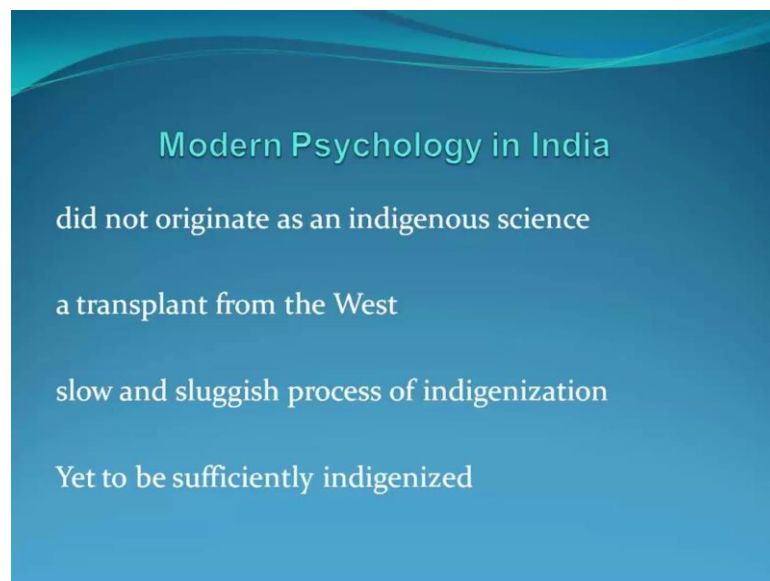


Selected Topics in Psychology
Historical Review of Psychology
Prof. J. B. P. Sinha
Department of Humanities and Social Sciences
Indian Institute of Technology, Kanpur

The Indigenization of Psychology in India

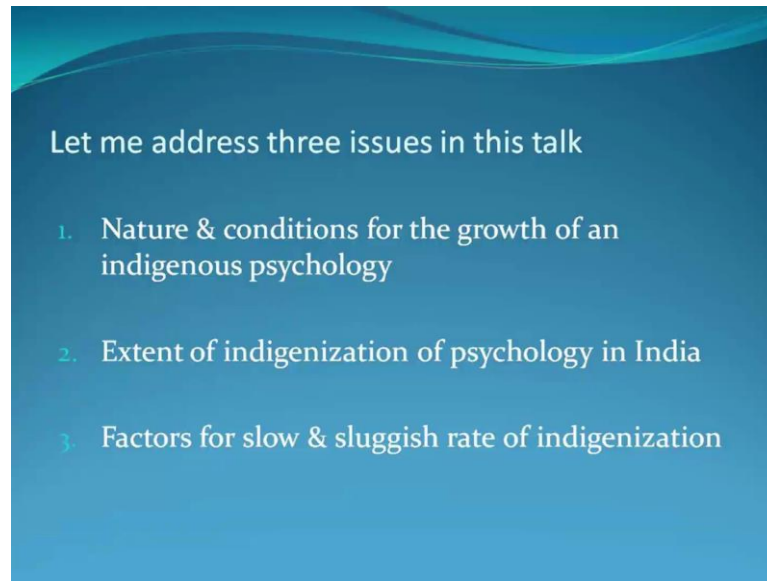
It is my pleasure to talk about the extent of indigenization of psychology in India.

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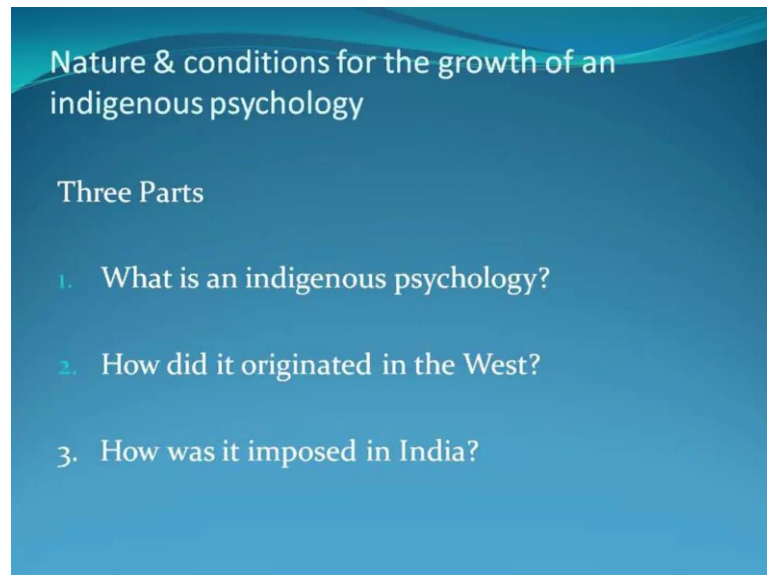
Let me tell you in the very beginning that a modern psychology in India, did not originate as an indigenous science; it was a transplant from the west, and it is still struggling to get indigenization. The process is slow and sluggish, and it has to go miles before it can claim to be sufficiently indigenized.

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Let me address three issues in this talk; the nature and conditions for the growth of an indigenous psychology; if it is a kind of conceptual frame work; extent of indigenization of psychology in India, and finally, I shall discuss the factors for slow and sluggish rate of indigenization of psychology in India.

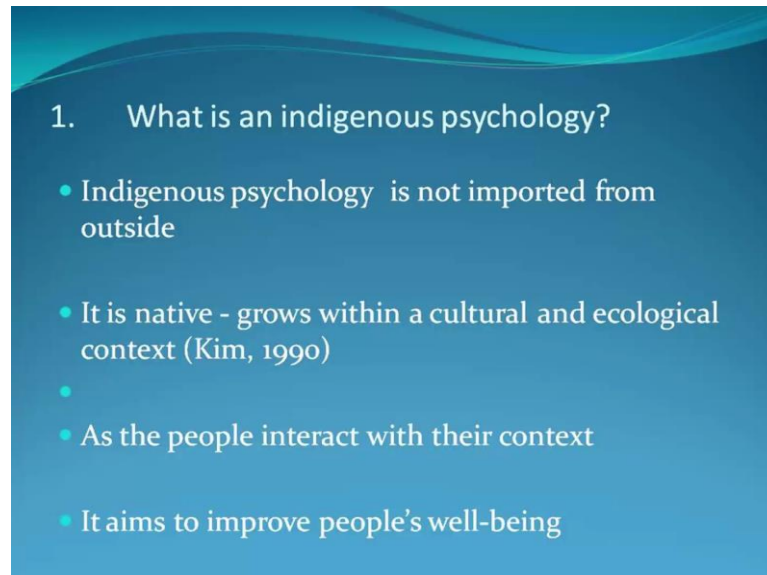
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When I talk about nature and conditions for the growth of an indigenous psychology anywhere in the world, we have three things in mind; three things we should consider. One is, what is an indigenous psychology, and the second is, how did it originated in the

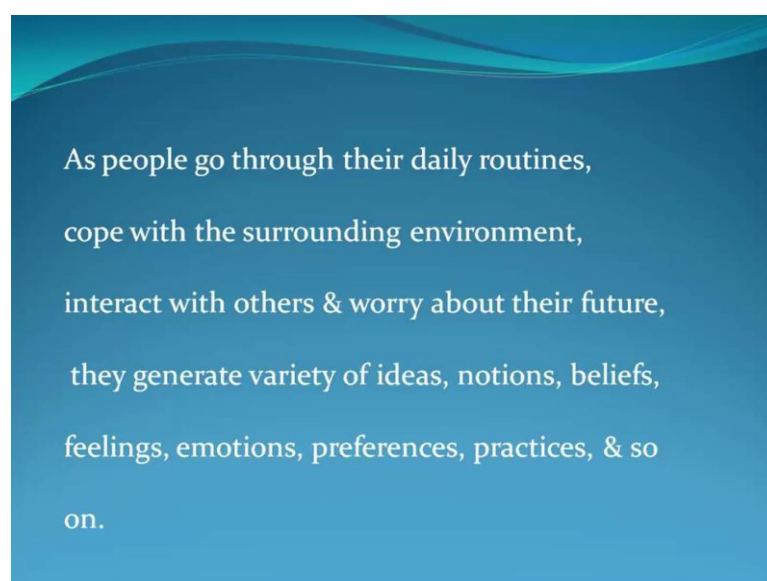
west, because that is the kind of psychology we are having right now, and thirdly, how was it imposed in India.

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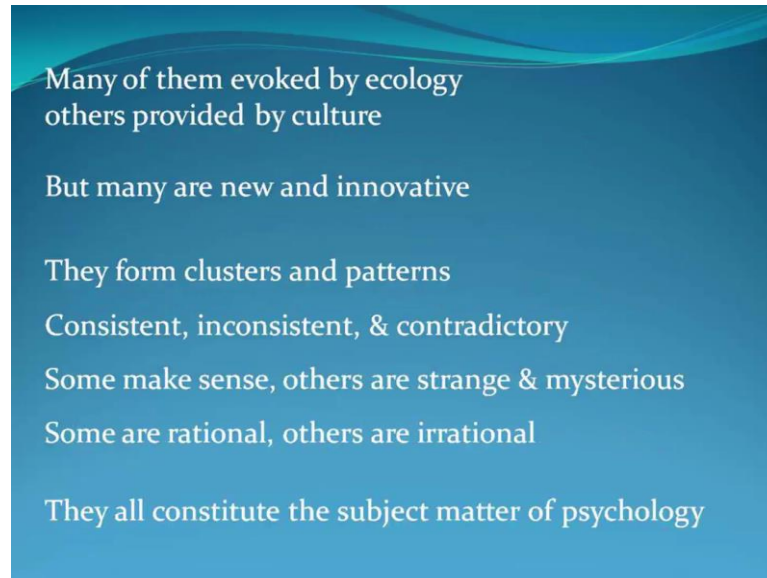
Let me start with the first issue; what is an indigenous psychology? Well, indigenous psychology is the one that is not imported from outside; It is native; it grows within a cultural and ecological context, out of people's reactions, interactions, responses in a particular context. Indigenous psychology also aims to improve people's well being.

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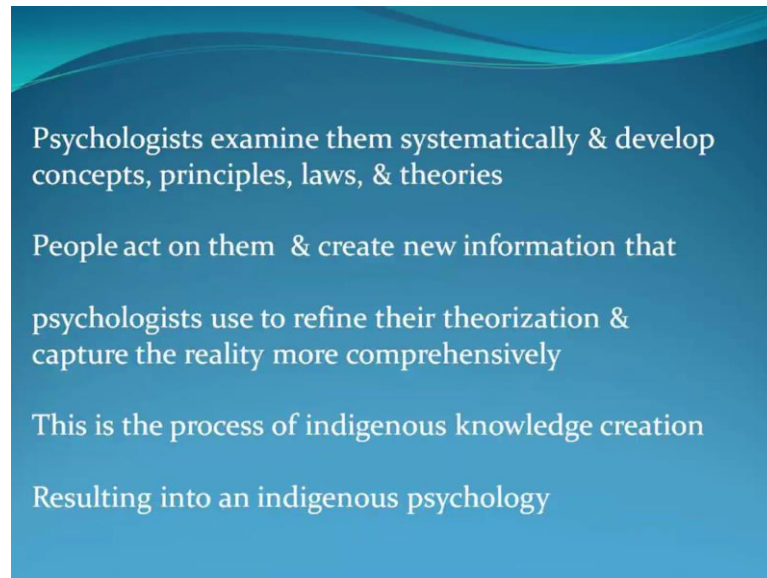
As people go through their daily routines, cope the surrounding environment; interact with others; worry about their future; they generate variety of ideas, notions, beliefs, feelings, emotions, preferences, practices, and so on.

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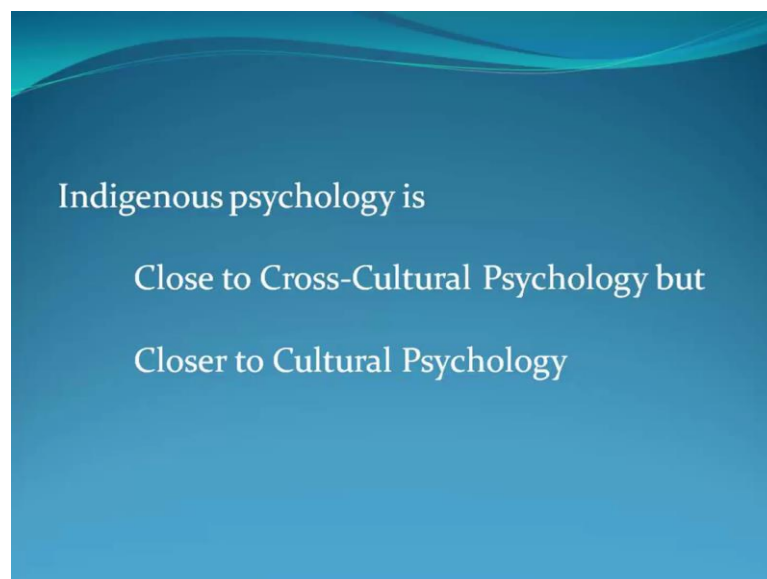
Many of them are evoked by ecology or the culture, but many of them are innovative and new and creative, coming out of people's own mind. They form clusters and patterns. Now, these clusters and patterns could be consistent, inconsistent, and contradictory; some can makes sense; others do not make sense; they are strange, mysterious; some are rational; others are irrational; they are numerous varieties of them. They all constitute the subject matter of psychology.

