

Policy to Practice: Implementation of Indian Knowledge System in the New Education Policy: The Role of IIMs

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The government of India through the NEP (2020) renewed its thrust on the implementation of the Indian knowledge system (IKS) at all levels of education. Drawing on curriculum ideologies on social reconstruction, we study the significance of IKS in management particularly in HEIs, and the role of IIMs as unique institutions of national importance in India in gearing up the IKS ecosystem. Data collected from all the 21 IIMs in India, support our proposition. We find that the management knowledge embedded in IKS is perceived as highly significant to the contemporary world by both the West and East, particularly among the practitioners. While a few IIMs have already commenced their contribution, the opportunities in the domain are greater than what has been explored thus far.

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Introduction

Yogasthah kuru karmaani sangam tyaktwaa dhananjaya; Siddhyasiddhyoh samo bhootwaa samatwam yoga uchyate. (Bhagavad Gita: 2.48) (One should perform action abandoning attachment to the work(s) he does. One should be balanced with respect to success and failure of his/her work. Evenness of mind is called Yoga)

The above stanza (in Sanskrit, one of the oldest languages) provides guidance to managers on prioritizing ethical considerations in decision-making when faced with complex dilemmas, both personally and professionally. The guidelines aim at outcomes that are morally sound and aligned with broader ethical norms of the society. However, repeat corporate scandals such as Enron, Tyco, Satyam Computers have underscored the ongoing need to prioritize business ethics in management education and practice. Scholars

(Donaldson, 2002; Mintzberg & Gosling, 2002; Pfeffer & Fong, 2002) have raised concerns about the lack of positive impact of management education. Ghoshal (2005) argued that management research and education with respect to the 'conduct of business' has had negative influences on management practice. Most policies such as financial reporting and disclosure, audit requirements, and board accountability are retrospective in nature and are aimed at mitigation of fraudulent activities through multiple control measures. The need for policy-level systemic intervention that is prospective and long-standing across the levels of the education hierarchy yet remains unaddressed.

Prior research (Schiro, 2013) on education has categorized the curriculum ideologies as scholar-academic ideology, social efficiency ideology, learner-centred ideology and social reconstruction ideology. Educators approach the curriculum from the perspective of any one or a combination of these ideologies. It is well recognized that what is widely accepted as a West-originated knowledge emphasizes objectivity largely based on technological innovation. The uniqueness of the knowledge originating from the East, particularly India, emphasizes on self-realization emanating from experiencing the spirituality in everyone at the individual level. Both knowledge systems have their strengths. It is time to recognize the importance of the need for both knowledge systems for a balanced growth of humanity.

From the theoretical standpoint, we approached the need for IKS in manage-

ment from the perspective of social reconstruction ideology. IKS has the potential to resolve the societal issues of unethical managerial behavior through prospective education. The New Education Policy (NEP) launched by the Government of India in 2020, is aimed at introducing prospective value education across schools, colleges and higher education institutions. The Government has, consequently, chosen to rejuvenate the indigenous Indian Knowledge System (IKS) to make it contemporary by including it in mainstream education.

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The New Education Policy plans to demonstrate the Indian way of engaging in activities of universal welfare that is sustainable globally in the long run. The changes when implemented are expected to give India an edge to become the new knowledge leader in this century. Some of the steps already taken by the Government to promote IKS include funding the establishment of IKS centers, promoting interdisciplinary research, capacity building for teachers and internship programs for students. One of the regulators of education in India, the All India Council for Technical Education (AICTE) while revising the course curriculum for Higher Education, has also made IKS a mandatory non-credit course. The ultimate purpose of these initiatives is to facilitate the restoration

of knowledge that builds on the existing wealth of literature that India already possesses and to make it concurrent and practically relevant for the current and future generations. One of the key mediums through which these initiatives are driven is through the Higher Education Institutions (HEIs).

