

Management Centre for Human Values in Indian Institute of Management Calcutta: Human Value Education in Management Institutes



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DOI: 10.26573/2017.11.2.1

Volume 11, Number 2

May 2017, pp. 77-101

In the lines of Frederic Jameson, the endorsement by the Indian Institute of Management Calcutta (IIMC) of the Management Centre for Human Values (MCHV) is the “cultural logic”¹ of global academia. ‘Global’ for us is a post-capitalist American market. We contend that MCHV contributes to social transformation in plural economies in a novel manner, more so because in plural economies transformation is already inevitable. The novelty lies in its institutional function that underscores the powerful role that ‘ownership’ as a capitalist ideology plays both in political economy and in the construction of global consuming subjects.

Keywords: Plural Economies, Cultural Logic, Educational Responsibility, Humanism, Ownership

1. Introduction

Today we live in a global economy, in a global society and are exposed to global education. So, it is imperative to understand what ‘global’ is. A search of various online dictionaries reveals the following phrases for ‘global’: “of referring to a globe; pertaining to the whole world; worldwide; universal, covering, influencing, or relating to the whole world.” The essence is that ‘global’ is that which takes in everything. Metaphorically ‘globalisation’ would mean “extending to other or all parts of the world” or the “ongoing process by which regional economies, societies, and cultures have become integrated.” The latter interpretation gives us reason to ponder: is global all about pertaining to everything or more about ‘including’ or ‘integrating’ the lesser known or “regional economies, societies and cultures” in a world conquered by dominant economies. Let us look at economic considerations underpinning globalisation: “the process enabling financial and investment markets to operate internationally, largely as a result of deregulation and improved communications; the emergence, since the 1980s, of a single world market dominated by multinational companies, leading to a diminishing capacity for national governments to control their economies; the process by which a company, etc., expands to operate internationally.” The words / phrases “deregulation” or “diminishing capacity of national governments controlling their economies” indicate greater possibilities of freedom of expression in economic and social categories for “smaller” players within a global context. The thrust on world reputation as against

the national is therefore interesting. And it is within this global expansion that we need to think about global responsibilities of education institutions which are precariously positioned in provincial roles with added global aspirations. And amidst education institutes, we need to reconsider management education in particular, because they are directly and indirectly related to global as well as provincial economies. Hence, we need to consider the ‘provincial in the global’ debate for the larger positioning of management education in contemporary late capitalist plural economies, where local and global intentions are always meeting each other at crossroads or at confluences. Our first desired premise then is

H1: Management education institutions, by virtue of being business and administration centres that generate practices for existing economies, are also inevitable responses to the ‘provincial in the global’ demands of plural economies.

2. Management Education Institutes in the Provincial-Global Discourse

Associated with the word “global” is the word, “cosmopolitan.” If we look for the qualitative meaning of the word, we get the following dimensions: “free from local, provincial, or national ideas, prejudices, or attachments; at home all over the world; ideology that all kinds of human race belong to a single community, based on a shared morality; belonging to all the world; not limited to just one part of the world.” The contrasting positions of the ‘regional’ or the ‘provincial’ in both the ‘global’ and the ‘cosmopolitan’ sense of the world is well witnessed from the protocols documented above. For the global, the provincial has the chance to make meaning for itself in the whole wide world; for the cosmopolitan, meaning-making is not bound to any provincial agenda. And yet, in both, the provincial is the point of contention in the realisation of the utopian humanitarian agenda: to be ‘at home with the world’. Thus, the same provincial is set to maintain its identity on one hand, and lose it on the other. It is in this interesting contention that springs the biggest problem of all: how to prepare and teach the humanitarian agenda of being ‘at home with the world’. Thus the problem is not so much that the world is global and cosmopolitan; the problem is the new role that the representatives of the agenda making and distributing factories or industries need to play; the new role of education institutions, to be more particular. More so because education institutions bind the plural perspectives of the global and provincial debates in plural economies. If humanitarian agenda of academic institutions is of considerable value in plural economies, then a historicisation of the evolution of the academic circumstance of humanitarianism is inevitable in our discourse on humanitarianism in management education. And within this discourse of academic institutions and their inevitable humanitarian duties, we also locate the equally humanitarian role that management institutes need to play. Therefore we refine H1 into the following

H2: The ‘provincial in global’ debate is also a call for humanitarian duties, on the premise of which management education institutions, by virtue of being the most symbolic of diverse interactions with local and global economic needs, feel the need to become binding agents in plural economies.

We therefore trace the historical development of this academic humanitarian response to economic developments. We cannot escape the Marxist paradigm to do justice to a structural development of the ideology-economy partnership that currently culminates in the ‘home with the world’ ideology inexorably constituting the political positioning of contemporary management education centres. Our developed hypothesis then is

H3: Before advancing into particular institutional practices by departments or groups for imparting human value education in management institutes, it is imperative to understand the political positioning of these institutions in the ‘provincial in global’ discourses of contemporary late capitalist plural economies.

2.1 Birth of Management Education within the Genealogies of Economies and their Corresponding Ideologies

2.1.1 Need for the Marxist Model of Ideology-Economy History

To begin with, let us propose a simplistic view of economic change that is informed by the Marx-model of history and change. We also accept that the historical build-up is a simplistic development informed by Marx’s proposal. But the premise for the need of this simplistic representation, as projected in our hypothesis – H3, has been solely to use an arguably popular model of critical thinking to teleologically lead the ideology-economy political nexus to the contemporary development of the ‘home with the world’ paradox of plural economies. And subsequently, we develop the political and cultural need of academic institutions and even more strategically, of management academic institutes as historical cumulative effect of political action that requires their involvement in the proliferation of human values as legitimised education feats. It is in this context that we would pitch our history of academia first, and then of management education in particular, and their institutionalisation of humanism to understand how such a history cumulatively adds to the present global and cosmopolitan diversity: a diversity that more precisely management institutes seem to keep in mind when running their political agenda for a more global and cosmopolitan recognition.

On an international level, the economic history of the world may be divided into three broad categories: the feudal, the capitalist, and the post or late capitalist.² Again, making broad assumptions from a Marxist reading of systems, we delineate the significant pattern that influences the built of all these economies, which is, the relationship established between the means of production and the owners of the means of production:

- **Feudal Ownership:** The feudal system consisted of the dominant economic sector – the aristocrats – and the marginal sector – the serfs. The dominant sector was predetermined: heredity was the answer; divine determination was the logic. In simpler terms, God decided whether we rule or we serve, and the decision was not questioned; rather it could not be questioned. Thus ownership was fixed: the aristocrats were born to own the land, the industry and the workers completely. For instance, medieval European civilisation was considered feudal.
- **Capitalist Ownership:** The rise of industrialisation, trading, science, all led to a rising class of merchants who gunned irrevocable holes in the feudal fabric of the divinity logic. Once factory systems arrived, the earlier serfs could break

free and now become labourers who worked for fixed wages in exchange for their industry labour; from manual to intellectual labour as per the sophistication of the job. Wage increased as per increase in merit. Economic shift and progress was based on merit, not heredity and divinity. Human rationale became the new centre of judgement. Thus, ownership had to be proved and legitimised by legal systems: system of copyright was a typical capitalist characteristic. The Renaissance and beyond were considered fertile grounds for the development of mercantilism into capitalism.