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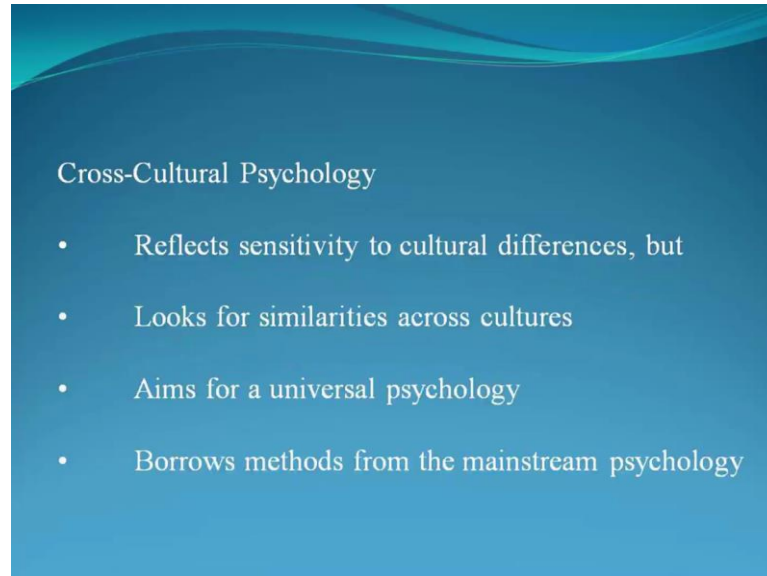
Psychologists examine those patterns of peoples thought and behavior, systematically, and they develop concepts, principles, laws, theories out of that. Once, they develop theories, principles, laws, etc. people know about them, and they make informed responses; take advantage of that. In that process, they create new knowledge and allow psychologist to refine the theories, and capture the reality mode, comprehensively. Now, this is the process of indigenous knowledge creation. This process, over a period of time, results into the growth of an indigenous psychology.

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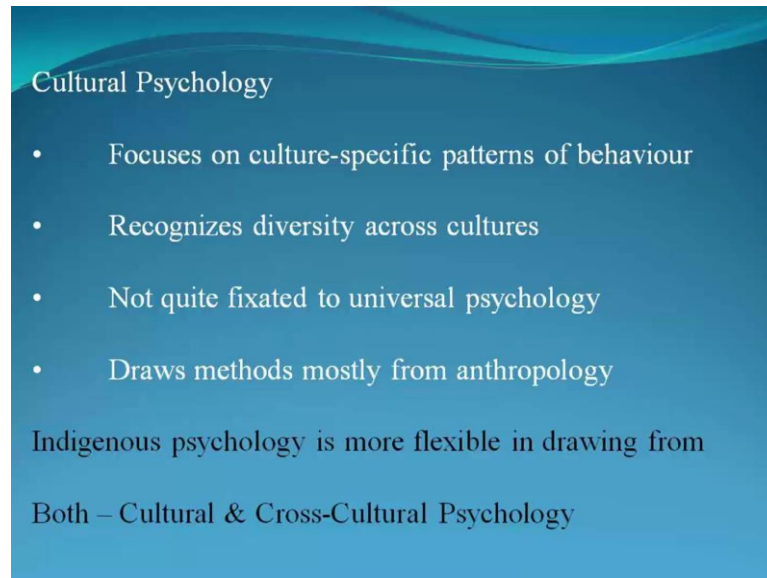
Now, indigenous psychology is close to cross cultural psychology, but it is closer to cultural psychology.

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Cross cultural psychology, give out of reaction to the mainstream western psychology. In the minds of those psychologists, who were sensitive to cultural differences; they realize that theories, developed in the west were not appropriate to underdeveloped or developing countries, and the theories need to have some modifications, or some change, and they started a cross cultural psychologists, but they still had the mind of the impact of mainstream psychologist. So, they wave looking for similarities. They, still following the natural science model, believing that psychologist should aim at universal science; being universal science. As a result, they borrowed methods from mainstream psychology. So, indigenous psychology has differences, closeness of cultural differences, but differences from the cross cultural psychology.

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Cultural Psychology

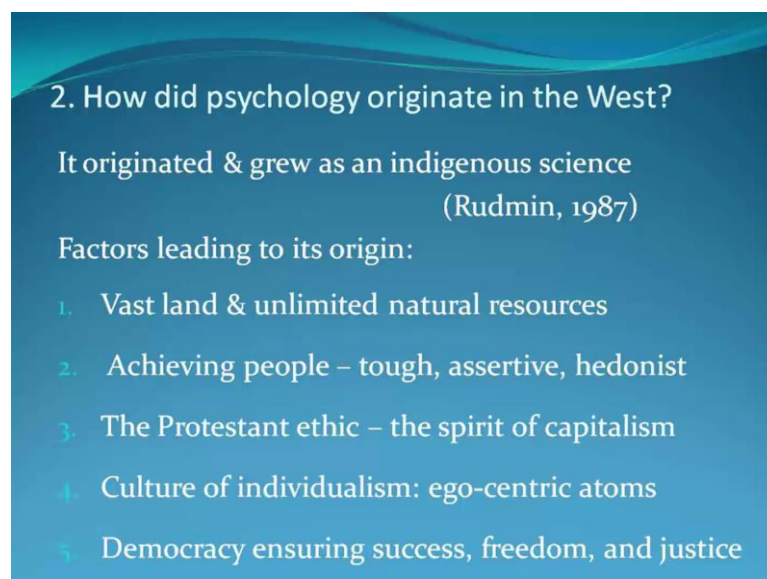
- Focuses on culture-specific patterns of behaviour
- Recognizes diversity across cultures
- Not quite fixated to universal psychology
- Draws methods mostly from anthropology

Indigenous psychology is more flexible in drawing from

Both – Cultural & Cross-Cultural Psychology

It is closer to a cultural psychology, because both indigenous and cultural psychology, focus on cultural specific patterns of behavior. Both recognize diversity across cultures, and I am not quite concerned about becoming universal psychologist, but the difference is that cultural psychology draws most of his methods from anthropology, where, indigenous psychology is much more flexible. It can draw from both cultural, as well as cross cultural psychology.

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2. How did psychology originate in the West?

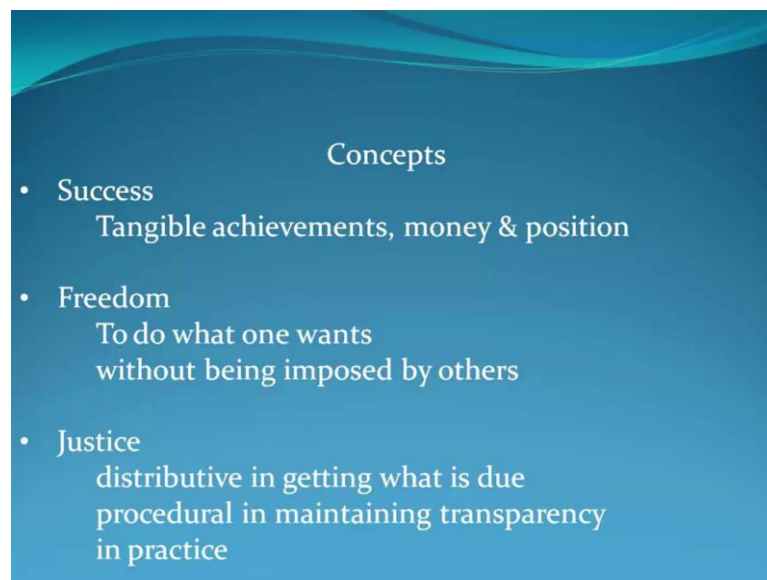
It originated & grew as an indigenous science
(Rudmin, 1987)

Factors leading to its origin:

1. Vast land & unlimited natural resources
2. Achieving people – tough, assertive, hedonist
3. The Protestant ethic – the spirit of capitalism
4. Culture of individualism: ego-centric atoms
5. Democracy ensuring success, freedom, and justice

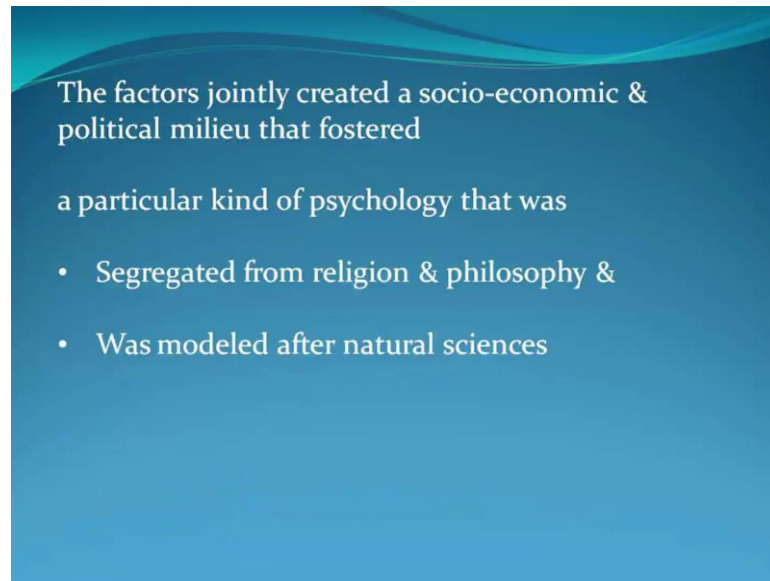
Now, as we know how an indigenous science of psychology develops; it is very easy to understand that modern psychology developed as an indigenous science in the west. So, it is an indigenous science of psychology, but only in the west; how did it develop as any indigenous science in the west; well, there were, at least, five major factors. One was the vast land that the new immigrants, wanted to work; unlimited natural resources that they wanted to enhance; the people were achieving tough assertive hedonist, and they had the support of the of protestant ethic; that was the spirit of capitalism. Thus, they developed a world view where, the cultural was individualistic. They imagined individuals as ego centric atoms, rather than collectives, and they created democracy for ensuring success, freedom and justice.

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Now, let us see how did they find success, freedom and justice. Success means achieving tangible goals, earning money and positions, riding on the rungs of organization; freedom was to do what one wants, without being imposed by others; and the justice was distributive; that is what you do that is what you get. Your gain will depend on what you give, and the procedure of justice is the transparency in the practice. So, these were the values that guided the growth of psychology in the west.

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The factors jointly created a socio-economic & political milieu that fostered

a particular kind of psychology that was

- Segregated from religion & philosophy &
- Was modeled after natural sciences

Now, these factors, socioeconomic factors, along with the values, created a particular kind of psychology that was segregated from religion and philosophy, and was modeled after natural sciences. As we know in natural science, scientists take a positivistic view, reductionist to reduce everything into smallest atoms, and frame them into a preposition, and test them through empirical methods.

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The model of science led to decompose collectives & communities into autonomous individuals

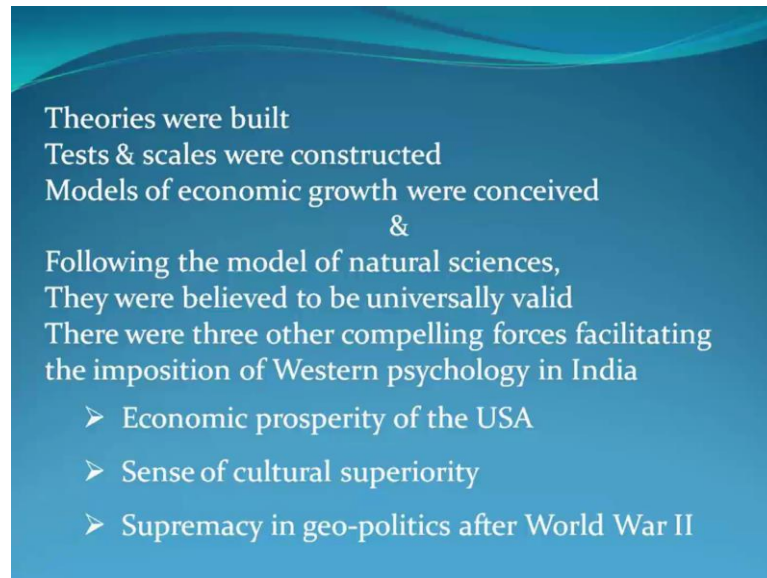
Individuals as the basic unit of study having agentic potential to –

- Grow as self-actualized individuals
- Get self-reliant and independent of others
- Achieve & enjoy material possessions
- Control others

That is the kind of model that psychology accepted. Now, because psychology accepted this model of science, it decomposed collectives and communities into autonomous

individuals for psychological analysis. Individuals were the basic unit of a study. They were expected to have agentic potentials; that is self propelling capacity to grow as self-actualized individuals, get self reliant and independent from others, achieve a enjoy material possessions and to control others. Now, these were the basic characteristics of individuals as the centers of psychological function.