Higher Education in India refers to the education a student pursues after completing twelve years of school education. This education may be in the form of general, vocational, professional or technical education. The higher education in India is imparted through universities (Central, State, Private and Deemed-to-be), institutions of national importance such as Indian Institutes of Management (IIMs), Indian Institutes of Technology (IITs) and National Institutes of Technology (NITs) and institutions under state legislatures Acts. The HEIs play a crucial role in promoting indigenous knowledge among the youth of the country. With over 50 universities and 500 colleges taking up the initiative of promoting IKS, this critical initiative by the Government of India is gaining significance in knowledge transfer that encourages diversity, equity, inclusion and cultural appreciation among the students (Mamidala, 2024). The HEIs cater to a large spectrum of educational requirements starting from languages to pure sciences (Kearney & Lincoln, 2013). A few of these institutions already teach IKS-related courses such as Indian Philosophy, Indian Music, Ayurveda, Yoga, and Sanskrit. The University Grants Commission's guideline (dated March 2023), under the Ministry of Education,

observes that these courses in their current form need a reorientation from their inclination to Western epistemologies and methodologies to making them deep rooted in indigenous independent IKS.

In addition, it is noted that HEIs such as IITs and IIMs have been disseminating the knowledge in IKS along with their focus on the mainstream education that is primarily based on West-based knowledge of natural and social sciences. These IKS-based courses co-existed with their West-based curriculum and were well received by the participants (IIMA, 2017; 2023; The Economic Times, 2024; TOI, 2024). In the past, some of these courses originally offered in the first-generation IIMs, were without any formal and specific regulatory framework. Presently, NEP has provided a formal structure to impart Indian knowledge. It, therefore, becomes imperative that these institutions design and deliver courses a few of which add long-term impacts in the personal and professional lives of the participants. Being institutions of national importance, the IIMs have tremendous opportunities ahead of them to take the lead role in building a base for Indian management knowledge from ancient wisdom that is useful in solving contemporary management problems of the corporate world across the universe.

Given the significance of the topic with high relevance and the scope of contribution by eminent institutions like IIMs, we decided to explore this subject further. Research on humanities and social sciences in IKS with a specific focus on management discipline is limited.

Extant literature on social sciences in IKS covers the status of IKS knowledge of India's past. By studying management in IKS with specific reference to IIMs, our research adds value in several ways: (i) it studies the current practices in the existing workspaces and highlights the significance of IKS specific to management in the contemporary world (ii) it draws attention to the efforts currently being undertaken by the IIMs relating to the domain of IKS (iii) it underscores the new opportunities in front of the IIMs for research and teaching Indian Management Knowledge from the IKS.

Indian Knowledge System

All civilizations are expected to have knowledge that is indigenous to their own culture. As they understand the world around them, it is a natural characteristic of humans to intrinsically decode the phenomena around them to create their own knowledge. India being one of the oldest civilizations in the world, the knowledge synthesized in the form of IKS within its geography, therefore, is a synthesis of knowledge acquired and transmitted over many centuries. Indian knowledge refers to all knowledge that is produced indigenously by the scholars within the undivided Indian subcontinent, Akhanda Bharata (meaning: *'integral India'*) for

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a minimum of eight thousand years of recorded history (Mahadevan et al., 2023). The vast repository of Indian knowledge corpus covered in the Vedas is accepted as the primordial source of knowledge known to mankind. The Sanatana-dharma literature is accepted as the oldest one without any origin or an originator (Kapoor & Singh, 2005). However, what is recent to this oldest knowledge is the attention the indigenous Indian knowledge received globally for its unique value addition to universal welfare.

In addition to the pride factor that the Indians have inherited a large amount of wisdom from their ancestors, the topic also deserves serious attention because of the economic power that arises out of this knowledge (The Economic Times, November 2014). The extensive knowledge base in IKS is categorized under various literary and non-literary sources. The core literary work emanates from the 14 Vidyasthanas. Literary work also includes other philosophical traditions such as Buddhist and Jains. The non-literary work includes the traditions that are orally transferred across regional languages in various art forms and folklore across the states in India (Kapoor & Singh, 2005; Mahadevan, et al., 2023). This knowledge can also be bifurcated as spiritual (e.g. reflection of mindfulness, yoga and meditation practices), religious (learnings from Ramayana, Mahabharata, Bhagavad Gita) and social knowledge (e.g. daily routine, schedule of sleep) covering day-to-day issues.