- **Future of Ownership(s) in Late Capitalist Economy:** With more job profiles and more specialisation and differentiation of labour, both in manual and intellectual capacity, boundaries between systems got further blurred; hierarchy of industries kept continuously jamming; capitalism had reached its schizophrenic peak; the 'owner' was no longer a solitary unit; forget about unity, one did not know who the owner was, as owners came and left. Service dominated sectors weaved a continuous changing pattern with more managerial work determining hierarchies in organisations. Several managers from various organisations handled a project; several CEOs from various programs favoured the project; the company was in ties with other service centres in the evolution of the project; a symbiotic enterprise established symbiotic relations between otherwise discrete organisations. Central power system got decentralised in the dawn of power-sharing administrations that gradually evolved, and the possibility of positions of powers at various levels of the organisation allowed more participation of services of various kinds from various locales.

The future of capitalism was as heterogeneous as it could get. Global economy was meant to arrive, namely, in the form of contemporary plural economies.

2.1.2 Historicising the Economy-Ideology Nexus

The change in economic systems also influenced change in social ideologies:

- **Feudal Ideology:** The feudal order was predominantly governed by a consistent economy, and a consistent ideology: the ideology of the divine. Social system was fixed, and that fixity was even revered.
- **Capitalist Ideology:** With capitalism, a social shift was finally legitimised not merely by the economic shift, but also through humanistic goals. The rise of humanistic goals was possible because of the change from theocentric governance to a homocentric discourse: it was the valorisation of the human brain and human values. Everyone is equal; this is a fraternity; everyone needs to be looked after; political rights were meant for everyone and to protect each citizen in the system. Every citizen thus became important, and equally so, within the system that bestowed the citizenship; hence the dignity of being taken care of by the system itself became an important mandate for a nation and its government. The ideology was human centred, and nationalism developed as a strong sentiment to crusade for this new humanism.
- **Post-Capital Ideology:** Let us look at the rise of a town / city into a metropolis. The very same logic that cut through feudalistic protocols plays its rhetoric here too. With industry concentrating in locations favourable for its development, the need for human power beckoned workers from beyond local geography: people from other towns came in for better salary or job options not available to them in

their regions: a city developed when people came from different localities: there was a mix and flow of heterogeneity, and local flavour did not necessarily define the existence of a city's character: new and changing characters developed time and again.

Thus, through this historicisation, we can conveniently reiterate our historical take-away

H4: Economic growth propelled in the inevitability of cultural heterogeneity and mixed ideologies.

2.1.3 Academia in the Economy-Ideology Discourse

Subsequent cultural and economic cosmopolitanism and globalisation of the metropolis also had a huge impact on one of the greatest manifestations of the "cultural capital" (Bourdieu, 1986) of a civilisation: a manifestation as well as a manipulator of cultural pedagogies in the form of academic institutions and their courses. It would be interesting to note the development of academia in an international role through the changing economic and social infrastructures and civilisations.

- **Feudal Academia:** In fact, in the early sixth and fifth century BC, music along with arithmetic, geometry and astronomy was a respectable subject that was given wide currency in Greek academia (Grant, 1999; Rath, 2011). It is with the fifth century sophists that the technique of instructing these subjects became a subject itself: the rhetoric (Grant, 1999; Rath, 2011). The academia slowly established the distinction between academic subjects and mechanical training: liberal arts and mechanical arts (Grant, 1999; Rath, 2011). Liberal arts were the intellectual arts of the leisure class as against the folk arts of the workers. The aristocrats, who were blessed with leisure, were specially sent to these schools to learn the leisure arts. The craftspeople, who had to earn their livelihood, were trained in lesser yet instrumental forms of arts in the form of mechanical arts. It would not be wrong to remember Plato's dream ruler of his ideal city, the *Republic*: it was *always* the philosopher who had the leisure to think for society.
- **Capitalist Academia:** With the feudal set up breaking, the academia was hugely responsible for the propagation of humanism: equal opportunity for all people and equal representations of all their forms of knowledge systems. Several forms of technical subjects and folk arts gradually got an entry into the august coterie of the liberal arts, an entry unheard of in the feudal. However, those that made it had to redefine themselves as intellectual forms of knowledge, and this process of intellectualisation of human modes of thinking, established the hierarchy amidst subjects. What we intend to highlight is that notwithstanding a re-shuffle, and *seemingly* respectable entry of the 'folk' disciplines into the main stream, the entry criterion still remained the dominant form of intellectual scholarship. Intellectualisation of the folk is not essentially giving equal status of respect to the folk: this is what we contend and our contention is the agenda of this history.

If intellectual meant 'to understand with intellect,' the value of rationality as the mainstay of humanism was on the rise: it was important to have a rational basis for human understanding, rather than unexplored and untried myths of divinity or what came to be termed as beliefs. 'Equality' became an intellectual, philosophical and political quality propagated through humanity-oriented subjects like poetry,

paintings, folk literature: these subjects eventually became mainstream academic disciplines. It would however be interesting to wonder why ‘equality’ as a human value was so hyped in an economic system that, by virtue of being the system it was, could not have propagated such values. A capitalist economy, though having managed to disrupt the feudal static social structure, was itself also based on a static formula: the permanent distinction between the owner and the labourer. S/he was always the wage payer, thus s/he would instinctively work towards preserving her economic superiority over the worker (Rath, 2011).

Thus, the only way of preserving economic inequality as a “justifiable” reality, was through the propagation of social disparities as a result of “relation between one individual and another [. . .]” (Day, 2007; Rath, 2011). Such propagations were channelised through education institutes and their human values-oriented ideologies that distinguished individuals on the basis of human values which they possessed and eventually acquired through education imparted to them. In this capacity, human value disciplines became the focus of education institutes. Hence, the proposed hypothesis is

H5: Economic history illustrates the inevitable emergence of plural economies; with plural economies arise the relentless need to co-exist with differences; with ‘harmony of differences’ as existential requirement, the academic vision of humanism had to develop.

2.1.4: Decentralisation of Human Values

In the course of time, institutes that trained industrial work became important centres of vocation, since there were newer occupations demanding higher technical skills, particularly with the advent of the world wars.

In the process, liberal artists seem to get enclosed in academic spaces and academic vocations, notwithstanding their socially occupied intellectual positions. With the onset of the twentieth-century World Wars, engineers, mechanics and other “technical” professionals have been actively engaged, while traditional literateurs, philosophers and the historically upgraded members of the liberal arts club, viz., the artists, could hardly voice their support or disdain, or, at the most, participate in the wars in the category of soldiers. More recently, in the era of globalisation and corporatisation, liberal arts seem to lose their unique position in the wake of service-oriented employments in a growing service economy, where the boundaries between mechanical and liberal studies are gradually getting dimmed. (Rath, 2011).

Contemporary growth of service sector education is more evident, when we look at the growing number of management and technical institutes and their courses. It is here that our contemporary interest and position in the paper gets established: the need for human values as a discipline taught in current management institutes. We formulate our genealogical sketch of the academic-economic-ideology nexus in a tabular form for easy assimilation (see Table 1)

Thus, our next hypothesis is

H6: With the advent of multinationals and their economic need for profitable sustenance in the face of imminent disruptions symptomatic of internal clashes within plural economies, we locate the political need of organisations to bind plural economies; more so academic institutions and subsequently management institutions.