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Theories were built
Tests & scales were constructed
Models of economic growth were conceived
&
Following the model of natural sciences,
They were believed to be universally valid
There were three other compelling forces facilitating
the imposition of Western psychology in India

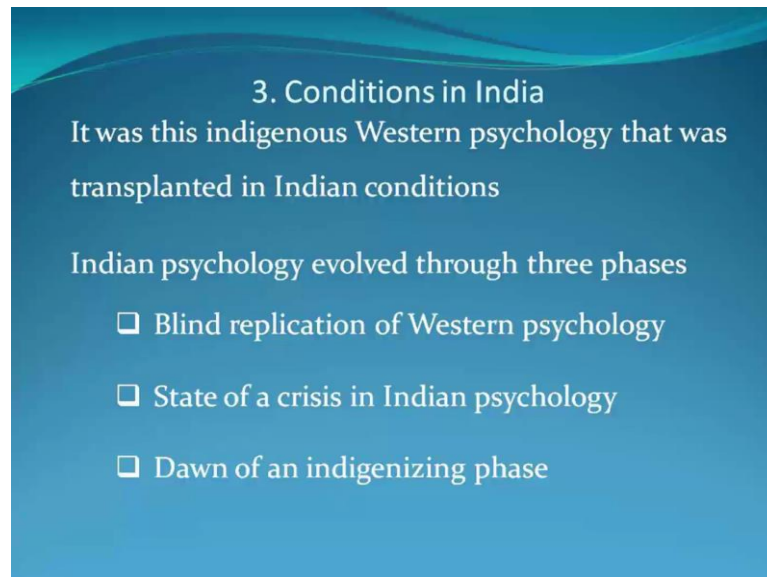
- Economic prosperity of the USA
- Sense of cultural superiority
- Supremacy in geo-politics after World War II

Once, that was done, then theories were built around them; test and measures were constructed; models of economic growths were conceived; and following the model of natural sciences, they were compelling belief to proof that the theories are universally valid. Now, psychology was helped by, in fact, other social sciences also; were helped by three major compelling forces. One was the economic prosperity of the USA. Six percent of the world's population, own 46 percent of the wealth. Economic prosperity that makes them, a kind of desirable people, an idealized people; that gave them a sense of cultural superiority; they are pragmatic; they are practical; they can get things done, and the World War 2 has given them, supremacy in geopolitics.

In fact, after World War 2, they had the marshal plan to reconstruct the Europe and they did. Now, that mentality, that is my responsibility; it is a responsibility of the American people to develop, west developed countries by imposing a science, which will help them grow. That was the inner compulsion, which led them to impose western psychology in India. In fact, western psychology was imposed much earlier than the American

influence; It was imposed by the British; we shall see that, but the kind of psychology we are talking about now, are influenced much more by American model of psychology than by the British psychology. Now, once western psychology is imposed in India, established in India, the process of indigenization is started.

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3. Conditions in India

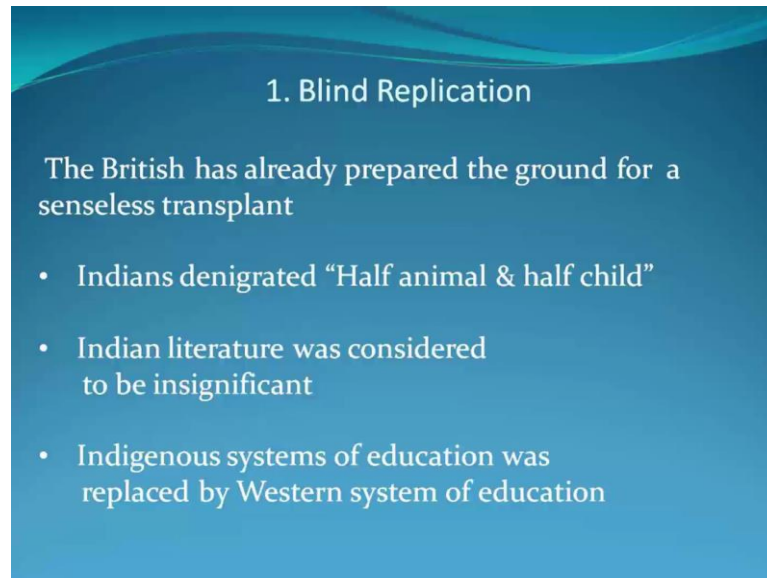
It was this indigenous Western psychology that was transplanted in Indian conditions

Indian psychology evolved through three phases

- ❑ Blind replication of Western psychology
- ❑ State of a crisis in Indian psychology
- ❑ Dawn of an indigenizing phase

That process has gone through three phases. The first is the blind replication of western psychology that led to a crisis; that is the second stage. Finally, we are coming out of the crisis, and are initiating indigenization process, which as I said earlier, is still slow and sluggish.

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1. Blind Replication

The British has already prepared the ground for a senseless transplant

- Indians denigrated “Half animal & half child”
- Indian literature was considered to be insignificant
- Indigenous systems of education was replaced by Western system of education

So, let us take these three phases, and see how, the process of indigenization has progressed or failed to progress in the Indian condition. When the British came to India, their view was; the Indians are half animal, half child; that was a famous statement; that means, the Indians are immature; they cannot think. So, they need child rearing, just as you rear horses or you grow crops; so, you rear Indians. That was the mentality. They thought that one rack of books in Britain is superior, than all literature that India and Arabia have. So, they are, their literature is nothing, worthless, and their education makes them superstitious backward. So, that needs to be replaced. It is not Sanskrit or Arabic or Pharsi; that should be encouraged, but it should be encouraged by western system of education.

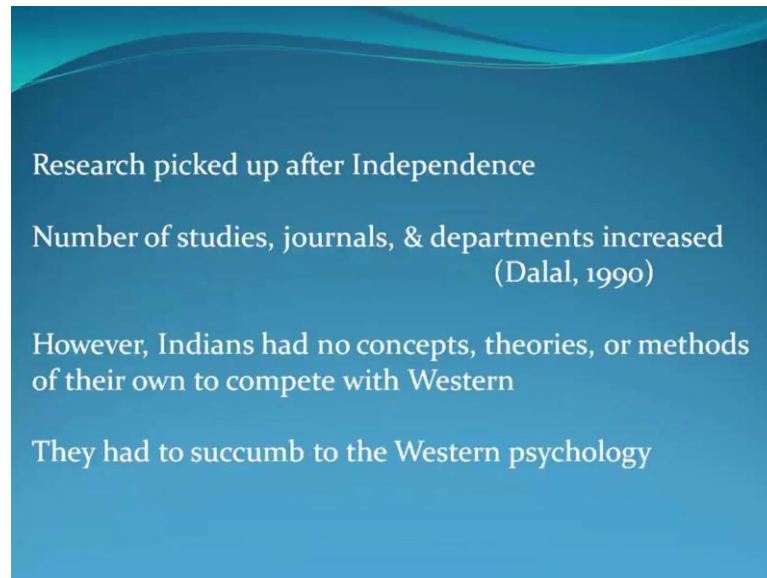
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- First Psychology Department in 1915/1916
- Experimental & Psychoanalytic work
- Psychology syllabi & books - all Western
- Experiments & testing – replicative
- No training for creative imagination or questioning
- Indians suffering a sense of national inferiority
- A few exceptions, but overwhelmed by the milieu

So, the ground was clear for imposition of western science, including psychology. First psychology department was established; I think, in 1915 or 1916, something like that. It was in some records, it says 1916; in some records, it says 1915. It was in Kolkata University, and has a focus on experimental psychoanalytic work. Psychoanalytic work, after a while, got discouraged and it remained experimental, but only for name; because the psychology syllables and books were all western, and the testing in the experimental labs were very replicative, very primitive, and almost useless. I have gone through that process.

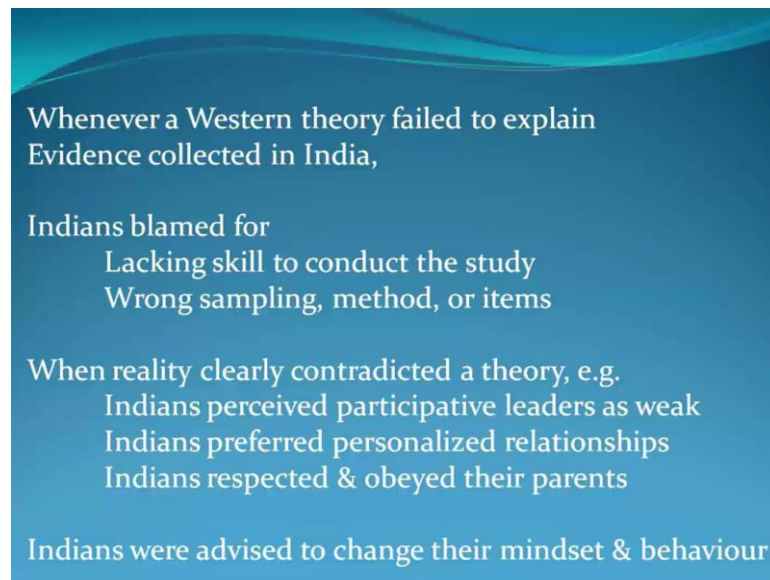
Teachers were not supposed to do research; they are supposed to teach from the books, and they have absolutely, no expectation; what to talk of demands. For creative imagination or questioning, what is right or wrong; what is the reality or so forth; but that was part of a bigger problem. The whole colonial experience made Indians, feel having a sense of national inferiority. Anything that was national was inferior, or anything that comes from Britain or colonial masters, is superior. There were western nationalists, who believed that in India does have cultural superiority, in terms of the spirituality, but they were a few and forbidden; they were exceptions. The whole milieu was very subservient, suffering from inferiority.

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After independence, that implanted psychology, grew faster; grew in terms of journals, departments, number of the students, and there are accounts of that; the Lal has written experienced view on that. I have also reviewed a paper on that, but Indians have no concepts, theories or methods of their own. Now, if you do not have your own concepts, own methods and theories, then the only things that you have is to borrow methods, concepts and theories, to explain the reality. Particularly, if your fed on western literature; if you are fed on western books, fed on western theories; that is the only thing you have and the reality is that given then, a human nature, the prospective that these concepts, theories or methods give you, may not explain the reality adequately, but it does, the duly explained it a little bit.

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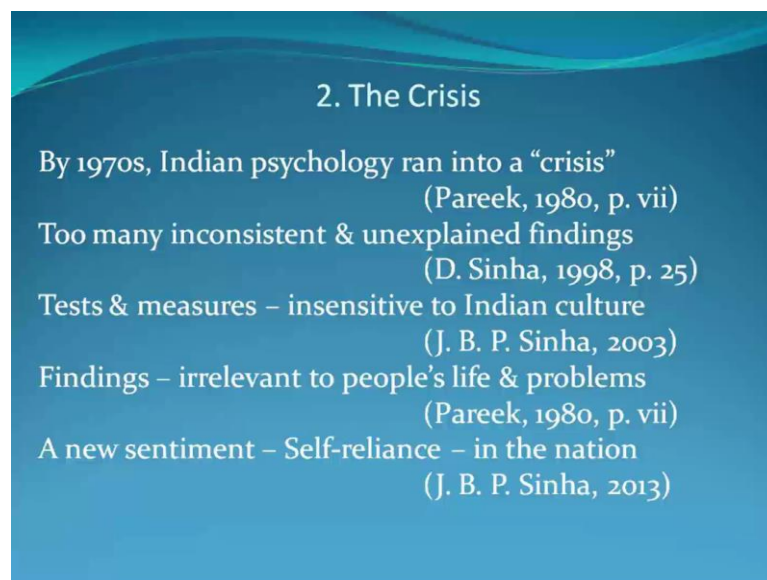


Therefore, it simulates relevant, and with the given background of inferiority complex, Indians succumb to that kind of a reality. Now, they followed and replicated very well known western theories, wholes of scholars came from America mostly, at IIMs, IITs, and they brought their very well defined theories, methods, models, and Indians were bind with each other, to get close to these foreign scholars, and to prove that their theories are valid, and to flourish in that deflected glory of the western scholars. I remember those days where, some of my seniors were how enthralled to see that they have an American professor visiting them, or asking them to collect data for them, but as soon as this theories were replicated; the methods were used; that tests were applied; some results for some, they found are theory valid; the method applicable; the tests is culture free; but quite often, results and findings did not conform the theory. Methods did not seem to work. Now, in that case the theory builders, Americans mostly, blamed Indians. They blame that you lack a skill to conduct experiment properly. Your sampling is wrong, or you applied methods wrongly, or the items that you constructed were not the right ones. Your translations were not right.

So, the blame was put on Indians; why their theories were not working, because the belief was that their theories are universally valid. At times, evidence kept accumulating to show that the theory is not working. Evidence was clear that it is not working. For example, in my studies, I found that the participative leaders were perceived too weak. Whenever, earlier I wanted the subordinates to participate and give ideas, the

subordinates said that what kind of leader is he; does it have his own mind, or he is not a leader; he does not have any idea. So, the participative leaders were supposed to be weak. I remember that in the famous project, international project on becoming modern by Smith and Inkless, we have items that if you are influenced by your parents, you are not modern. Now, in our case, we do get influenced by parents. There were reports by BK Raamanujam that even, adult Indians seek parents' approval; feel good, if they are teachers; they are parents; approve them; appreciate them. So, obviously, there was something, wrong basis theory that getting influenced by parents is bad or personal relationship; whatever is not part of contextualized relations here, contextual relations here, is bad; that did not seem to be right. So, whenever, evidence equalated to prove that the theory was wrong, the theory builder said that people should change their mind; people should change. You people are orthiterian. You people are traditional. You people are primitive; you should change. Very recently, I am reminded in the global study; a famous global study by Bob Halls. Bob Halls argued that how could people appreciate participative management, if they have not tested it. So, that was the kind of patronizing attitude that Indians have to face base.