The scholars (Mahadevan, et al, 2023) have given Indian Knowledge a

structure classified under Science, Technology, Engineering and Mathematics (STEM) and Humanities and Social Sciences. The STEM subjects include a large knowledge of Mathematics such as number systems that originated from India, Metal and Metalworking such as gold and copper extraction, Iron and Steel Engineering, Dyes and Painting Technology, Town Planning and Architecture. Humanities and Social Sciences in IKS include physical health aspects from Ayurveda, psychological health and wellness aspects of Yoga, the Indian approach to psychology such as tri-gunas, pancha-koshas, Governance and Public Administration aspects such as Arthashastra. Noticeably, a large part of the work on STEM subjects in IKS is carried out by the IITs and the work on Humanities and Social Sciences in IKS is carried out by the IIMs. IKS thus has received immense attention.

Research in the management literature (Campbell, 2015; Sheth et al., 2002; Walsh, 2001) has already highlighted the forces that drive the Easternization of the World in the current century. These forces are categorized as four. One, Eastern wisdom of spirituality, yoga and meditation. Second, environmental sustainability through mindful consumption. Third, user-generated content showcasing cross-cultural information and its value. Fourth, nationalism in emerging markets making scholars go back to their roots to find solutions to contemporary issues of the modern world (Sheth, 2011). It is now acknowledged that the food consumption patterns that Indians hold is the most sustainable

among the G20 countries (WWF Report, 2024). Scholars have also observed that the East is different from the West with respect to its institutions, philosophies, and cultural values (Paranjpe, 1984). These forces have implications for the management practices of Eastern countries. Consequently, the development of new management theories with a new lens adds fresh insights from these emerging markets of the East (Harry et al., 2015). Teaching value-based theories that help or build moral/ethical organizations would help in reversing the damage caused by amoral theories in the practice of management (Ghoshal, 2005). In this context, HEIs like IIMs have a significant role to play in bringing out the management knowledge in IKS. Our first research question, therefore, is:

Research Question 1: Is there any relevance of IKS to the contemporary world, that makes it receive much attention?

Indian Institutes of Management

The context of higher education sector in India is more relevant because HEIs in India show high variation in terms of their scale and aging. With 13 out of 21 IIMs commencing operations after 2010, the institutional environment of management education in India has changed substantially. IIMs have established themselves as best-in-class institutions for management teaching, research and consulting in India (Patel, et al., 2004). Their exclusive focus on management education since inception, has made IIMs specialized institutions in this

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domain. The status of being an autonomous institution operating under the Ministry of Education (Government of India) also augmented this drive towards excellence for over six decades. With expertise gained over years of design and delivery of multiple programs in management, the IIMs have chartered their path of success across the country (Rao, 2005; Mishra, et al, 2022). The older IIMs have continuously improved their curriculum and pedagogy through structured experimentation (Thakur & Rajesh, 2023). Noticeably, the IIMs currently enjoy some of the coveted accreditations and recognitions globally. In the recent QS World University Rankings 2024, six of the twenty-one IIMs (i.e. twenty-nine percent) featured among the Top 250 Master of Business Administration (MBA) colleges globally (Business Today, 2023). The newer IIMs established at a later stage were successfully mentored by the older IIMs so that the overall experience of the students and other industry participants is consistent. The edge enjoyed by the IIMs in management makes them highly capable institutions in exploring related areas of management knowledge absorbed deep in the traditional Indian literature such as vedas and upanishads. Accordingly, our subsequent research questions are:

Research Question 2: Are there efforts currently being undertaken by the IIMs relating to the domain of IKS?

Research Question 3: What are the opportunities in front of the IIMs for research and teaching Indian Management Knowledge from the IKS?

Sample

For our study, we used the list of 21 IIMs (Appendix 1) mentioned on the website of Ministry of Education, Government of India (<https://www.education.gov.in>). The new IIM, Guwahati announced recently was excluded from our analysis because it has not commenced operations yet and there is no website.