Table 1 Interpretation of the Changing Notions of the Academia

Feudal		
Economy	Ideology	Academia
Dominant: Aristocrats Marginal: Workers	Hereditry decides social position Unquestioned birthright to ownership	Dominant: Liberal Arts (Music, Astronomy, Geometry, Arithmetic, Rhetoric) Marginal: Mechanical Arts
Capitalistic		
Economy	Ideology	Academia
Dominant: owners of means of production: the bourgeoisie Marginal: Proletariats: the working class	Meritocracy, Individualism, Intellectualism, Ethics, Equality as Political Rights, Citizenship, Copyrights	Dominant: Liberal Arts (But inclusion of subjects by intellectualisation of folk literature, paintings) Marginal: Mechanical Arts / Technical Work
Late Capitalism		
Economy	Ideology	Academia
Dominant: Multinationals Marginal: Nationals, Provincials	Global, cosmopolitan	Dominant: Technical, Vocational Marginal: Liberal Arts now have to be service-oriented and not be an end in themselves

2.2 Retrieving Human Values Education in the Age of Technical Education

Let us look at premiere technological institutes like the Indian Institute of Technology. They house a Humanities Department. Most engineering institutes teach communication courses, like the age-old sophists taught rhetoric. What is the need for courses on humanities in such institutes, where technical knowledge takes the cake?

The comeback of humanism is interesting, in the age of multinationals, service dominated employments, corporatisation, engineering, IT, and managerial sectors, but in various mutations. Somehow in the global picture of world class institutes, the need to propagate a holistic education over that of mere specialisation is taking centre stage. But, the global and the cosmopolitan again have arrived from the capitalist venture of economic and social culture. So, fighting with the disenchantment of capitalist humanism is not the ‘only’ way of seeking refuge from vested interests and hierarchies of a system. The proposed hypothesis here is

H7: Humanism is as much a gift of capitalist economy, as it is a critique of it.

In the light of our premise from H7, we now consider one such particular instance of human value education practice in a reigning institute of repute in India – a premier management institute that is the next best step for many aspiring engineers transitioning from technical backgrounds to a more managerial world of business, administration and corporation. We are discussing the Management Centre for Human Values (MCHV), set up as a unique centre in the Indian Institute of

Management Calcutta (IIMC), delivering unique managerial practices, but from the vantage point of human values, as is evident in the name itself.

3. Human Values in MCHV-IIMC

Through MCHV and its academic practices, we come across academic measures that do not change the basic texture of humanism, that is, of human values. But we do notice a distinctive nature of global and cosmopolitan 'integration' here. And it is here that we propose our major hypothesis for our need to study the integrative practices of MCHV-IIMC. How do we go about explaining how we interpret 'integration'?

H8: MCHV has unique academic measures of integration, and in the light of the political need for integration in plural economies, MCHV and its academic practices of integration develop into an important institutional mode of study.

We use the case of MCHV, started in 1992 by and in IIMC, to understand what a globally renowned institute intends to achieve through such centres, and hence helps us define the responsibility of such institutes towards a global call of enterprise. While generalising the role of MCHV for every other institute would be a folly, we endeavour to explain through MCHV what we intend to do and how. While delivering courses ranging across sessions for post-graduates to executives, MCHV has come a long way in 'integrating' courses on human values into the mainstream post-graduate programs administered by IIMC (Rath, 2010). MCHV runs courses on leadership excellence and creative excellence both based on Indian ethos, ethics, corporate social responsibility, entrepreneurship in NGOs, and many such similar topics. From Indian philosophical systems like yoga and vedānta to Indian historical characters like Ashoka, Gandhi and Vivekananda, to contemporary dignitaries who have made commendable mark in the history of managerial leadership and creativity; they have all been discussed as local cases from which we learn virtues: the global virtue of humanism. So what is special about this that it requires to be mentioned in such a paper?

What we must first understand is that the centre had begun its career in 1992, when globalisation was no longer a myth. Today, global insights are not surprising, or enlightening; they are reality; inevitable. That various resources can be made use of is not an insightful discussion; it is inevitable that diasporas of resources, connectivity, and knowledge are available; there is no escape from such heterogeneity. It would also be difficult for MCHV to even try and 'integrate' in the technical sense of the word, when there is no other possibility but to: we survive through integration. Thus integration is also not a virtue propagated; we cannot escape it if we have to survive in this system. So what role does humanism and integration play for MCHV that attempt to make some contribution to global conditions of human understanding? MCHV stands out in its contribution towards 'home with the world' practices in two ways:

- Courses, seminars, research, journal articles and prescribed textbooks in MCHV teach how to accept heterogeneity as our own and not as an inevitable responsibility, which it is anyway. The complexity then is how do we show respect to the inevitable and worry for it the way we would for what we

consciously think is our own, or like to call our own. And to do that, we must understand what it is that we exclude, that we need to integrate.

- How about owning what we don't desire? The idea of ownership of knowledge, resources, stakes, which are not ours, is an important point of departure for philosophical underpinnings of academic practices in MCHV.

Again, 'ownership' is not essentially free of its capitalist baggage, and a Management institute like IIMC, when it had started, was very much and still is a bourgeois institute amidst the Naxal Bengal intellectualism, particularly in the sixties-seventies, continuing its capitalist schemes for a growing India even today. So, how is MCHV discussing the agenda of 'ownership' in such a capitalist scenario? The agenda is twofold

- Through our inquiry into academic practices of MCHV, we discover the strategic positioning of the centre in all its practices of 'ownership' as an ideological virtue that responds to the biggest economic demand of contemporary pluralities – integration. MCHV's philosophical ventures propose that 'ownership' is a binary gene constituted of the actions of owning vs. ousting. We cannot own without ousting. So for every action that we own, we are simultaneously ousting something. Events or characters that have learned to synthesise the binary elements by assimilating the ousted into their agenda of ownership have consciously and/or unconsciously led to a gene mutation which has augured well for contemporary cosmopolitan and global ideology; the ideology of wilful co-operation. We develop an abstract formulation of the gene mutation model of integration in Figure 1.

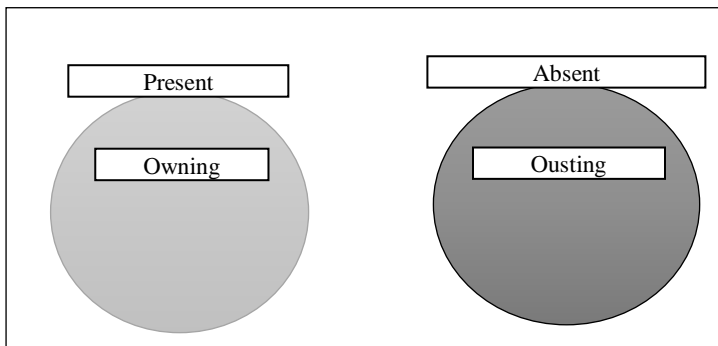


Figure 1 *Model of Ownership through Gene Mutation*

- MCHV instructors, while teaching, pick events from Indian ethos and tradition to elaborate on consequences of such gene mutation, which have continuously 'haunted' our endeavours till today, consciously and more so unconsciously, and in turn, what we take away from these learnings, will continue to mutate future histories, with or without our knowledge. We propose then the next level of the gene mutation model – the after effects of the model – which we term as the gene mutation legacy model, an abstract formulation of which is reproduced in Figure 2.

Thus, in our attempt to delve into the philosophical underpinnings that govern MCHV and its academic departures, we arrive at a theoretical paradigm with two

material formulations important for our study of MCHV as an individual case and also beyond MCHV, as management academic institutes and their political agenda of philosophical integrations. Our proposed hypothesis is

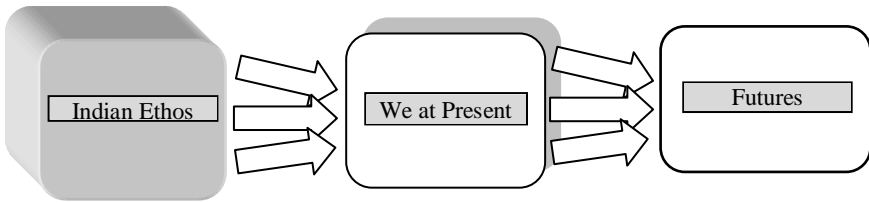


Figure 2 Gene Mutation Legacy Model

H9: Through the study of MCHV's political positionings of its human values integration practices, we derive the formulation of the Gene Mutation Model and the Gene Mutation Legacy Model.