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And that was the kind of milieu in which, Indian psychology had to grow in a distorted way, till 70s. By 70, it was clear that Indian psychology has run into a crisis. Uday Pareek was the first to say that Indian psychology has run into a crisis; why? Too many inconsistent and unexplained findings. Professor (()) said that we are getting too many

inconsistent and unexplained findings. I said that test and measures are not sensitive to Indian culture. Pareek said that they are studying irrelevant issues; they are not focusing on the societal issues that we have in the country. If they are not focusing on irrelevant issues, how can they have appropriate psychology; how can they have indigenous psychology; how they can have authentic psychology? So, these were the sense of disappointments, disillusionments, dissatisfaction, and frustration; but again, we needed a political push to move towards indigenization. It came in the 70s as a new sentiment in the country.

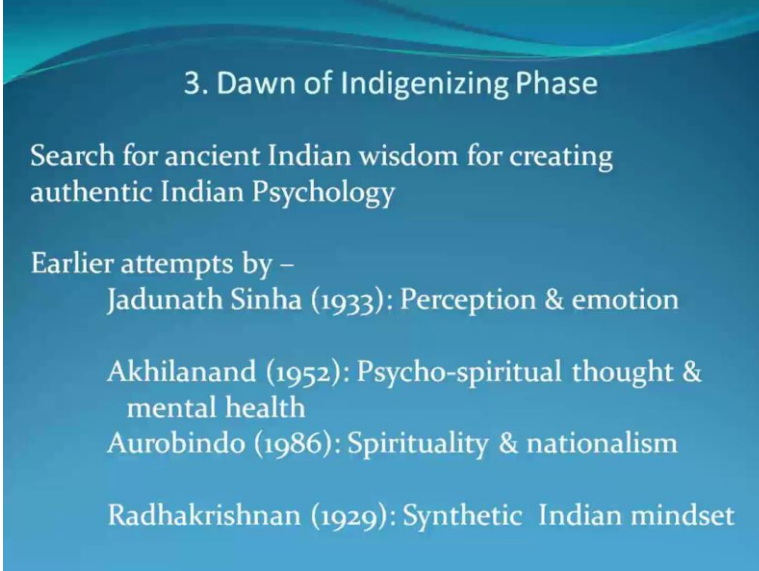
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Self reliance in the nation; there are three indications in that. In the economy, the self reliance was manifested in restricting multinationals and promoting public sector organizations. Though inefficient, but the sentiment was that we can do on our own. In politics, we defied international pressure, broke Pakistan into two, and exploded nuclear bomb, irrespective of sanctions from the west. There was a corresponding impact on psychologists; search for cultural heritage; look for what is in our cultural which, can explain the reality. If a stern psychology has models, methods, tests, which are not working; what will work, find out, from our own reality. So, the Indian psychologists were trained in the west, and they had seen the linkage in their own socio cultural milieu on their psychology, and they see the disconnection of this psychology from our culture. So, they were the ones, who pushed this idea of developing psychology, indigenously. There was an international movement, forming an international association of cross

cultural psychology. That created a forum where, psychologists can talk about cultural differences, non similarities across cultures, but difference in the cross cultures, and that had a positive impact on the growth of indigenous psychology.

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3. Dawn of Indigenizing Phase

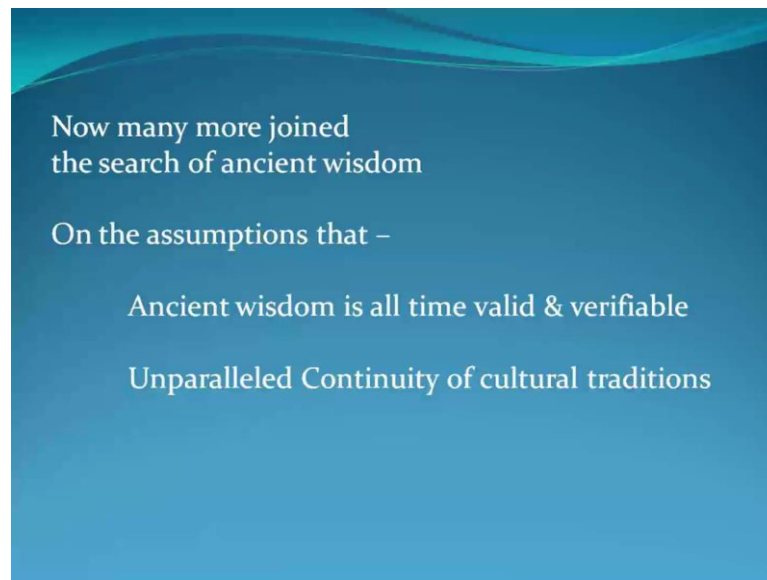
Search for ancient Indian wisdom for creating authentic Indian Psychology

Earlier attempts by –

- Jadunath Sinha (1933): Perception & emotion
- Akhilanand (1952): Psycho-spiritual thought & mental health
- Aurobindo (1986): Spirituality & nationalism
- Radhakrishnan (1929): Synthetic Indian mindset

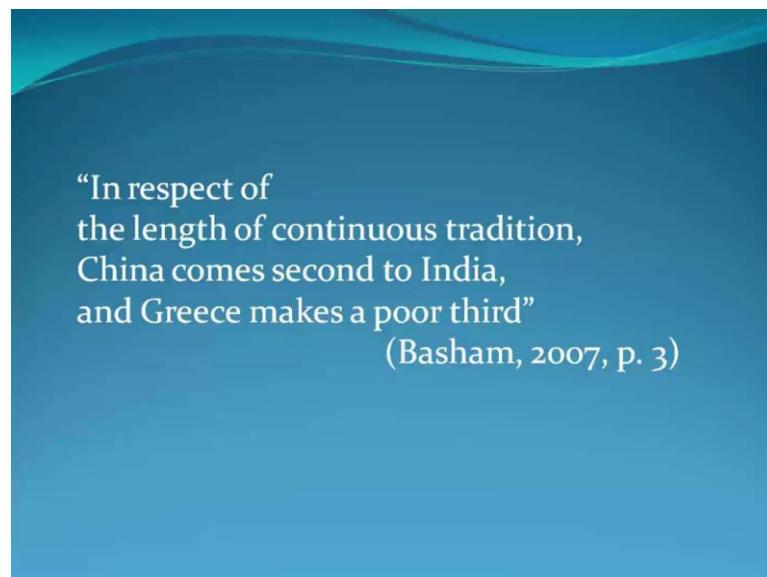
That led to an era of the dawn of indigenous phase. There are search for ancient Indian wisdom for creating authentic Indian psychology. So, we have first, were made earlier; for example, Jadunath Sinha, famous for his two volumes on perception and emotion. Akhilanand has a work on how psycho, a spiritual thought can help having mental health. Aurobindo's spirituality and nationalism, and Radhakrishnan wrote philosophical work on synthetic Indian mind. So, they were the four runners, but they were individuals; they were making sporadic efforts.

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Now, while 70s, many joined in this search for ancient wisdom, on the assumption that ancient wisdom is all time valid and very formal. If it is all time valid and verifiable, it has to continue being relevant in the present. Indian cultural has unparalleled continuity of cultural traditions.

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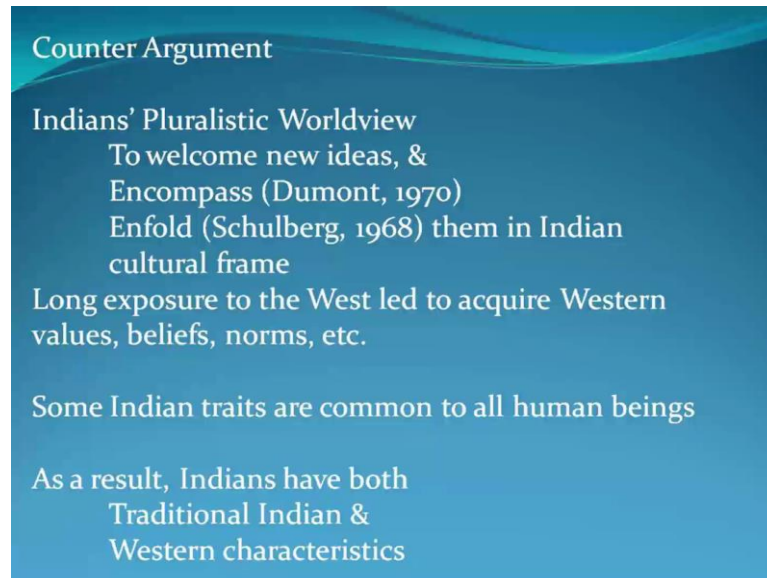
Here, is a quote from Basham; in respect of the length of continuous tradition, China comes second to India, and Greece makes a poor third.

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Three reasons for continuity of traditions; the arguments were that we have continuity of traditions, because religious, philosophical and spiritual ideas are turned into social code of conducts. So, people practice them, and as they practice so, through socialization process, they are transmitted from generation to generation. They are also transmitted from generation to generation, because of very strong oral tradition in the Indian culture. [f]. People talk about our ancient culture, our ancient practices and that happens, because of rich mythology that we have. The stories from Ramayan, Mahabarath, Puran; they are told by older people orally, to the younger people. So, even the illiterates know most of them; the stories or Purans, for example.

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Counter Argument

Indians' Pluralistic Worldview
To welcome new ideas, &
Encompass (Dumont, 1970)
Enfold (Schulberg, 1968) them in Indian
cultural frame

Long exposure to the West led to acquire Western
values, beliefs, norms, etc.

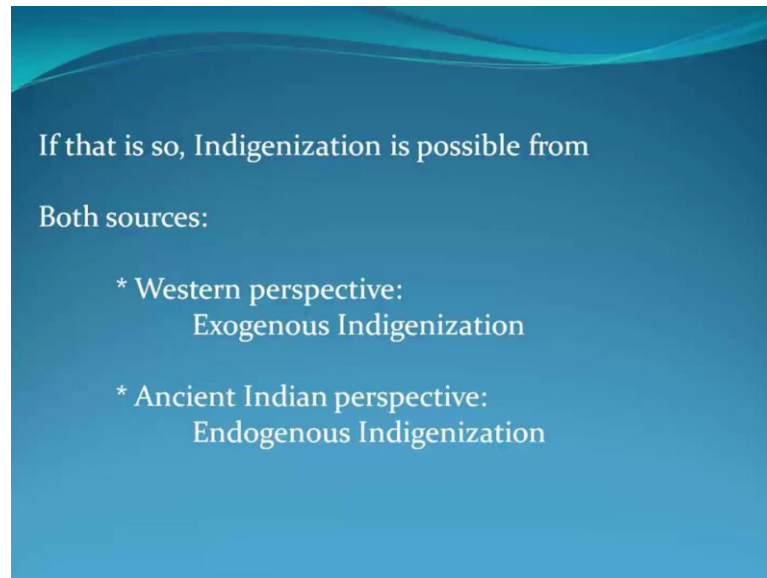
Some Indian traits are common to all human beings

As a result, Indians have both
Traditional Indian &
Western characteristics

That is why there is a continuity of tradition. Now, there was another counter argument around that. The first argument was that we have ancient Indian wisdom; basic wisdom. Now, we talk about basic science. So, we had a basic wisdom and that has continuity to the present, and that is valueless; that is timeless and is valuable, timeless. Now, there is a counter argument. Counter argument is that Indians have aphoristic world view to welcome new ideas. Indians welcome different ideas, and they encompass, they enfold them, into a broad Indian mind frame. Some of them are integrated, but others are allowed to remain as discreet, inconsistent, contradictory ideas. There are statements in our texts that if two propositions are made, and they are exclusive of each other; opposite of each other; both still may be true. Given this kind of pluralistic world view, the argument was that Indians have been long exposed to west, and they had acquired western values, believes, norms. Indians are not just traditional ancient Indians.

They are also modern Indians. They have acquired modern values, believes, and norms, and there are studies after I studied, showing that Indians value achievement; Indians values competition; Indians value material things; Indian values to have an individualistic life style, and so on and so forth. There were also arguments that Indians inherit some common human trades. They are starting trades, human trades, which are common to all human beings, including Indians, and to that extent, western psychology is relevant. So, the result was that Indians have both traditional Indian and western characteristics.

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If that is so, Indigenization is possible from

Both sources:

- * Western perspective:
Exogenous Indigenization
- * Ancient Indian perspective:
Endogenous Indigenization

If that is so, then indigenization process has two roots; western perspective and ancient Indian perspective. If you go by the western perspective, you are having exogenous indigenization, as Professor Durganand Sinha said, or if you follow the Indian perspective, you have indogenous indigenization; these are two ways of indigenization.