Measures

For examining the contribution of IIMs, we used three parameters: (i) exclusive courses – core and/or elective - offered in IKS in the flagship MBA and/or Integrated Program in Management (IPM)/ Bachelor of Business Administration (BBA) programs (ii) conferences with an exclusive theme/track on IKS related subjects in the last 4 consecutive years post Covid pandemic (i.e. 2021 to 2024) (iii) unique practices in any of the IIMs that could leave a lasting impact in the development of IKS ecosystem in management education.

Procedure

Data was collected from the web portals of respective IIMs. The courses

were examined from the list given on the curriculum page of the program brochure or directly on the web pages. Data on conferences were collected from the exclusive link provided on conferences held/scheduled on the webpage of each IIM. Unique practices of IIMs are inferred by the researchers from what is published in public domain like newspapers articles and recruitment advertisements of these institutions. We did not use the keyword search (in Google) in our approach because we felt that the sample size is small (a total of 21 operational IIMs as of July 3, 2024) and a customized search was more appropriate because some of the IIMs had different sections in the web portal for different headings (for example some had captured conferences separately and some under research section).

Significance of IKS in the Contemporary World

The strength of the IKS and its relevance to the current society is becoming significant from the assessment of various mismanagement cases observed in society today. For instance, repeat flood situations in Chennai vs the planned city program of Chandigarh throws light on the importance of Town Planning discussed in IKS. Similarly, the origin and purpose of the state, the institution of kingship, duties and powers of the King (Raja) discussed by Bhishma (a character in Mahabharata: the world's largest epic) are learnings on Governance and Administration (Dutt, 2008). In the Ramayana (another revered epic for its moral values), Rama (the king of the dy-

nasty) in several places advised Bharata (his brother) on the importance of justice and punishment, the importance of secrecy, urban development and citizen welfare. This is elaborately covered in 76 verses in the form where Rama asked simple thought-provoking questions to Bharata in Ramayana's 'kaccit sarga'. The word kaccit (meaning: hope (you are doing this way)?) is repeated 72 times in this chapter (Mahadevan, et al. 2023). Arthasastra (an ancient Indian treatise) covers topics of building alliances between compatible nations, cross-border intelligence, and negotiations between countries. Accordingly, the US Army War College, found it relevant to have sessions on Arthasastra as a part of their series on Great Strategists (Goodson & Whitt, 2017).

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Indic wisdom such as mindful meditation, yoga (Schootstra, et al, 2017), knowledge representation in Sanskrit and Artificial Intelligence (Briggs, 1985) have received global recognition. Indian spirituality has attracted many dignitaries from the USA, Europe, Spain, Austria, Japan and other places who reach India in search of meaning and purpose in life (Deccan Chronicle, 2023). Due to their practical relevance, management lessons from the Indian scriptures have found high acceptance in corporate India. Organizations such as Tata Group, Maruti Suzuki, State Bank of India, NTPC,

Piramal Healthcare, and Vodafone find lessons in ethics, values, efficiency, motivation and leadership from Bhagavad Gita (Business Line, 2014). Owing to its benefits, Indic wisdom has received larger acceptance beyond its borders. The Times of India (TOI, 2024) has published 535 establishments including universities and religious institutions that offer courses on Indian Knowledge in locations outside India. It is thus, established that Indian Knowledge has larger significance in the current world filled with higher complexities (Research Question 1: Supported)

Contributions of IIMs to IKS

First, the IIMs collectively offer 11 courses (Appendix 2) related to IKS as a part of the core and/or elective papers for students in their flagship MBA and/or IPM/BBA Programs.

Second, exclusive conferences on the theme of IKS post-COVID pandemic in the last 4 years (2021 - 2024) are held in two of the twenty-one IIMs. Annual Conference on Globalizing Indian Thought (IIM Kozhikode) and Biennial Conference on Mindfulness (IIM Bodh Gaya).

Third, three of the twenty-one IIMs have exclusive Centers of Excellence (CoE) for IKS-related areas. IIM Bodh Gaya's CoE for Mindfulness is called Samatvam. It has an exclusive advisory board for the Center. IIM Jammu's CoE for Happiness is called Anandham. It also has an exclusive advisory board. IIM Lucknow runs the Rekhi Center of Excellence for the Science of Happiness.