- Gene Mutation Model: To integrate, first learn to analyse what you knowingly or unknowingly exclude. Hence the perspective of analysis is from the excluding angle.
- Gene Mutation Legacy Model: And in performing the gene mutation, you are developing possibilities of futures, you are still not aware of.

Now, that we have discovered the theoretical perspective that underscores MCHV as a political centre (political because of its known and unknown agenda to influence the future), let us observe the process of deduction of the model as also its application through MCHV and its various academic practices.

3.1 MCHV and its Academic Practices in the Light of the Gene Mutation Legacy Model

We have selected four instances from the MCHV curricula to illustrate our understanding of the gene mutation effect positioning MCHV as the harbinger of future worlds of co-operative existences in plural economies. We choose insights from

1. Course/s
2. Participant Feedback
3. Seminar/s
4. Journal Article/s/Text Books/Assignments

as symptomatic and symbolic of the political agenda underlining the academic curricula introduced by MCHV.

3.1.1 The Symptomatic MCHV Course: Addressing the Provincial-Global Debate

Amidst many courses, we discuss in detail one particular course offered in the MCHV premises – Leadership Excellence: Insights from Indian Ethos. Let us say, over a casual cup of coffee, the image of the leader was one of an intellectual visionary, who besides wondering how to make the system more progressive, was equally immersed in political and business concerns (since we are looking at

business considerations). The essential characteristics of the leader always had a few consistent do's.

- Go against the tide
- Set a moral tone
- Take a stand, and
- Lead by example

Let us look at the instance of an ancient Indian Emperor Ashoka who ruled India during 299 BC-234 BC. "Before the battle of Kalinga, Emperor Ashoka wanted to conquer more of India. But Kalinga showed him the devastation caused by his ambition. He realised that he needed a purpose higher than his own advancement, and, at that moment of realisation, history was born." (from Bhatta's class notes for his course on Leadership Excellence)³. Let us reflect upon Ashoka along the lines of the few do's mentioned above.

- Go against the tide: Ashoka went against the tried and tested method of victory of emperor, which was through war: he renounced war.
- Set a moral tone: Ashoka decided not to be war-centric, violent and indulge in killings.
- Take a stand: Ashoka propagated that victory was no victory through bloodshed.
- Lead by example: By giving up armed conquests and 'integrating' people from all sides with harmony and benevolent acts, Ashoka became an emperor with a difference.

So what is new about Ashok's endeavours through the MCHV gene mutation legacy style?

Ashoka very evidently was the harbinger of a global and cosmopolitan ideology. However, we concentrate on the need for Ashoka to abstain from war when he was already victorious with warfare. What we are proposing is that the global was not an inevitable choice that Ashoka made. Moreover, the romanticism of the moment when Ashoka underwent a change of conscience after death of so many people in Kalinga is an important event in the history of material ownership. We call it romanticism, because Ashoka has been romanticised as the king who had a change of heart. But we also call it romanticism, when Ashoka was pioneering globalisation and cosmopolitanism then. And we call it romanticism as well, when he was liberally 'integrating' cultures, and letting plural religions stay side by side.

However, if we look at the incident as an economic proposition, Ashoka's change of heart brought in victory, fame, profit through geographical and political extension as well as extension of human labour (both intellectual and manual): he was still the conqueror, but now a diplomat rather than a warrior. The agenda of a diplomat is not romanticised; the change of heart is. True to the capitalist roll-over prize, the individual is romanticised through her humanistic endeavour, and not by the economic agenda. We attempt to materially humanise the romanticism attached to the human value of co-operation in Ashoka. In the first place, we look at the need to romanticise Ashoka as the king of hearts. Romanticism has a strong legacy of winning the imagination of the masses; why? Walter Benjamin in "The Work of Art in the Age of Mechanical Reproduction" (1935) explains how an idea, when made a prototype, will have followership to maintain its position of "aura":

He argues that the quality of "aura" is not inherent in the object of art [cultural heritage], but is produced by social factors surrounding the nature of the art object

[cultural object], like the nature of ownership, the limited availability and visibility of the work of art [heritage], and its subsequent attributes of uniqueness for the masses. Traditionally “aura” is associated with ritual, magic, super powers and other such models of structures of powers. . . .

Benjamin argues that with changing means of production of art objects [cultural objects through change from the feudal to the capitalist], the category of “art” [culture] undergoes a change as well. . . . [The change] is characterised by the loss of “aura” of the art object. When the audience no longer addresses the art as unique or authentic, there develops irreverence for that kind of art. The loss of “aura” . . . is also the loss of “aura” of the cultural superiority or uniqueness of the dominant or prototype class. But in this very loss, Benjamin argues that there is the possibility of cultural redemption in the form of democratisation of social access to cultural objects as well as development of a critical attitude towards them. (Rath, 2011).

Thus, romanticism of the Ashoka event is essential for the creation of that ‘aura’ for the masses: they would forever look at the incident as an ‘external’ yet highly inspiring and quotable fable. But when we understand the incident as an ‘economic’ event minus its romantic hoardings; when we learn to remove the ‘aura’ attached to the incident and look at it in terms of how the romanticism was produced, how it was mythicised; we are not de-mythicising an event to blasphemously attack the historical status of Ashoka; rather we are making an event socially and culturally accessible and available to us as tools and techniques that we can ‘own’ in our individual capacities and interpretations; a luxury that is not available to us in the romanticised version of the event. Ashoka is not a single unified universal narrative; participants are allowed to develop their subjective insights.

Further to our gene mutation theory, we add that when we look at the event of Kalinga as an event of millions of people dying; the loss and hence ‘exclusion’ of manual labour must have been enough to worry an intelligent leader like Ashoka. What he was ‘excluding’ from his triumph became the cause of worry; not what he got. It is nevertheless more profitable to win workers than lose or ‘exclude,’ and just local labour cannot create wealth for the state; the emperor needs labour from plural localities. A good leader can only keep her people happy, by respecting the ‘differing’ cultural materials of her people. That is the capitalist agenda of being global. Yet, such an agenda creates the potential for future societies based on co-operative measures. Moreover, for Ashoka, the earlier form of conquering had been located in the war front: war front also meant ‘excluding’ the enemy completely, so as to conquer the geography; an ‘exclusion’ of life. By thinking for people who were ‘excluded’ from life; he was able to feel that pain of ‘exclusion.’ Philanthropy, if at all it was, is again from the point of what was being ‘excluded’ and for the ‘excluded.’ Thus, there is a sense of ‘including’ the ‘excluded’ as our own loss, and that is what makes Ashoka important. In a business sense, if we think of the ‘excluded’ as our own, we become successful entrepreneurs; in a political sense, successful leaders; in a humanitarian sense, successful philanthropists. In all these senses, we succeed when we understand our position in the world as relative to that which we ‘exclude,’ whether economically, politically, or humanistically. We superimpose the Ashokan gene mutation act on our original gene mutation model as in Figure 3.

The proposed hypothesis then is

H10: Ashokan leadership is not taught as a romanticised moral depicting a change of heart through human feeling of remorse, but in the light of gene mutation model, is positioned as a political model of analysis of a human situation that takes into account what it loses when it excludes to include its obvious profits, an unacknowledged predecessor to the famous black swan probability analysis practiced in information technology fields. Human understanding entails reviewing good existence in relation to acts of exclusions as much as to acts of inclusions.