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Exogenous Indigenization

“Integration of modern psychology with Indian thought” (D. Sinha, 1993)

Modification of Western tests & measures to suit Indian condition (Adair, 1992)

Derived etics to lead to emics for developing universal psychology (Berry, 1999)

Risk: Self-perpetuating theories & diehard methods

Exogenous indigenization, according to Durganand Sinha, was the integration of modern psychology with Indian thought. How do you integrate them? Well, idea says that to start with modern tests and measures, and see if that suits Indian conditions. Now, see there is

a difference; Durjanand sinha, being an Indian, says that both should be integrated, and they are being a Canadian, says that a start with modern tests and measures, and opening theories and then, see if that suit Indian conditions and make necessary modifications, so that, they are applicable to Indian situation. Very another Canadian says that of course, western psychology is emics in its origin; it is indigenous in origin, but they have components, which can be derived, as derived ethic, and can be tried out in other cultures, including Indian culture so, that the Indian emics, in light of derived ethics, could lead to universal psychology; indigenous as well as universal psychology. Now, interestingly, western psychologists are still talking about universality; that is important for them, and they start with western system.

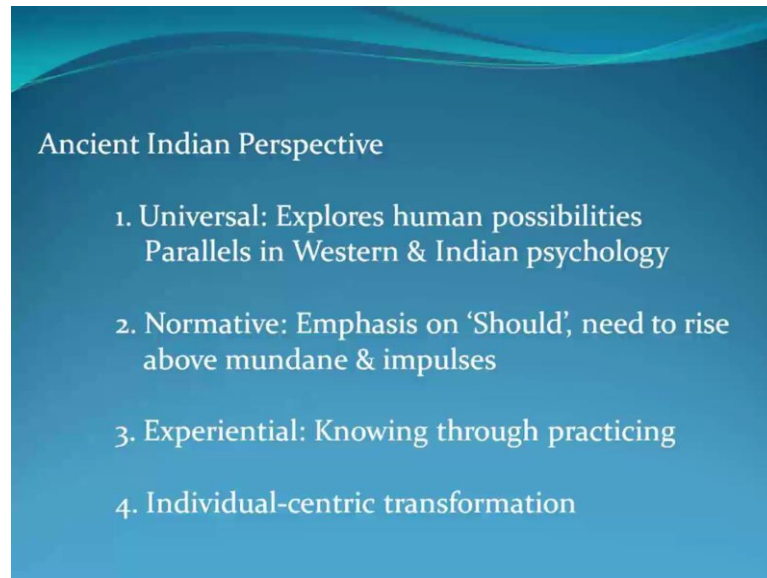
There is a hit agenda that if there is a theory, the theory leads to certain propositions, and the propositions are amenable to certain methods. Therefore, the results, the findings are likely to prove the theory. So, there is a kind of self-perpetuating process between theories and methods. Theory (()) to perpetuating itself, by opting for methods, which can generate data, which can support the theory. Now, that is the kind of indigenization that we are talking about.

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Now, endogenous indigenization has two variants; the ancient Indian sources, and I have been fighting for folk ways, a start with a reality; folk ways.

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Let us talk about the Indian perspectives. Those who prescribe to Indian perspectives, ancient Indian perspectives, they too believe that psychology can be universal, because unlike western psychology, which is positivistic; Indian psychology explores human possibilities, growth of human being, and because the problem of growth of human being is universal. Therefore, ancient Indian perspective is not only valid for the Indian people, but for the whole world. In order to do that, they showed parallels between western and Indian psychology. They say that wherever, human beings are there, there are certain things which are common to both cultures.

For example, [fl]Kārtha, Mokṣa and Jāṣṭa; the cognitive, the effective and the connective aspects are common to both. They also emphasized normative; what should be done? That is the reality, but you have to rise against that; you are selfish, but you have to be selfless. You tend to indulge in sexuality, but you have to rise above that. The third feature was that you test the validity of a psychological theory by experience in that. That is first, you have to practice. First, you have to be a spiritual person. Then, you will know what your spirituality is. So, knowing is through practicing, and the purpose is to let individuals transform themselves. It is not the system which needs to be changed, but the individuals, who need to be changed.

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Folkways Perspective on Indigenization
(J. B. P. Sinha, 2003)

Folkways consist of -
What people believe, value, & practice
What are their aspirations & fear
How do they plan their future, ...

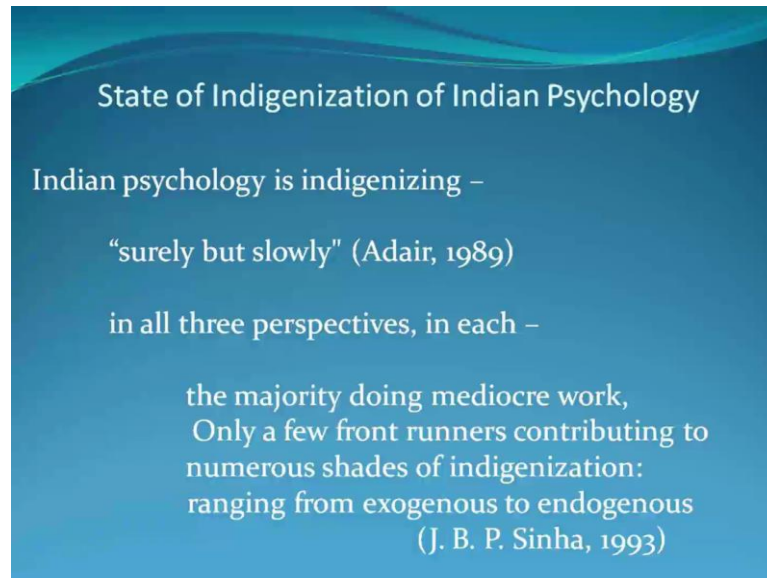
People have their own theories, though naive

Psychologists refine their theories by being

- * eclectic in approach &
- * flexible in choice of methods
- * open to Western & ancient Indian sources

Now, I am talking about folk ways perspective of indigenization. I say that well, let us just start with what people believe; value, practice; what their aspirations are? What they fear? How do they plan their future, and what kind of knife theories, what kind of commonsense, what kind of knife theories that they have? Pick them up as raw materials for psychologists, and let psychologists find them by using eclectic approach, and flexible choice and methods, picking up from western as well as Indian sources. There is absolutely, no reason why you cannot refer to an American theory, if that seems to explain, or why cannot you go to the ancient Indian concepts, if it is explains better. So, you are actually, flexible.

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State of Indigenization of Indian Psychology

Indian psychology is indigenizing –

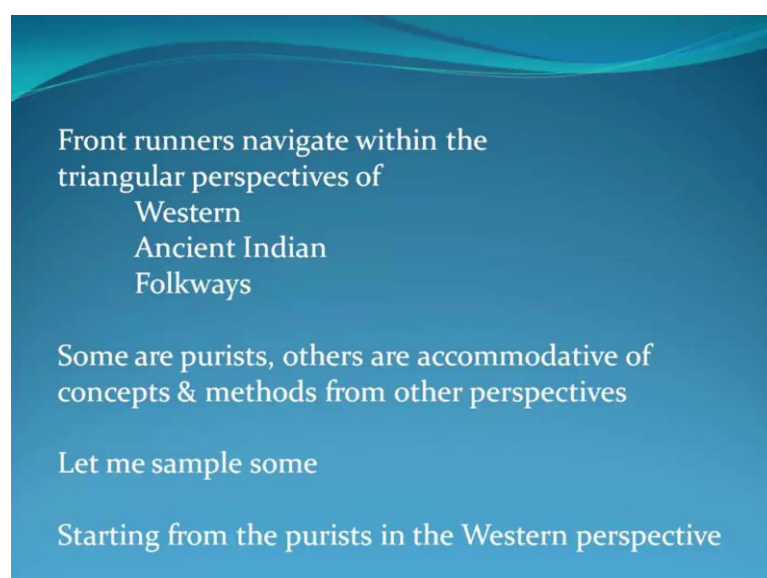
“surely but slowly” (Adair, 1989)

in all three perspectives, in each –

the majority doing mediocre work,
Only a few front runners contributing to
numerous shades of indigenization:
ranging from exogenous to endogenous
(J. B. P. Sinha, 1993)

Now, given this kind of three perspectives, let me talk a bit about the state of indigenization of Indian psychology. John Adair is correct, when he says that Indian psychology is indigenizing slowly, surely, but slowly. In all three perspectives; western, ancient Indian and folkways, indigenization process is going on, but the majority in all three, are doing very mediocre work; that does not help the indigenization process. In each perspective, there are only a few front runners; I call them front runners, who are pushing the process of indigenization. There is a general shift from exogenous to indigenous approach for indigenization.

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Front runners navigate within the
triangular perspectives of
Western
Ancient Indian
Folkways

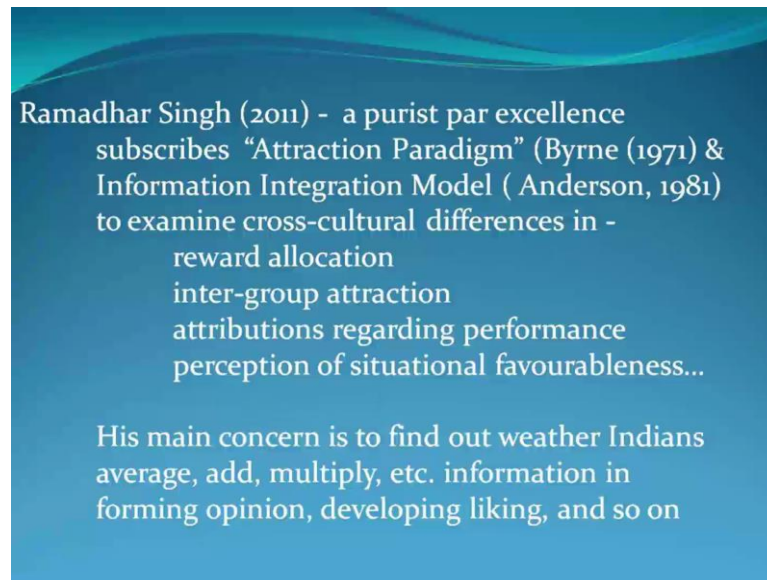
Some are purists, others are accommodative of
concepts & methods from other perspectives

Let me sample some

Starting from the purists in the Western perspective

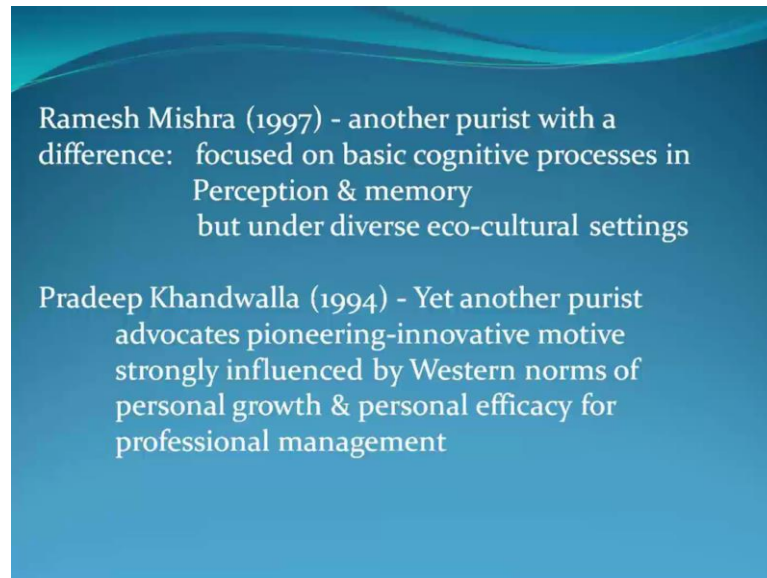
The front runners, therefore, navigate between all three perspectives, and some of them are purists; they stick to their perspective. Others are little accommodative or accommodative in varying degrees; accepting methods and concepts from others.

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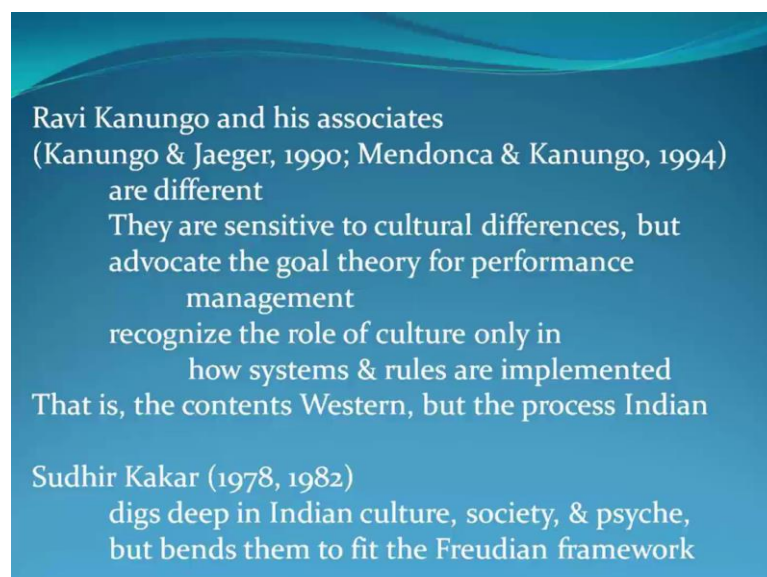
Now, let me start giving you a few samples. Ramadhar Singh comes here, at the top. As a purist par excellence in western tradition, he still subscribes for last 30 or 40 years, attraction paradigm and information integration model, and whenever, he has to examine cross cultural differences in rewarded location, inter group attraction, attributions regarding performance, or leaders' perception of situational favorableness; he finds differences in how Indians average, or add or multiply, but he is still concerned about developing, contributing to the mainstream psychology.