We noted that IIM Calcutta and IIM Lucknow also run a management center of excellence for Human Values which could include guest lectures, seminars and activities in addition to the IKS theme.

Fourth, we observed the below-mentioned unique practices that have the potential to leave a lasting impact on the development of IKS ecosystem in management education and research. (a) IIM Bodh Gaya is the first institution that has a three-level course in IKS that is interconnected. The first level course gives the students of the five-year Integrated Program in Management (IPM), an orientation to the Indian Knowledge System. This exposes students to the Indian philosophical systems, India's scientific heritage, practical aspects of Indian culture and its living traditions. At the end of the course, it leaves the learning experience with a sense of pride in the motherland. The second level of the course in the third year of IPM, exposes students to itihisas as a source of wisdom. In this course, the students learn psychological and sociological concepts of perspectives, identity, envy, mission goals and values. The third level course in the final year of both the IPM and MBA curriculum exclusively focuses on the Management Lessons from the Bhagavad Gita covering concepts of karma yoga, action-inaction, and leadership dilemmas; (b) IIM Jammu is the first among the IIMs to have released a Faculty Recruitment Advertisement (reference: IIMJ/Advt./Faculty-Rect./2024/01 dated 05.06.2024) with an exclusive call for faculty for IKS as an area. This area includes ancient history, yoga, jeevan

darshan (philosophy of life), wellness, psychology and sociology.

Fifth, although it was not part of our research objective, we observed that the below-mentioned books are written by the faculty of the IIMs with respect to IKS:

1. The textbook on 'Introduction to Indian Knowledge System' written by Prof. B Mahadevan, IIM, Bangalore along with other authors, Prof. Vinayak Rajat Bhat, Centre of IKS, Chanakya University, Bangalore and Prof. Nagendra Pavana R.N., School of Vedic Knowledge System, Chinmaya Vishwa Vidyapeeth, Ernakulam. This book is prescribed as an official textbook for the course on IKS approved by the AICTE.
2. Prof. Dehashis Chatterjee, IIM Kozhikode, has written two books relating to IKS: (i) Timeless Leadership – 18 Leadership Sutras from the Bhagavad Gita (ii) Invincible Arjuna.
3. Prof. Asha Kaul and Prof. Vishal Gupta have written a book on Demystifying Leadership: Unveiling the Mahabharata Code.

These findings indicate that significant works with respect to courses, centers of excellence, conferences and unique practices are executed by the IIMs in IKS (Research Question 2: is supported)

Opportunities for the IIMs

The IIMs have the opportunity to include success stories in businesses that

are based on management in IKS such as Himalaya Drugs, Kottakkal Arya Vaidya Sala as case discussions on Indian Ayurveda's success. Discussing context-specific Indian cases helps students visualize and connect with the brands that they use daily. As India progresses to be the world's third-largest economy, it also provides opportunities for many Indian companies to play a critical role in world business. With the regular market for vanilla products getting crowded, businesses with niche product offerings are expected to make a large impact. India's oldest civilization offers many avenues for future businesses in the area discussed in IKS such as travel, audio-video gaming, e-learning, and religious tourism. Coincidentally, these are also identified as high-potential lucrative areas for India (KPMG, 2018). India's start-up ecosystem also provides opportunities for students with an entrepreneurial mindset to explore businesses in the areas of IKS. In their value-education efforts, IIMs could use the knowledge of IKS not only on direct themes such as yogasanas, dharma in governance, justice, and punishment but also include indirect themes of building a holistic personality. This would include physical aspects such as dhincharya (daily regimen for health and wellness),

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importance of sleep and food on a manager's health, orientation to integrative medicine and, also, psychological aspects such as four state of existence, panchakoshas (five layers of consciousness) and purusharthas (four goals of human life).