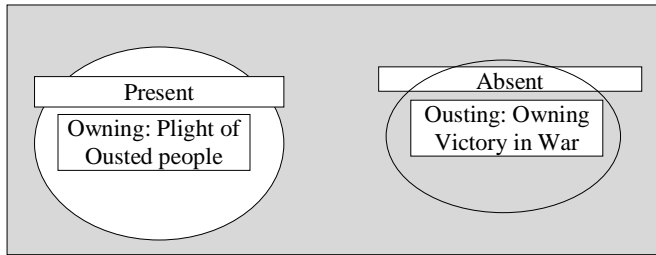


Figure 3 *Ashokan Gene Mutation Model*

Also, through gene mutation legacy model, Ashoka is a fine point of departure for us in our ‘provincial in global’ debate. Skills of cooperation come from our ‘provincial’ king rooted in our own tradition. But these skills have also made Ashoka a global icon of study. Thus, through Ashoka, MCHV strikes a fine balance between the provincial and the global. We already ‘own’ the very skill highly prized by global management, and we own that through heredity: we need not go looking for ways outside of it; we are the continuation of that link, of that history, and more importantly, of that heritage genetically. A genetic mapping between Ashoka’s Edict and the more contemporary, Abdul Kalam’s writing from his *Indomitable Spirit* (2010) is worth citing here to bring to light the gene mutation legacy model.

Ashoka writes in his inscriptions

- Everyone in every religion dwell peacefully side by side, and cooperate with one another for promoting the welfare of mankind
- All religions should reside everywhere, / for all of them desire self-control and purity of heart (from Bhatta’s class handouts).

Abdul Kalam Writes in *Indomitable Spirit*

I was once invited by the Bishop of Rajkot, Rev. Father Gregory to inaugurate the Christ College. Before the inauguration the Bishop invited me to his house. When I entered his house I felt as if I was entering a holy place. There was a unique prayer hall connecting all religions and respecting all religious sentiments. While the Bishop was explaining to me the significance of this prayer hall, there was a call from the nearby Swaminarayan temple requesting me to visit their temple. When I told Rev. Father Gregory of this, he said that he would also accompany me.

It was noon when we reached the temple and that is the time it is normally closed, but that day it was kept open specially for us. We entered the inner sanctum of the temple and saw the deity of Lord Krishna placed in all its splendour. We all were received with the offering of tilak on our foreheads. It was

a great sight with Rev. Father Gregory, Abdul Kalam and Y.S. Rajan all having the shining tilak on their foreheads. This incident demonstrates the strength of connectivity of different religions in India leading to a unique spiritual experience. (Kalam, 2010).

Thus, Kalam has been the unforeseen future of Ashoka's gene mutation legacy practices. The genetic mapping is then complete between two characters from two completely different time periods and not from the same biological gene pool, but definitely from the same ethos. Our proposed hypothesis is

H11: Through MCHV courses, unrelated connections between different events in different time frames and situations are connected through similar narratives of exclusions, thus establishing their interconnectedness through the legacy creation in the light of the proposed gene mutation legacy.

3.1.2 The Symptomatic Participants' Feedback to MCHV Course: Response to Human Values Education by Corporate Practitioners

The human values discourse through students / participants' feedback to courses is another important feature of MCHV curricula. Following is a reproduction of the feedback analysis of the courses from executive training programs like Management Development Programmes (MDPS) and In-Company Programmes (ICPs). We reproduce an instance of qualitative feedback for one regular course offered to in-house management training programs in Table 2.

Table 2 Participants' Qualitative Feedback analysis on MDPs on Leadership Excellence, Organisational and Excellence through Leadership conducted at IIMC (a few highlights only)

"Fantabulous", "Phenomenal" programme. Thanks for helping and enabling us to see differently. We are dumbfounded by the learning that this programme has taken us through. The breadths of issues discussed were absolutely amazing. It was revealing as it provided deeper insights on the topic. / Extremely useful and absorbing. Generally programmes impart knowledge but this programme imparted wisdom. The orientation was beyond empirical realms. Venturing into hitherto untouched frontiers. Very relevant in contemporary organizational set-up. Opens up new vistas and enables the participants to acquire the needed leadership qualities and also proper sense of values. / Highly impressive. The whole course instils faith and confidence in oneself and brings great insights in pursuing life and profession afterwards. It is worth attending. Content and coverage is very vast and it has not left out anything ranging from Patanjali, Ashoka, the Great, to modern day Bill Gates, Narayanamurthy, Matsushita, Akio Morita to Kapil Dev and Saurav Ganguli for examples. / The content of the programme is quite innovative and "trend setter" in the sense, our own soils' models have been quoted instead from the west. Relevance of the programme is cent-percent matching as there is ever changing dimensions of leadership. Carry on this good and innovative work. / We go back with a feeling of satisfaction that we have spent a fruitful week. The inputs given have enthused us to introspect and encourage us to go in the right path. The focus on Ashoka was really ideal as it explains transformational leadership and the fact that it is never too late to change. This programme is most relevant to us-the senior level executives and we all hope to reap the benefit. / It was a beautiful experience and I can feel some sort of transformation which took place within myself and I am sure it will be reflected in my performance after returning to my work place. I truly loved the insights and learning from Indian history for future leaders. / Exposure to theories expounded in bygone ages was a welcome change to the modern day theories. The content was excellent with exhaustive coverage. / It was a great programme. It enabled me to "see what all see but think what none think". I think this experience will certainly help me in becoming a better official and human being. Very good, excellent and thought Provoking. It was 4 days of introspection, sensitization on aspects of visionary leadership styles with reference to great leaders of past and present. Many times we were taken back in time to vision of our great leaders and great scriptures on leadership. Very wide coverage of leadership content and practice.

We also reproduce an instance of qualitative feedback for one regular course offered to long term in-company training programs, as in Table 3.

Table 3 *Quantitative / Qualitative Feedback Analysis of more than 80 In-Company Programmes on “Leadership Excellence” Conducted for Public and Private Sector Companies in India and Abroad Covering More than four Thousand Executives During 2006-2017*

<p>Overall Impression: 95% have rated the programme as excellent/fantastic/very good/very effective/impact-making.</p> <p>Content and Coverage: 93% have appreciated the content and coverage as excellent/very good.</p> <p>Course Material (Background papers, Case Studies and Handouts): 92% have rated the background papers/ handouts and case studies as excellent/highly useful.</p> <p>Methodology (Lectures, Discussion etc.): 90% have rated the methodology adopted by the faculty as innovative/excellent/very good/easy to understand/participative/discussion oriented.</p> <p>Relevance/Learning/Value Additions: 93% have considered this as very relevant/full of new learning/full of excitement/value adding/useful at workplace as well in managing life</p> <p>New Learning from this programme: 89% felt that they have received new learning. Some of them have stated that they are exposed to many topics for the first time in this programme.</p> <p>How I use the learning received from this programme: 78% have stated that they will practise the learning from this programme at their workplace. Many of them have stated that they would also pass on the learning to their subordinates through discussions and meetings.</p>
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The feedback system has inclusive criteria that allow participants to actually internalise the learning to the extent that they are made to think how they may use their learning once they move out of MCHV. In other words, participants are connected to the gene mutation legacy model, where they have to foresee and even conjecture possible futures they would be creating from this learning. Another interesting aspect that one discovers from these feedback notes is the united appreciation for creating global use value from tradition and heritage – “untouched frontiers”, “Ashoka”, “transformational leadership”. Our hypothesis then

H12: MCHV feedback schematics along with the range of courses taught to the range of corporate practitioners, from those who would begin their career to those who have been there in the field and are looking for growth and change and realisations, assumes a 360 degree panopticon view by virtue of the relevance of human values culled from provincial history and applied to global and cosmopolitan practices through the persistent following of the gene mutation legacy creation model, wherein even the participant when evaluating the courses is made to evaluate her own retention of the learning of the course when s/he is asked to show how s/he will use the course learning in her life.