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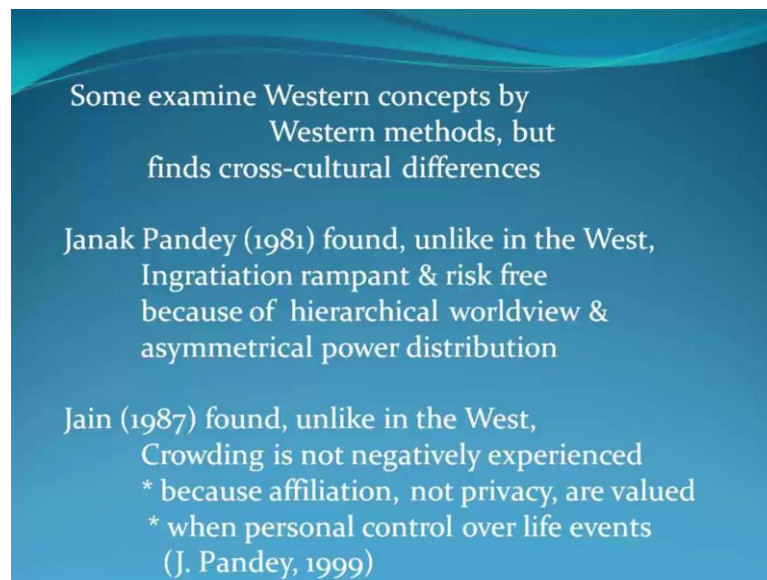
Other purist, Ramesh Mishra, he is focused on cognitive process in perception and memory, but he does examine them on the diverse socioeconomic settings, and his studies on tribal's have made some very significant contributions. We have in management, Pradeep Khandwalla, another purist, who advocates pioneering innovative motive strongly, influenced by western norms of personal growth, personal efficacy for professional management.

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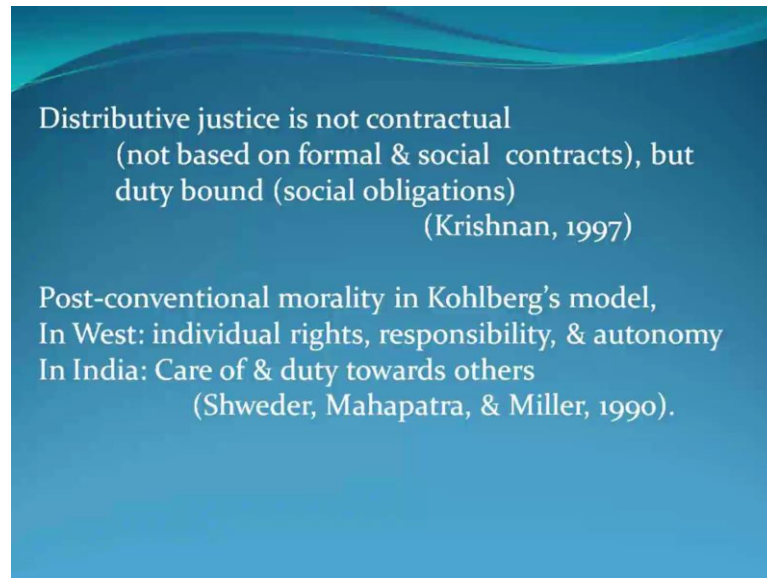
Ravi Kanungo and associates, now, he is Indian, authentic Indian, but he worked in Canada for whole of his life, and naturally, he combines both. He believes that psychologists have to have cultural sensitivity, but when it comes to picking up a theory, picks up goal theory. He emphasizes that the structures of the goal theory are relevant universally, but the way they should be implemented, could be Indian. So, their structure is western, but the process has to be Indian. Sudhir Kakar, he is a very keen observer, and digs deep in Indian culture society and psyche; his very profound ideas. But once, he have done that, he bends all them to fit the faddier frame work; that is his limitation; that is the limitation of the indigenization process, he has.

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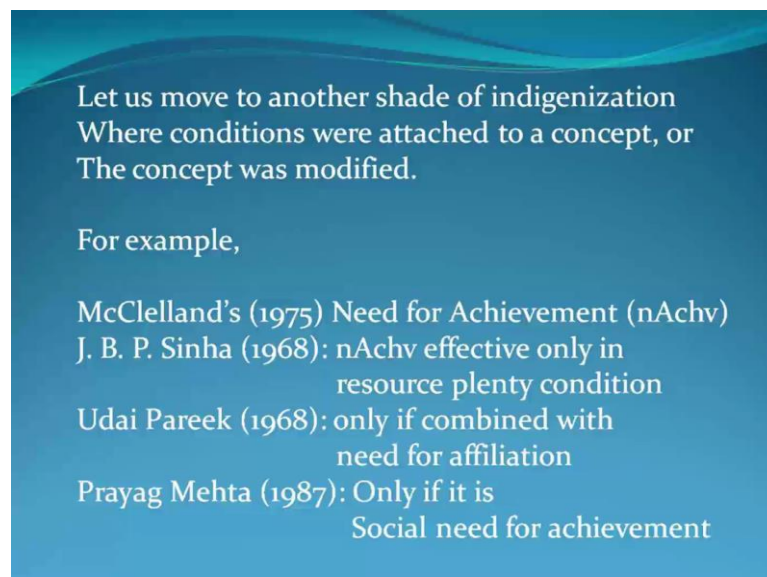
Now, we have some of Indians, who have western concepts and western methods, but showed cross cultural differences. For example, Jank Pandey has shown that ingratiation, which is the western concept, was examined through measures, which were western; but in India, it is rampant and risk free, because Indians have a hierarchical worldview, and (())metrical power distribution. So, ingratiating superiors is culturally, comfortable strategy. Similarly, Jain examined crowding. Crowding is an unpleasant experience in the west, because of the value of privacy. Crowding is not an unpleasant experience in India, because privacy is not a value; afflation is the value, particularly, if persons have control over their whole life events.

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Leela Krishnan at IIT, Kanpur talks about distributive justice, but justice has to be tempered with duty bound, social obligations, or post conventional morality in Kohlberg's model, instead of having individual rights, responsibilities and autonomy; have to have care and duty for others in Indian condition. There is another concept; need for achievement.

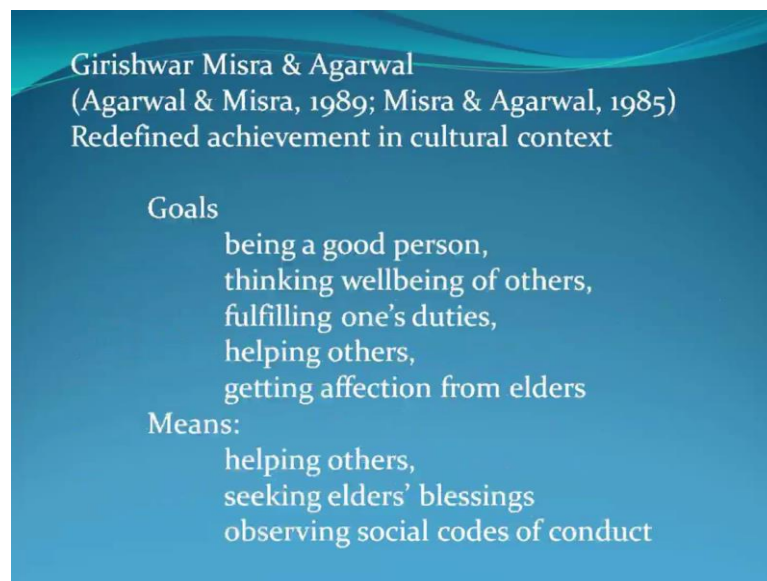
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Now, need for achievement was recommended by McClelland for faster economic growth of India. McClelland organized training program for that, but I found it is

unsuitable for Indian condition, because need for achievement effective only, when the resources are plenty; just as in America. In Indian condition, need for achievement creates problems for group harmony, for distribution of resources, for interpersonal relationship and so on. Uday Pareek said that need for achievement works only, if it is combine with need for affiliation, and Prayag Mehta said that it is not need for achievement for individuals, but the social need for achievement; that is good for India.

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Girishwar Misra & Agarwal
(Agarwal & Misra, 1989; Misra & Agarwal, 1985)
Redefined achievement in cultural context

Goals

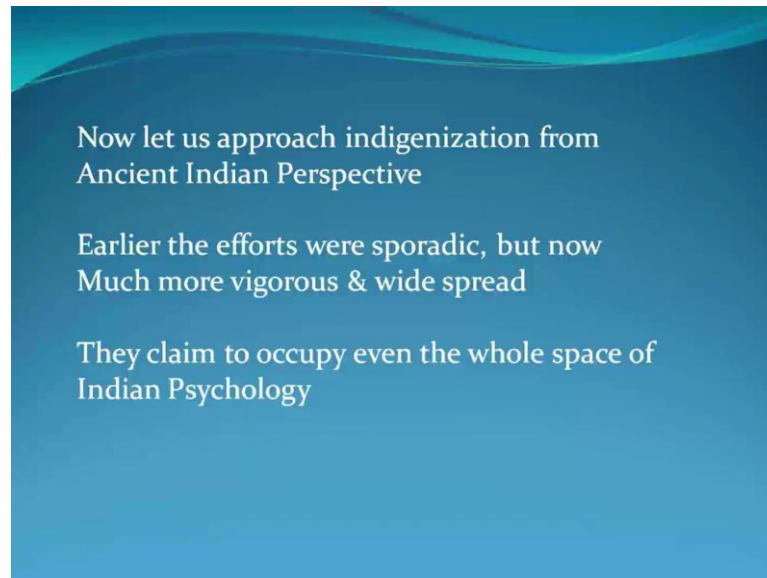
- being a good person,
- thinking wellbeing of others,
- fulfilling one's duties,
- helping others,
- getting affection from elders

Means:

- helping others,
- seeking elders' blessings
- observing social codes of conduct

Girishwar Misra, along with Agarwal, in fact, redefined the concept of achievement. Achievement has the goals of being a good person, thinking well being of others, fulfilling others' duties, helping others, getting affection from elders, and achievement as means of helping others; seeking elders' blessing and observing social codes of conduct. So, achievement in western culture is different than achievement in the Indian culture.

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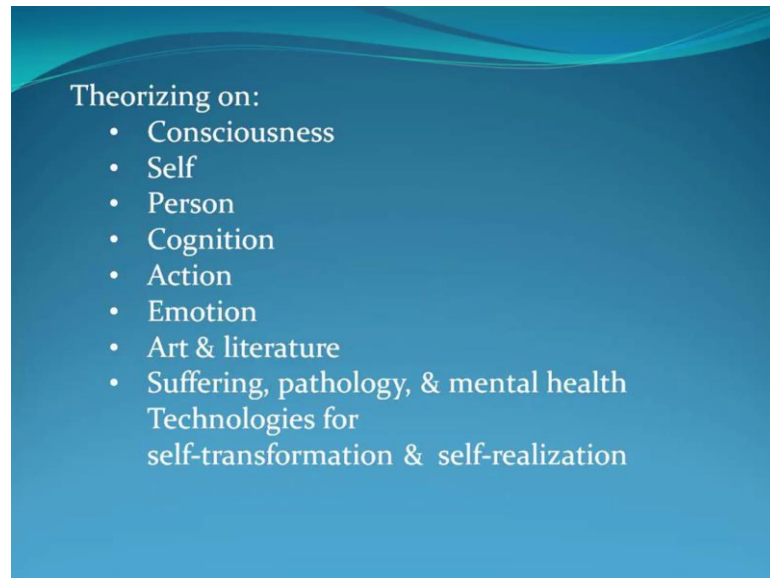
Now, let us briefly, approach indigenization from ancient Indian perspective. Earlier, efforts were sporadic, as I told you, but now, much more vigorous and wide spread efforts are being made. In fact, they claim to occupy the whole space of Indian psychology. They claim to have, and I strongly object that what you are doing is not the only Indian psychology that we have; there are others, who are also doing Indian psychology.

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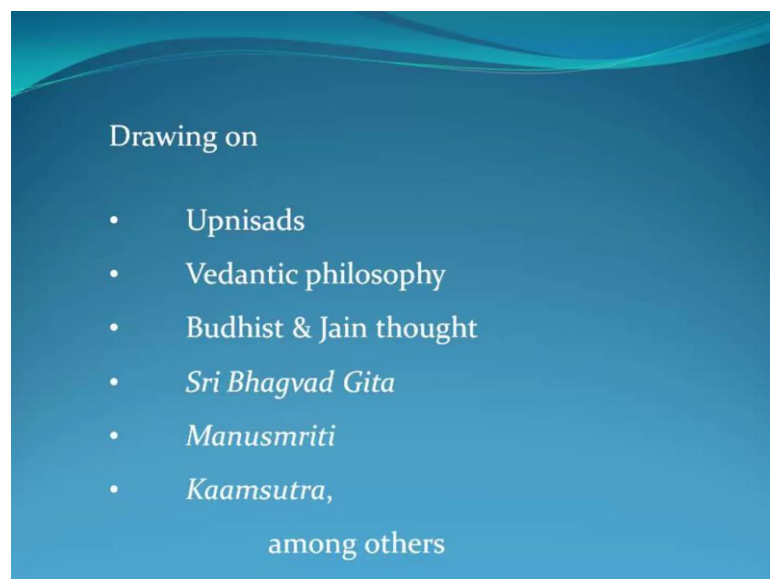
We have pioneers; Ramakrishna, comes at the top of the list, Anand Paranjpe, SK Chakraborty, Dharm Bhawuk, Krishna Kumar, Ajit Dalal and others.