Regarding research contribution, addressing the unique challenges specific to Indian businesses can help in developing context-specific theories more relevant to Indian society and the economy. The Centers of Excellence at IIMs can give an exclusive focus on IKS. Some of the activities recommended for the center are (i) operating as a multidisciplinary hub for research on Indian management, (ii) holding national/international conferences on traditional knowledge systems, (iii) promoting essays, quiz competitions, and students write-ups in magazines to build interest and knowledge in the subject (iv) arranging guest lectures from domain experts (v) organizing heritage site visits to support the theory learned in the classroom. These centers can ensure dedicated resources, faculty and student participation for the development of IKS. Developing digital repositories for Indian Management Knowledge from the research and case studies can help in strengthening the content for education and research. The role of digitalization is already core to higher education research (Kopsell & Oertel, 2024). The centers can also focus on industry-institute collaboration through the establishment of incubation centers that encourage start-ups in IKS. The management and leadership mentoring in this

space will be a key contribution by the IIMs (Research Question: 3 is supported)

Discussion

The main proposition of our research is that the new thrust of the Government of India on IKS through the NEP, 2020, gives an opportunity for the IIMs to revisit management education from a worldview that is different from that of the dominant West. For instance, prior research has identified that the context of moral reasoning in India is different from the West (Mulla & Krishnan, 2014). We believe that implementing IKS would give a different learning experience to the participants and help them synthesize knowledge with a holistic understanding of the mechanism of running a business that is uniquely Indian. The vastness of Indian philosophy and the treasure of knowledge available in the literature can provide this opportunity to explore this path (Bhawuk, 2023).

Currently, a large part of the research on management in IKS is focused on Ayurveda, Yoga and Mindfulness (Adhia, Nagendra & Mahadevan, 2010; Bharti et al., 2023; Praissman, 2008). Limited literature has explored aspects of management through the lens of the Bhagavad Gita (Bhawuk, 2011; Mulla & Krishnan, 2014) or other Sanskrit scriptures. However, scholars have emphasized the need for theorizing the Indian management that is ingrained in the unique cultural context and its related behavioral manifestations (Pandey, Bhawuk & Budhwar, 2022) among one of the world's largest

labor force. Sumantra Ghoshal (2005) argued that business schools have churned out students who do not have any sense of moral responsibility. These schools have propagated ideologically inspired but amoral theories that offer ethical frameworks without differentiating between moral and immoral actions. Our research has highlighted the need for a specific focus on Indian management education and research based on Indian Sanskrit scriptures in the area of IKS. We expect that this would provide a unique Eastern worldview to address the contemporary world problems that include conflicts, negotiations, power, politics and ethical dilemmas.

Limitations & Future Research Directions

The study has a few limitations. First, our research aims to explore and give recommendations only in the area of social sciences in IKS. The sample included only the IIMs. The NEP, 2020 applies to all educational institutions across the levels of schools, undergraduate and post-graduate studies. Future research can further extend the current study to other HEIs such as IITs, National Institute of Technology (NITs), Central Universities, Central Sanskrit Universities in each State who have already commenced separate courses on IKS. Second, our study is based on the details available through secondary sources. The details were collected from what is available through Google search as public domain information and through the web portal of IIMs accessed on December 3, 2024. Details not prominently listed in a few

IIMs on their web pages were ignored (example: the list of electives was unavailable in some of the IIMs). In the case of a few courses, we could not ascertain whether the course fully covers aspects of IKS (example: Indian ethos and business ethics). However, in this instance, we have taken this course as a part of IKS in our study.

Further research can use primary data by collecting information from the respective institutions with respect to course credit, content, an area under which the course is offered and students' feedback. This can give a comprehensive report of the initiatives taken by the HEIs with specific content related to IKS. These details, otherwise, cannot be ascertained only by examining the web portals of these institutions. From the perspective of social impact, research on participation level and student feedback in each of the courses related to IKS can add immense value to the understanding of the acceptance of these courses amongst the student community. Impact can also be studied from the perspective of the difference exhibited by the students of IKS in their respective workplaces.

Conclusion

The role of higher education in management has increasingly been a topic of discussion for its value addition in building ethical managers. Data on corporate CXO unethical behaviors indicate the involvement of leaders who were once students qualified from reputed HEIs with superior performance history (e.g.