3.1.3: Human Values and Business: MCHV Seminars as Confluences of Ideologies

Let us look at another instance of genetic mapping between a provincial character and a contemporary global business situation. We look at Ashoka’s inscriptions again, “According to the Pillar Edict V twenty six years after Ashoka’s coronation the following species of animals were declared to be protected from slaughter. They are: parrots, *mainas*, ruddy geese, wild geese, waterborne birds, bats, queen ants, free roaming bulls [. . .]” (Bhatta, 2009). Let us map Ashoka’s ethos to the contemporary CSR discourse in businesses: “[F]aced with impoverished customers, degraded environments and unravelling societies, it will be increasingly difficult for

corporations to do business” (Hart, 1997). This mapping between a king’s concerns for the future of humanity with contemporary corporate social responsibility (CSR) debates about business sustainability makes way for the unlikely connections between past historical traditions and their global resonance in contemporary situations. And such discussions in round table debates, conferences and seminars reverberate the gene mutation legacy model: seminars are tools of reflection and realisations of how we have become what we have become, from where we came, and where are we moving to.

Amidst many seminars that MCHV hosts in its unique seminarium, the ethos that stands out loud and clear is the ethos of human values in a world of business. One such seminar is the yearly conference *Lattice* organised by participants of the Post-Graduate Program for Executives (PGPEX). One of the recurring themes of discussion has been CSR. We reproduce some insights on deliberate convergence of human values and business ethos in select discussions that we position here as symptomatic of the MCHV spirit. Let us reprise Samir Ranjan Chatterjee’s (from the International Management, Curtin University, Australia) interesting concerns on CSR as sustainable Business Practices⁴ in the light of the Ashokan discourse on sustainability of humanity in one such *Lattice* seminar:

- AG Siemens in 2010 earned more than 25 billion Euros (nearly 30% of its revenue) from the environmental and climate related products. These include waste water reuse systems, and carbon abatement products.
- Hybrid cars: Combining the two critical energy components e.g. petrol and electricity to produce hyper low emission.

If Chatterjee explains the technical aspects of sustainability, Ashoka too centuries ago, explained techniques of sustenance. Thus, our proposed hypothesis is

H13: Hyper low emission, waste water reuse, demise of peacocks and learning to include what we exclude – these are different issues if we think of them as genres of techniques to which they belong; philosophically however, they are similar means of concerns of safeguarding the future of humanity.

Thereby, we want to say that Ashoka is incomplete yet, till we do not complete him, and we can never complete him; we would be in a process of always assimilating him, and in the moment of assimilation, consciously or unconsciously, we are also in the process of “disseminating”⁵ all that we are assimilating for a future world. So, his leadership is yet “deferred”⁶ in the continuous process of being internalised, applied, and taken forward in different time and space zones. This would be a dangerous conclusion to arrive at, since this makes it mandatory that every action of ours is simultaneously continuing and also mutating some legacy, such that new futures emerge out of it. Are we aware of this potential mutation we are capable of: that we are responsible to legacies before us, and we are creators of legacies after us, irrespective of our intentions or conscious knowledge? In this capacity, it makes sense to be aware of our ‘unknown’ and ‘unrecognised’ responsibilities and powers: MCHV strives to make aware of what we think we do not own or we do not know that we inherently own: the agency as social change. We superimpose Ashoka, Kalam, CSR and the participant giving us a feedback on the Gene Mutation Legacy Model as in Figure 4.

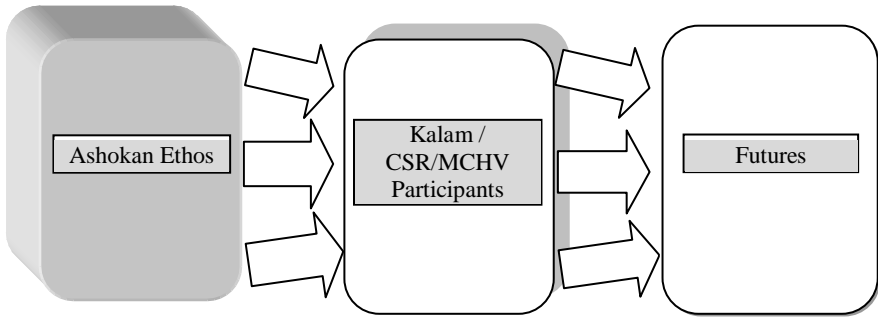


Figure 4 MCHV Course, Feedback and Seminar Topics through the Gene Mutation Legacy Model

3.1.4 MCHV, Assignments, Case Studies and Text Books: Bridging Ethos with Scholarship

Apart from courses and seminars, MCHV also emboldens scholarship through the kind of journal articles it accepts for publication and text books it prescribes for readership. Amidst many such scholarly endeavours, the study of *Vedānta* and *Arthashastra* and their managerial contemporaneity stand out in their proximity to the gene mutation theory. The text prescribed for this study is Dr. Karan Singh's "Vedānta in the Nuclear Age." Point to be noted in the choice of text – the 'provincial streak in a global' discourse. Let us look at the text for Vedānta's five pedestals of values.⁷

1. The all-pervasive Brahman: the same divine force pervades all. Scientifically, the Post-Einsteinian situation proves that whatever exists is the same energy.
2. The Atman, or the Brahman resides in each individual consciousness. Each form of consciousness interprets the Atman in individual ways.
3. All human beings belong to the same family.
4. Unity of all religions.
5. Welfare of all beings.

Or look at Lokasamgraha or universal welfare oriented leadership as expressed by Kautilya in *Arthashastra*, another interesting but very local and provincial text⁸: "In the happiness of his subjects lies the happiness of the king; in their welfare, his welfare. He shall not consider as good only that which pleases him. But treat as beneficial to him whatever pleases his subjects" (*Arthashastra*, 1.19.34). In the light of Kautilya and Vedānta, some ingenious participants hypothesised on the Indian Finance Corporation viz. the Housing Development Finance Corporation (HDFC). Their business philosophy is a "dissemination" of the universal welfare philosophies. They build a cooperation-based relationship even with competitors:

Instead of trying to derail the potential competitors to protect its near monopoly position, the HDFC management took a very different view. . . . HDFC's mission was to contribute to solving the housing problem in India by helping middle class Indians own their homes. Given the enormously large market, HDFC could not . . . [possibly] serve all the potential customers and more housing financing companies were necessary for HDFC to achieve its core mission. So, the company encouraged many new entrants in the field and fully supported them on strategy and training, helping them to become stand-alone entities. Each of these

companies operated independently in the market and competed for business against HDFC. Meeting an important social need, rather than personal profit, was the key motivator (Bhatta, 2003).

We thus juxtapose the HDFC model on our gene mutation model as in Figure 5.