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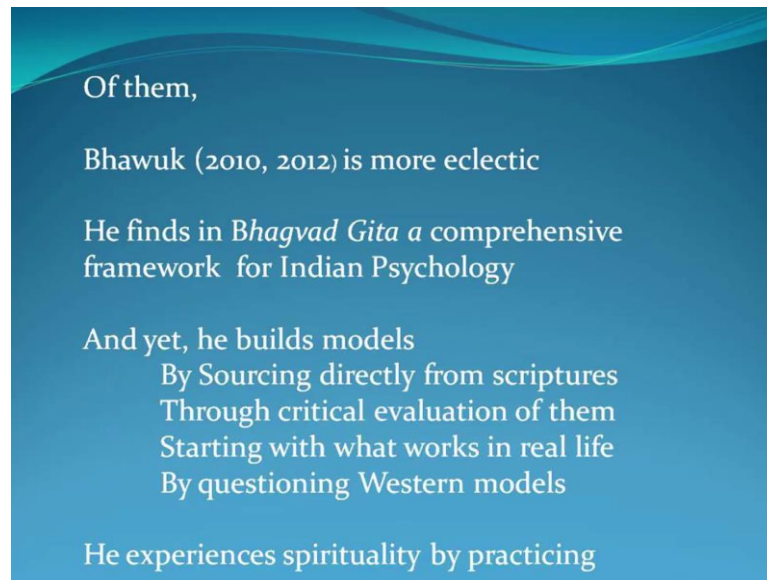
Now, they are theorizing our whole range of psychological process; consciousness, self, person, cognition, action, emotion, art and literature, suffering, pathology, mental health, and technologies for self transformation and self realization.

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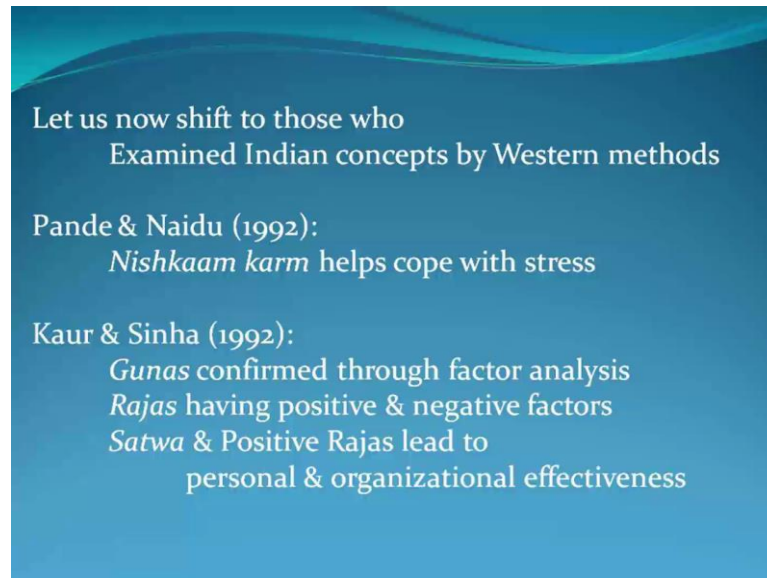
Drawing from Upanishads, Vedantic philosophy, Buddhist and Jain thoughts, Bhagavad Gita, Manusmriti, but there are others, who are also drawing from Kaamsutra and other texts.

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Of them, I find that Dhan Bhawuk is much more eclectic. He draws heavily, from Bhagvad Gita, for a comprehensive framework for Indian psychology, but also accepts that models can be built by sourcing directly, from its scriptures through critical examination of texts and the scriptures, or one can start with what works in real life; that is what my approach is; or by questioning the western models, as many other Indian psychologist have done, but he does believe that experiencing a spirituality, is important.

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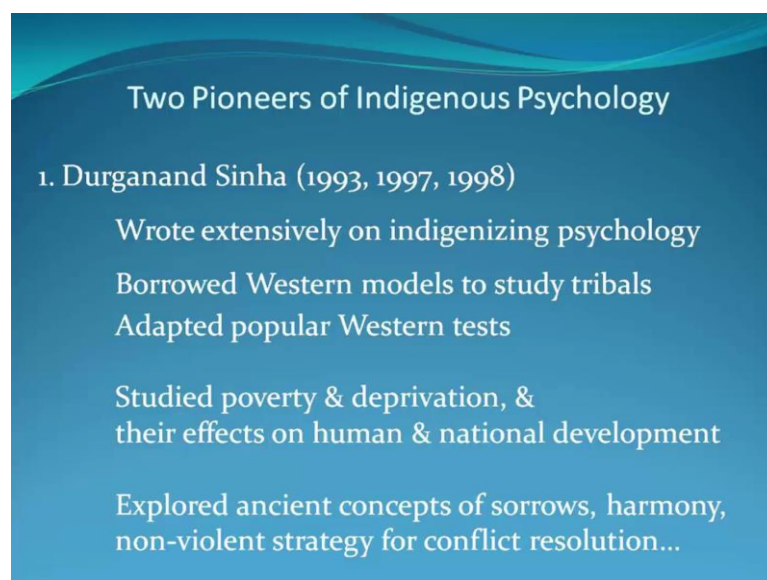
Let us now shift to those who
Examined Indian concepts by Western methods

Pande & Naidu (1992):
Nishkaam karm helps cope with stress

Kaur & Sinha (1992):
Gunas confirmed through factor analysis
Rajas having positive & negative factors
Satwa & Positive *Rajas* lead to
personal & organizational effectiveness

Now, there are others like Pande and Naidu, who have taken Nishkaam Karm, and studied it with western methods, or Paravindhhar Kaur and Aravindh Sinha who had factor analyzed Gunas, and found that three factors are confirmed, except Rajas had a positive and negative factors, and positive along with Satwa is good for personal and organizational effectiveness.

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Two Pioneers of Indigenous Psychology

1. Durganand Sinha (1993, 1997, 1998)

Wrote extensively on indigenizing psychology
Borrowed Western models to study tribals
Adapted popular Western tests

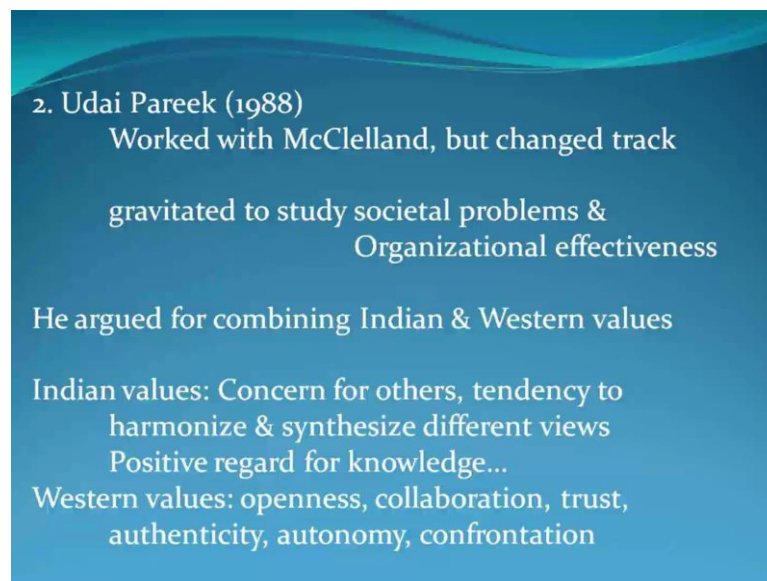
Studied poverty & deprivation, &
their effects on human & national development

Explored ancient concepts of sorrows, harmony,
non-violent strategy for conflict resolution...

The two pioneers in indigenous psychology; Durganand sinha, and later on, I will talk about Udai Pareek. Durganand sinha has adopted all three perspectives. He wrote

extensively, on indigenization. He borrowed western methods, we study tribals; for example, acculturation model of very, or the feel dependence independence models. He also studied Indian problems like poverty, deprivation, and how they affect human national development. He also explored ancient Indian concepts of sorrows, harmony, and non-violent strategy for conflict resolution. He had a very compressive approach in which, he a covered all three perspectives.

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2. Uday Pareek (1988)
Worked with McClelland, but changed track
gravitated to study societal problems &
Organizational effectiveness

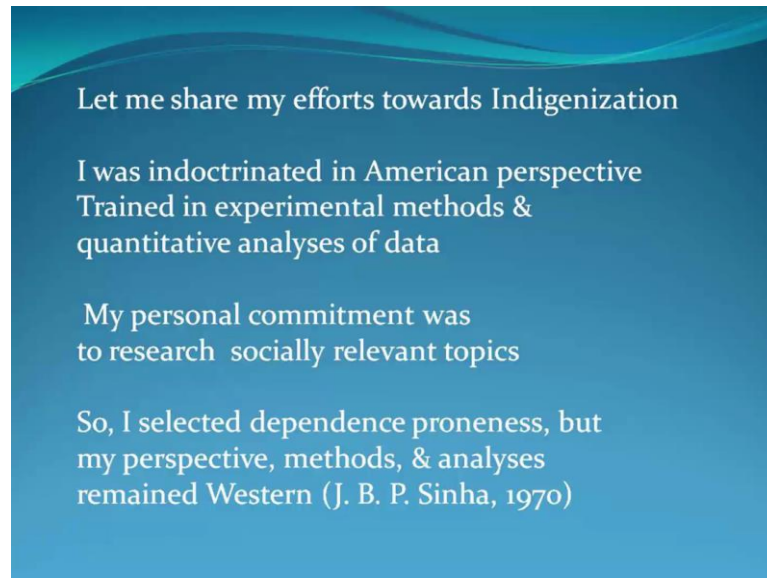
He argued for combining Indian & Western values

Indian values: Concern for others, tendency to
harmonize & synthesize different views
Positive regard for knowledge...

Western values: openness, collaboration, trust,
authenticity, autonomy, confrontation

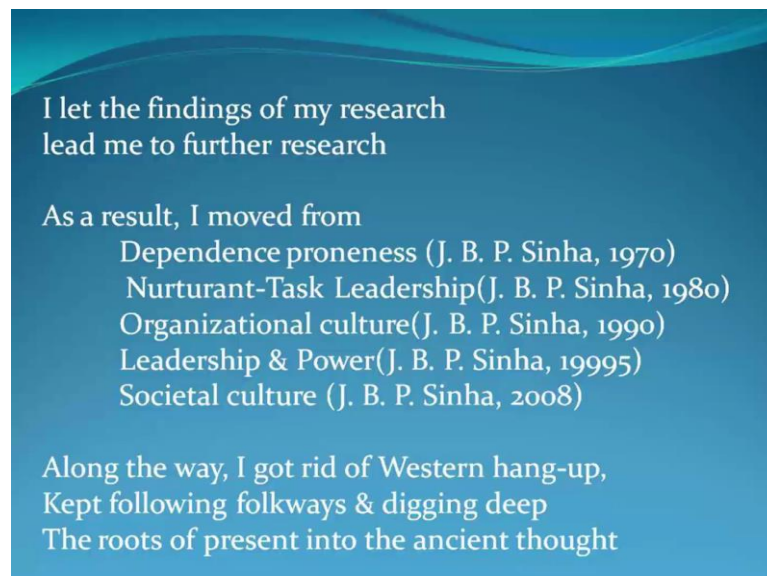
Uday Pareek worked with McClelland, but later changed his track, and gravitated to study societal problems and organizational effectiveness. He argued for combining Indian and western values. Indian values, he recognized as concern for others; tendency to harmonize and synthesize differences; positive regard for knowledge; and western values such as openness, collaboration, trust, authenticity, autonomy and confrontation. So, he was what, blending both.

