civilization to a mere shelf of books. Think of it. Brilliant and Sultan Chand & Sons have done more for science than all the TIFR and IIT put together. More importantly half of IITians would not have got in without Brilliant, Agarwal, innumerable classes in the bylanes of Kota or other similar enterprises.”

The book ‘**Indian School of Management - in Practice**’ aims to explore the ‘elements’ of business as practiced by Indian entrepreneurs spread across industry in India and put them in points, grids, matrix, charts etc. so that they can be taught at management institutes and be of practical use in day to day working life of practicing managers.

Sandeep has very creatively juxtaposed thoughts of freedom fighters with the thoughts of management gurus. He makes a strong case for India to have its own management thought syllabus and not to blindly apply the conclusion from another society and tying to a situation.

It also gives us glimpses of thought process of our freedom fighter and the letter of Bhagat Singh was quite moving. The book is thought provoking and forces us to take a step back and to think that science is universal but the art has to be shaped by local circumstance and intuition.

-Kewal Handa, MD, Pfizer and President, AIMA

Considering the height of civilization and prosperity achieved by India in the earlier centuries, such qualities of our leaders should not come as a surprise to us. However, like most other aspects of our history, we have been made to believe first by the British Empire and then our own westernized leaders that everything which is good in today's world necessarily has its origin in the west.....Sandeep has successfully dispelled this view and has through his brilliant analysis brought before us as to how various leaders presented a vision to people and got their full hearted support in the pursuit of the journey to freedom. Motivation of people and efficient use of other resources to achieve a specified goal, is at the heart of modern management theory.

-Sanjay Hegde, ED, PWC



Sandeep Singh's next book 'Indian School of Management - In Practice' aims to explore the 'elements' of business as practiced by Indian entrepreneurs spread across industry in India and put them in points, grids, matrix, charts etc. So that they can be taught at management institutes and be of practical use in day to day working life of practicing managers.

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