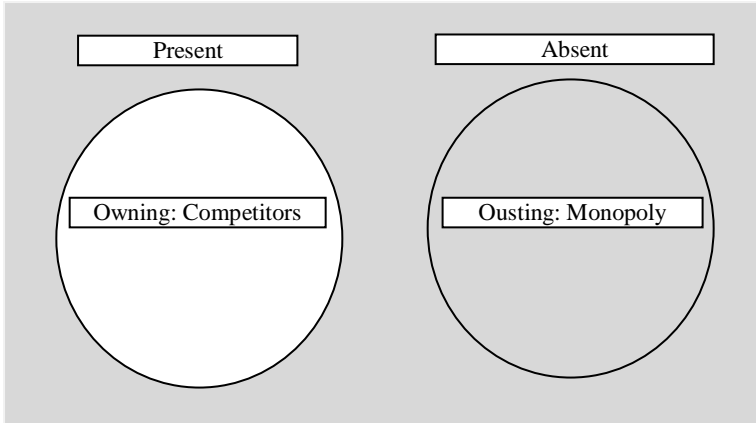


Figure 5 HDFC Gene Mutation Model

Does this genetic mapping mean the officials at HDFC learnt the lessons from Ashoka or the Indian Vedānta? If we re-look at the derived gene mutation model, we cannot defocus from the underlying Derridian connotation of exclusion. It is important to understand Derrida's interpretation of Marx's distinction between "use-value" and "exchange-value" of objects to understand where the mutation model is coming from:

For instance, this ordinary wooden table that we are sitting at has, for Marx, first and foremost a kind of natural *use-value*, which is its *real being* – its ontological, Rock Bottom Reality. Because it has this *use-value* you can eat on it

But when the table becomes a *commodity*, something to be sold – it becomes haunted by a kind of ghost, or spectre, a thing which is not a thing – a (no) thing. This *commodity* aspect of the table not only *haunts* the table like a *ghost*, but levitates the table to market, where it converses in ghostly communion with other commodities, and flaunts its exchange-value. (Derrida in Powell, 2003).

On a similar note, the co-operative action is also the ontological reality of HDFC. But, when HDFC acts for a social change, the action transforms into value for society, value that needs to be bought to continue changing that society in that manner: it "levitates the . . . [value] to market," where it communicates in "ghostly communion with other commodities." Derrida contends that the *exchange-value* or the commodity-form of the table is spelled by the 'hauntological'; where the ontological is always 'haunted' by its potential *commodity form*; it can become a commodity anytime. Similarly, we contend that what seems an original event of co-operation is not necessarily so: it carries traces of meanings from contexts, histories, traditions, and is in the process of 'disseminating' more 'hauntologies' for future such activities. HDFC is and has been unconsciously 'haunted' by Kautilya and Vedānta philosophies, and each philosophy and action is and would further 'haunt' the rest of activities of humankind, as boldly proposed in an innovative take on the

case by students in their in-house assignments. Thus, HDFC unconsciously lives the Kautilya and Vedānta philosophies. This relationship between our ethos and contemporary corporate co-operation business models may inspire many other corporations to continue the legacy of co-operation. We have a sense of ownership of the tradition. The Kautilya legacy got translated into a corporate act of benevolence, which also indicates, that our acts become sources of inspiration of future actions, even beyond space-time limits. Therefore, we argue for responsible awareness of present actions because they have the potential for shaping the future (future of human, ethos and business sustenance), perhaps without our sensible awareness of even the context, or the person, or the organisation. We develop the ‘hauntology’ of Kautilya and Vedānta in HDFC through the gene mutation legacy model in Figure 6.

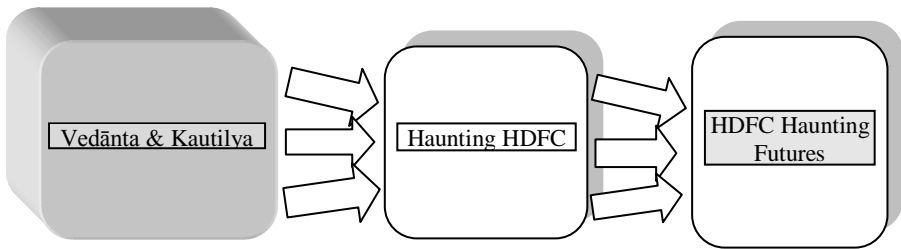


Figure 6 *Kautilya – HDFC Haunting Legacies*

Another famous case study that takes MCHV’s classroom teaching investment in the ‘hauntological’ legacy chain development as well as the ‘provincial in the global’ debate to another level is the Aravind Eye Clinic analysis that continues the Kautilya-Vedānta-HDFC chain of thought. An interesting assignment on the same historicises the clinic’s emergence in the managerial-human value discourse. In 1976 Dr. Govindappa Venkataswamy (popularly known as Dr. V) founded Aravind, an 11-bed eye clinic in south India. Over the next three decades his humble clinic grew to become a reckoned eye care provider in the world. At Aravind, patients choose whether to pay; yet the organisation remains considerably profitable. The business model is now being imitated everywhere, from Tanzania to the United States. The ‘provincial in the global’ is well manifested with the local Aravind becoming staple diet for all MBA students at Harvard Business School curricula. Dr. V realised that his clinic alone will not be able to eradicate blindness all over the world, but it can be done through replication of Aravind model across states, countries, and even continents. His ambition was to make a global effort to conquer cataract blindness. In a systematic manner that spanned over decades, he lifted Aravind’s relevance from the ‘provincial’ to the ‘planetary’. He wrote in a journal in the early 1980, “Last night I dreamt of expanding the work of Aravind Hospitals to other places. Get involved, [and included] people from other states and countries” (qtd. from Mehta & Shenoy 2012). His futuristic vision aligned Aravind’s work with a much broader effort, making it one of the strongest links in a global chain of contribution.

Lions Aravind Institute of Community Ophthalmology (LAICO) was opened in 1992, almost the same time as MCHV. It is Aravind’s training and consultancy institute. It aims to replicate the Aravind model to build international capacity for eye care and in turn has trained more than 6000 people as of 2011 from 69 countries.

LAICO endeavours to reposition competition as a form of sharing as evident in Dr. Thulsi's statement.

People ask us why we spend so much effort on training our competition. By definition competition would mean a situation where the service supply is greater than the demand. Right now that may be the case, but only because the demand is a small fraction of the need. Aravind's focus is making the need manifest itself as demand, through market penetration, awareness building, and outreach. The work to be done there is enormous, and when you take that into account, there is no competition.

We could try to create dominance with Aravind's level of expertise, but we don't. Instead, we try and create training programmes around those competitive skills. We see training as a form of sharing. This ethos of formally transferring knowledge and capability outside its walls is why, today, one in ten eye doctors across India has undergone some form of training at Aravind. ...That is how Aravind's brand recognition happens. Not just through volume growth or the bottom line but through its spirit of sharing. (qtd. from Mehta & Shenoy 2012).

Now both our gene mutation model and 'hauntology' chain model fit in here. By repositioning competition as sharing, there is a gene mutation in the value proposition of 'competition' itself. In a competitive market, a prosperous business model has to 'share': this nails our earlier argument that plural economies are deciding value systems for us, and with the contemporary late capitalist atmosphere, 'sharing' is inevitable. And a business model is almost built on the very virtue which in all conventional sense was opposed to competition. Paradoxically an ancient popular verse composed in Sanskrit points to the unique significance of sharing; "Oh, Goddess of Learning! You have a unique treasure. When spent (shared) increases and when hoarded (not shared) diminishes" (simple English translation). The Aravind Eye Clinic case not only satisfies mutation model, but also explains the 'hauntology' model equally well. Dr. V made Aravind model a widely replicable miracle, and thereby created legacy and the legacy became the brand. In sum, branding itself may be positioned as a competitive advantage but also a symbolic 'hauntology' of legacy, as is evident from the Aravind case. Thus, our hypothesis now is

H14: Through Aravind eye replicating business model strategy, MCHV positions the famous case as a study of repositioning capitalist intentions as human value conditions of business – (a) repositioning branding as a symbolic chain of 'hauntology' of legacy creation in the light of our gene mutation legacy model, (b) repositioning 'competition' as 'sharing' in the light of gene mutation model.