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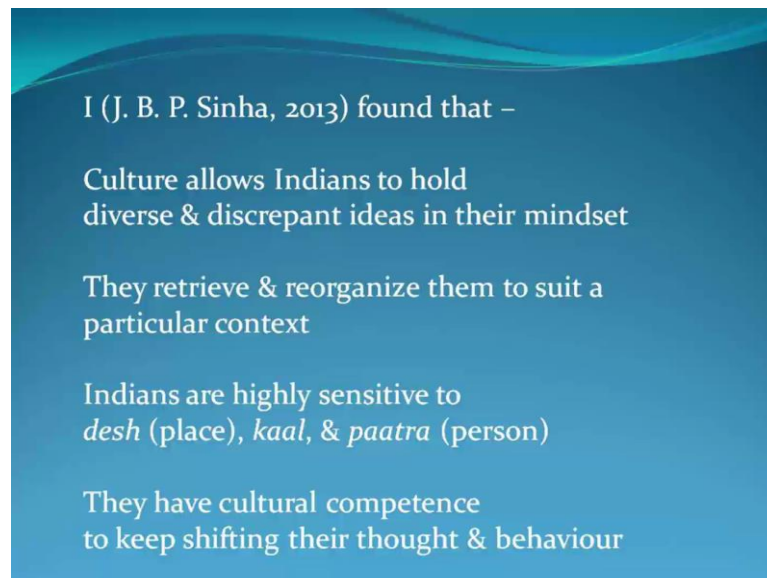
Let me share my efforts towards indigenization. I was indoctrinated in American perspective, and trained in experimental methods and quantitative analysis of data. I did my PHD in ethical risk taking, but my personal commitment was that I should do socially, relevant research. So, when I came back to India, I thought about it, and I selected dependence proneness, but my perspective, methods, analysis, all remained western.

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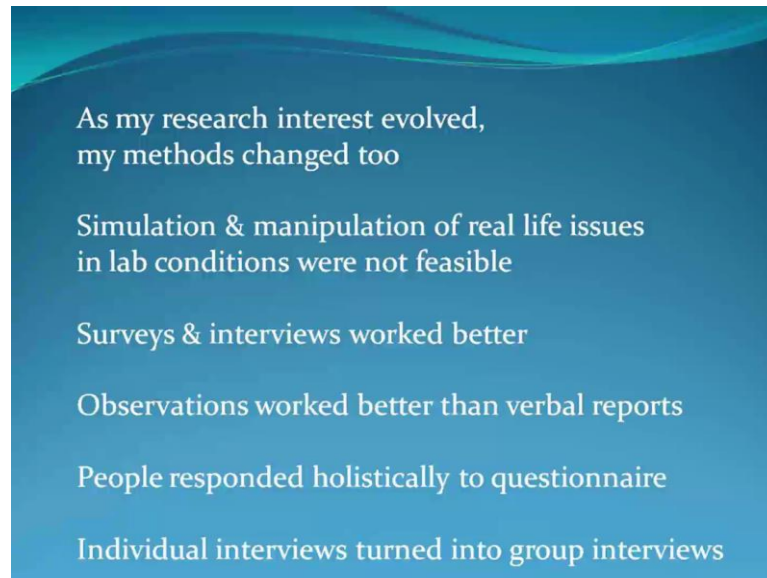
Because I was committed to relevant research so, I let my findings lead my research further, or my research in dependence proneness, let me to research leadership where, I identified nurturant task result as most relative, went for Indian conditions. Then, I found that nurturant task leader is ineffective, if he or she does not have power, or the organizational culture, are not supportive; so, I started doing research on power and organizational culture, and that led me to societal culture. So, as I moved from dependence proneness to nurturant task leadership, to power, to organizational culture, to societal culture; I got rid of my western hang up, and kept following the folkways; digging deep into the roots of the present, into the ancient thought. So, I have a shifting from American perspective to ancient Indian perspectives.

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I found that culture allowed Indians to hold diverse and discrepant ideas in their mindset. They retrieve and organize them, to suit in a particular situation, and Indians are highly sensitive to *Desh*, *Kaal* and *Paatra*; place, time and person; and they have the cultural competence to keep shifting their thoughts and behavior, according to *Desh*, *Kaal* and *Paatra*.

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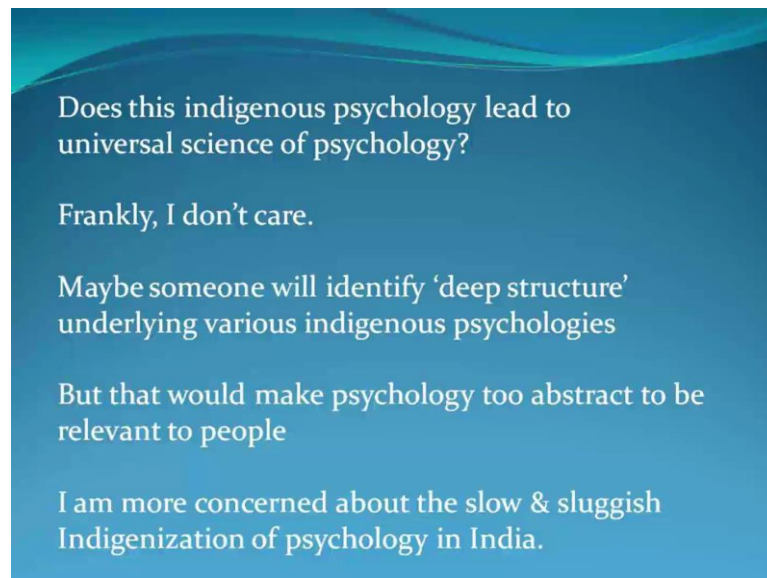
Now, as my research interest evolved, my methods change too. In the beginning, I was using simulations, manipulations in experimental situations, but later on, I realized that real life issues cannot be simulated in laboratory conditions, and therefore, I shifted to conduct surveys and interviews. Interestingly, I found that respondents give you wrong answer in surveys. At times, I remember that respondents completed the questionnaire, gave it to me, and said that this is for your record. Now, I will tell you the reality, and then they gave totally, different story of what happens in the organization. Now, that led me to observations that gave me much more realistic picture, then the barb oral responses.

I did not give up questionnaire. So, what I did was I reversed the process. First, I or my assistants, spend time in the organization, observed them, talked to them, collected critical events, collective in gossips, and created a reality, as they observed as they found, and then, we dist out questionnaires, asking them that; you have told us many details; now, we want to record that. So, could you fill out these questionnaires? When they did not agree with their responses, then we said that you did this earlier; what you are saying this. Sometimes, they change it, but other times, they said that no. That is what I want to do; that is what I value, but that is not what I do; I was doing one study, very interesting; punctuality, and the bank employees who were perceived to be least punctual, reported to be most punctual.

Similarly, in another story in another study, the government officers, who were most corrupt, prefers to be most honest. Now, we confronted them, very politely that what is the reality; you said something else; you do something else. He said that is what the Indians are. What we say to your questionnaire, or in your interview, or what we value; what we should say; what is desirable; but circumstances force us to behave differently. So, we are honest, but we are behaving in a dishonest way, in a corrupt way. Now, that was revelation for us. That led to focus to interviews, but again, it was very interesting. Whenever, we wanted to interview individuals, other chipped in; others came and joined, and they all started participating. They kept refuting, elaborating, giving this evidence and what we were getting, were real, true, very real picture of reality, but so complex, that none of the statistics that I had learnt about in America, were applicable in that. So, individual interviews turn into group interviews.

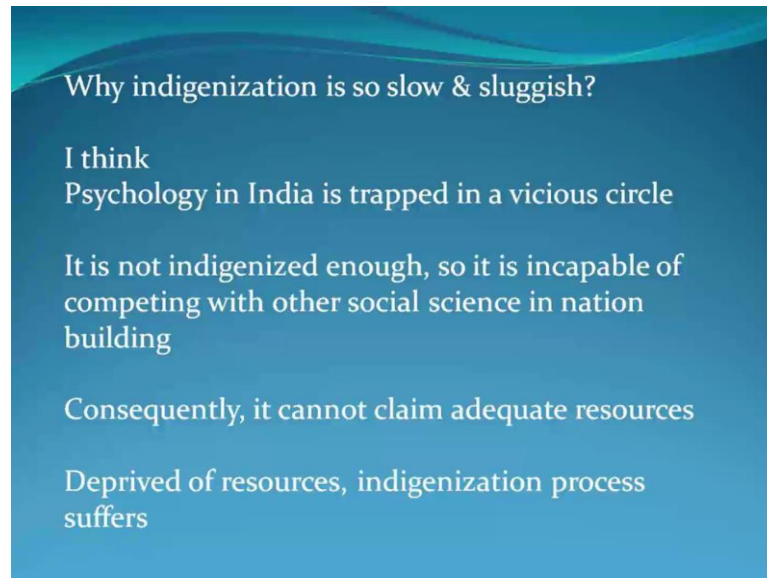
I learnt a lot in that process that how Indians are, how do they behave; some have empirical basis; others are in speculation, but I think that, that is the kind if indigenous psychology that we need.

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Does this psychology lead to universal psychology? Frankly, I do not care. May be, someone will identify some deep structure, or some neurological basis that could be indigenous as well as universal, but I am more concerned about the slow and sluggish rate of indigenization in India.

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Why indigenization is so slow & sluggish?

I think
Psychology in India is trapped in a vicious circle

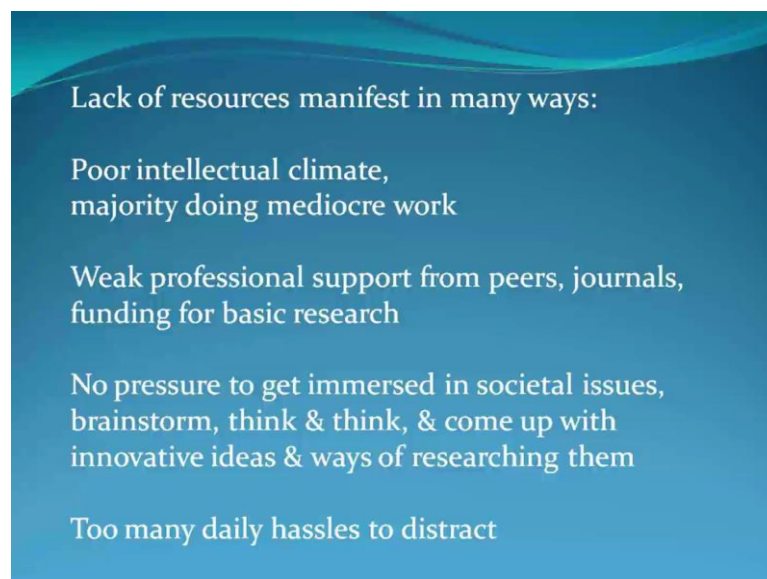
It is not indigenized enough, so it is incapable of competing with other social science in nation building

Consequently, it cannot claim adequate resources

Deprived of resources, indigenization process suffers

Why indigenization is so slow and sluggish? But I think, psychology in India is trapped in a vicious circle. It is not indigenized enough. So, it is incapable of competing with other social sciences in nation building. It does not have a policy agenda. It cannot recommend what country should do; what society should do; it is still grooved in individuals, and because it cannot play a role in nation building, it cannot claim adequate resources from the system. If they do not have resources, if psychologists do not have resources, the indigenization process suffers; how does it suffer?

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Lack of resources manifest in many ways:

Poor intellectual climate,
majority doing mediocre work

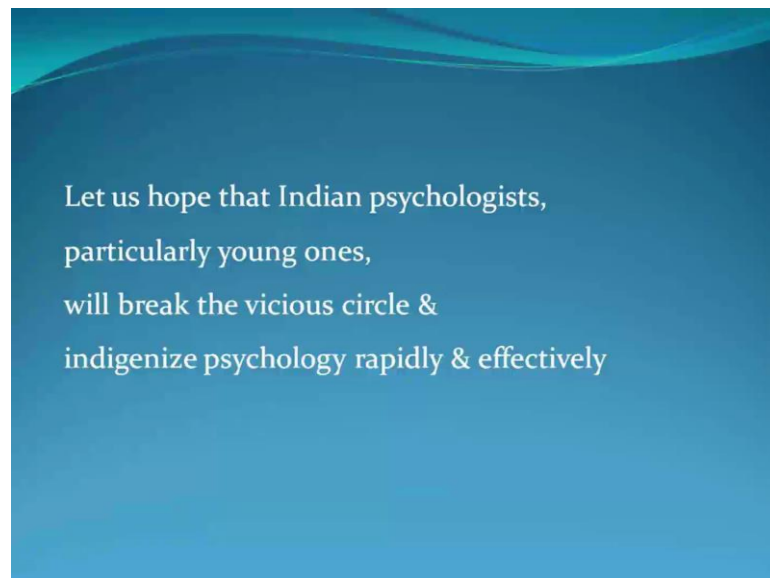
Weak professional support from peers, journals,
funding for basic research

No pressure to get immersed in societal issues,
brainstorm, think & think, & come up with
innovative ideas & ways of researching them

Too many daily hassles to distract

There is very poor intellectual climate. Hardly, you have people with whom, you can; hardly, you have enough number of people, I should say, with whom you can discuss issues in depth. Majority are doing mediocre work for publications in journals, which are not of good quality. Very interesting in Indian situation; no one gives you frank feedback on what you are doing; either you have persons, who are ingratiating you; who appreciate you; who you make feel that you are so great, or they tell you that your work is just garish; nothing, no worth of it. But, no one is willing to read other Indians' research and give critical feedback, so that, the person can improve. As a result, Indians do not have, Indian psychologists, do not have orientation or pressure to get immersed in social issues, brainstorm, think and think and think, and come up with innovative ideas and researching them. They are distracted by daily hassles; electricity, water problem, traffic jam, you name them; most of our energy are sapped by daily hassles. Therefore, the process of indigenization is slow.

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Let us hope that Indian psychologists, particularly, young ones will break the vicious circle, and indigenize psychology, rapidly and effectively.

Thank you for listening.