Chandra Kochhar, Rana Kapoor). Students trained in IKS-based management education would not only focus on goals but also on the right mission, vision and values that support these goals. Recent demand for courses based on Indian ethos among the corporate is a testimonial to the requirement for such courses (Business Line, 2014). Several evils in business and society are caused by the attitude of greed and selfishness. Courses on IKS such as samatvam (maintaining a balance) through yoga gets focus on duties and keeps individuals away from excessive desire as a right and entitlement (Mulla & Krishnan, 2014). IKS has the potential to reverse the brain drain that India is facing to brain gain with regard to human talent (Le, 2022). Thus, the Government of India's renewed focus on NEP, 2020 specifically on IKS is not only prospective but also a promise towards building an alternative model of future managers globally with greater social and moral responsibility. IIMs making use of the opportunity to specifically focus on IKS-based education modules will help in training future managers who have balanced capabilities that are required for effective leadership.

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Appendix 1 List of 21 IIMs in India (in the Alphabetical Order of Location)

| No | Name of the Institute | Location | State |
|----|---|------------------|-------------------|
| 1 | Indian Institute of Management, Ahmedabad | Ahmedabad | Gujarat |
| 2 | Indian Institute of Management, Amritsar | Amritsar | Punjab |
| 3 | Indian Institute of Management, Bangalore | Bengaluru | Karnataka |
| 4 | Indian Institute of Management, Bodh Gaya | Bodh Gaya | Bihar |
| 5 | Indian Institute of Management, Calcutta | Calcutta/Kolkata | West Bengal |
| 6 | Indian Institute of Management, Indore | Indore | Madhya Pradesh |
| 7 | Indian Institute of Management, Jammu | Jammu | Jammu and Kashmir |
| 8 | Indian Institute of Management, Kashipur | Kashipur | Uttarakhand |
| 9 | Indian Institute of Management, Kozhikode | Kozhikode | Kerala |
| 10 | Indian Institute of Management, Lucknow | Lucknow | Uttar Pradesh |
| 11 | Indian Institute of Management, Mumbai | Mumbai | Maharashtra |
| 12 | Indian Institute of Management, Nagpur | Nagpur | Maharashtra |
| 13 | Indian Institute of Management, Raipur | Raipur | Chhattisgarh |
| 14 | Indian Institute of Management, Ranchi | Ranchi | Jharkhand |
| 15 | Indian Institute of Management, Rohtak | Rohtak | Haryana |
| 16 | Indian Institute of Management, Sambalpur | Sambalpur | Odisha |
| 17 | Indian Institute of Management, Shillong | Shillong | Meghalaya |
| 18 | Indian Institute of Management, Sirmaur | Sirmaur | Himachal Pradesh |
| 19 | Indian Institute of Management, Tiruchirappalli | Tiruchirappalli | Tamil Nadu |
| 20 | Indian Institute of Management, Udaipur | Udaipur | Rajasthan |
| 21 | Indian Institute of Management, Visakhapatnam | Visakhapatnam | Andhra Pradesh |

Appendix 2 List of Courses Offered on IKS by the IIMs as a Core and/or Elective Paper for Students in Their Flagship MBA and/or IPM/BBA Programs:

1. Management / Leadership in Bhagavad Gita (IIM Ahmedabad, Bangalore, Bodh Gaya, Indore, Rohtak)
2. Introduction to IKS (IIM Bangalore, Bodh Gaya)
3. Introduction to Hindu Philosophy (IIM Bangalore)
4. Deekshana: Immersive Course in Indian Cultural Experience / Appreciating Indian Cultures (IIM Bangalore)
5. Management Lessons from Panchatantra Tales (IIM Ahmedabad)
6. Leadership – Justice, Support and Spirituality (IIM Kozhikode)
7. Behavioural Insights from Sanskrit Scriptures (IIM Indore)
8. The Wisdom of Indian Philosophy (IIM Lucknow)
9. Indian Ethos and Business Ethics (IIM Nagpur)
10. Yoga (IIM Bodh Gaya)
11. Emotional Intelligence and Mindfulness (IIM Bodh Gaya)