4. Conclusion: Human Values is Now Economics

Global is basically a post-capitalist world market. Every institute has now to prove its mettle beyond national borders, and the best exchange value in any capitalist venture is its humanistic representation, merit through human values and individual talent. Thus, the humanistic representation is the asking price for a global management institute to make its mark in plural economies. More so because plural economies are even more susceptible to continuous gene mutations (read: disruptions and disruptive technologies) and hence plural futures (read: no 'one' dominant business model). MCHV in its small way is making that foot-in-door (Munter 2012)

attempt through its techniques of internalising and interpreting the excluded that entails mutating value systems. In the process, through its human values agenda derived from provincial ethos (read: Indian ethos since MCHV is in India), MCHV studies the process of shaping futures through meticulous understanding of the phenomenology of 'hauntology', which is responsible for legacy, and legacy ultimately for branding. MCHV paradoxically is the symbolic capital for an academic institute whose basic tenet is capital generation. Thus, we can finally hypothesise.

H15: MCHV paradoxically is the symbolic capital for an academic institute whose basic tenet is capital generation

4.1 Research Findings and Implications

We went about studying the academic practices of MCHV, a human values centre in a premiere management institute in an emerging market (India). In the process of our observations of the Indian-ethos-dominated-philosophy in MCHV, it set us thinking about ethos and values in a management education as such. The thinking was based on three paradoxical points.

- Management institutes are classic examples of capital generating organisations that thrive on the capitalist competitive model (read: 'rankings' here).
- A provincial institute has to compete for its existence in a global ranking system, and it does.
- MCHV is one of IIMCs well marketed apparatus for its global and provincial rankings.

This led us to first understand human values as integral strategic positioning of capitalist ventures through the most favourable theoretical model that basically equates humanism and economic systems in the most mathematical and uncomplicated manner; hence we took recourse in the conventional Marxist historical model. Through the ideology-economy historicisation, we also traced the academic positioning of humanism and human values as institutional engagements as well. And through the historicisation of academy-ideology-economy nexus, we arrived at the paradoxical positioning of management institutes as developers of economic governance having to sustain themselves like all businesses in a 'strange' market – 'strange' because the market is no more homogenous with clear cut dominances as the old Marxist model would claim. It is now a market of pluralities, where disruption is common, and sharing of pluralities inevitable for business sustenance. Thus, human values of integration, sharing, inclusion are as much economic practices as are liberalisation and globalisation multinational- and hence late capitalist ideologies. In other words, profitable business today is business that is socially aware, culturally sensitive, intellectually cosmopolitan, and organisations that impart business education then have to teach successful business models in disrupting, instable and plural economics. And to teach successful business models, such institutes also need to address human values that these models would inadvertently require to invest in. Our very bold hypothesis thus is

H16: Human values is business knowledge now.

If H16 is our premise, then our very positioning of management institutes is in the interest of their self-positioning in a competitive market through their provincial and

global rankings. And if our premise is built on observing these institutes from their provincial and global ranks, then it is logical to read their politics of ranking in terms of what they project that sets them apart. MCHV sets IIMC apart from other business schools in India. And hence, our interest in understanding what MCHV actually does.

Through its academic practices, like courses, assignments, case studies, participant feedback mechanisms, seminars, MCHV strives in establishing the omnipresent role of human values in business ventures. And in the process of establishing human values as business ventures, we come across the rather Derridean influence that infests the overall philosophical intention of the centre – exclusion and ‘hauntology’. In sum, we derive from MCHV’s academic ventures, a business parallel to the Aravind Eye Clinic success story, which we pitch as ‘deferred capital’ for any ambitious management institute contained in its local settings but aiming to win the world. Sublimating the Derridean influence underscoring MCHV, we put forward the MCHV success mantra –

1. Gene mutation model (including the excluded)
2. Gene mutation legacy model (producing ‘deferred capital’ through every act of human value)

as postulates for an academic business model that can through its provincial history, tradition and value systems ‘haunt’ the future of global business because of the very nature of global business – the ‘provincial in the global’ in plural economies. So, an American management institute can revive Abraham Lincoln as its local human value learning node by developing global ‘hauntologies’ that Lincoln’s story telling communication styles might influence (these connections have to be developed through assignments, case studies, seminars), and by doing so make a ‘provincial in the global’ academic culture through repositioning competition as sharing of ethos and value systems with the global culture. The same with Spanish institutes and the same with other local institutes. In sum, sell their local ethos as competitive edge in business scenarios as serious forms of value addition because plural economies demand the ‘provincial in the global’ or the ‘home with the world’ kind of discourse. Plural economies have made it possible to replace competition with sharing, and hence business models with human values system mechanisms have a lot of scope. Management institutes tapping this inevitable symbolic existence will ironically govern the future. Our very bold implication then is

H17: Human value centred courses, centres, curricula, seminars, readership and scholarship are the future of management education in plural economies governed by differences which politically, economically, socially and culturally demand co-existence and hence inclusion.

And thus, we propose the following

H18: Management education institutions should adopt gene mutation models and ‘hauntology’ governed legacy models as their philosophical positioning of analytical skills in their academic curricula based on revival of their local culture and ‘share’ them with the global discourse. When the local becomes the global discourse, and that too, a managerial and business and administration discourse, the institute is here to stay.

4.2 Limitations and Future Research Directions

We have not addressed some pertinent questions in our process of defining human values education in management institutes through legitimate institutional apparatus. We may end up claiming that setting up a human values centre as an institutional arrangement is the only way to retrieve human values education for technical education. Thus we are not discussing possible options that are less resource intensive. In other words, setting up a centre like MCHV itself is expensive and requires excessive resource and maintenance of resources. All local institutes cannot make such extravagant institutional arrangements, and hence the academic business model we propose is not applicable to small institutions unless they can acquire resources. This dependency also drives a hole in our proposed model of institutional sustenance, where we claimed earlier that local institutes can make a global venture through such centres. Moreover, we have simplified our late capitalist critical reading through a conventional Marxist perspective. In sum, these are various areas of discourse that need research and observation, and hopefully another paper on the viability of such academic models for less resource, local institutes and the future of those who can afford these models, may help us address these questions.

Notes

1. “Cultural Logic” is the underlying rationale of a cultural enterprise to be the way it is (Jameson, 1991).
2. The economic history is derived from Herbert Marcuse’s *Eros and Civilization* (1956), *Negations* (1988) and *One-Dimensional Man* (1964) and Karl Marx’s and Friedrich Engels’s *The Communist Manifesto*, and Rath’s *the “I” and the “Eye”* (2011).
3. The quote is taken from private course handouts distributed to students signed up for the course titled “Leadership Excellence: Insights from Indian Ethos” in MCHV. Bhatta mentions that the concerned handout titled “A Purpose in Life” is based on the Hindu Millennium Lecture delivered by R. M. Lala at the M. S. Swaminathan Research Foundation, *The Hindu*, May 2, 2004.
4. See the epilogue provided by Chatterjee in the paper on Lattice (Rath, “Social Issue is Business Issue,” 2010).
5. The word “dissemination” in the Derridean sense of it means a “potent ejaculation of meanings, a swarming of meanings, a dissemination or dispersal of meanings” (Powell, 2003).
6. “Defer” is a Derridean word: meaning of a word is never present.
7. Bhatta has included in his course material on “Leadership Excellence: Insights from Indian Ethos,” “Vedānta in the Nuclear Age” from *Essays on Hinduism* by Dr. Karan Singh, pp. 44 – 48.
8. Bhatta in “Exploring Eternal Leadership Values and Practices for Organisational Excellence” refers to Kautilya and quotes the passage.

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