Integrating Simplification:

The Rise of Integrative Self-Managed Enterprises

20-21 February, 2017

OM-RISE Conference Series

at BANASTHALI UNIVERSITY, RAJASTHAN

in collaboration with BUURTZORG Nederland and PRAAN Group, The Netherlands

Timeline

Announcement: 30th September 2016
Abstract Submission: 20th November 2016
Paper Submission: 20th January 2017
Conference Date: 20-21 Feb

Introduction

Integrating Simplification Theory talks about a dynamic approach for organizing and entrepreneurial thinking. It is a process of engaging in simplicity and refraining from complexity to avoid organization disintegration. Disintegration can be of any kind of wastage of resources or time (artha), misalignment between personal and organizational motives (kama) and values (dharma). Here, it is an approach to enhance entrepreneurial creativity and Self-Management as part of the Integrative Self-Managed Paradigm. The uniqueness in this paradigm lies in its treatment of various fundamental dichotomies like matter and spirit, material and spiritual, for-social and for-profit, automation or not-automation of processes, cooperation and competition, peace and war at work, mindful or mindless activities. Additionally, this approach has a clear apriori intention to be integrative even when it’s bringing up the suppressed voices through critique. This translates into a clear perspective on futurology in worldview of this approach.

Every culture has lot of cultural artefacts that embodies the elements mentioned in the themes of this conference. Therefore, contributions are welcome to bring wisdom from paradigms of traditional ways of management including Bharatiya Prabandhan (Indian Management).
Themes

i. Organizational Inputs
   a. **Swadharma - Self Responsibility** - Defining and developing Integrative Intelligence, Designing Self-Managed organizations, Self-Governance, Diversity & Pluralism, Enhancing trust building in enterprises, Developing creativity for enterprises
   b. **Swavlamban - Self Reliance** - Encouraging Integrative craftsmanship, Organization’s functional practices, Disintermediation\(^1\) and self-liquidation of organization’s functions, Agile ways of designing an enterprise, Digitalization and the wisdom behind ICT Intervention, Intrapreneurial Teams and innovations, Bharatiya Model of Digital Literacy, Indigenous Entrepreneurship Models , Shubh labh – Bharatiya Model of Financial Literacy
   c. **Swaraaj - Self Freedom** - Integrative Leadership, Cooperation and Competition at individual, team and Enterprise levels, Building purpose and meaningful enterprises, Aligning individual and organization purposes

ii. Organizational Process
   a. **Shakti - Integrative Competences** - Women’s competences in Integrating Simplification, The interplay between rational and intuitive decision making processes.

iii. Organizational Outcomes
   a. **Sukh - Continuous Happiness** - Integrative Meaningfulness in enterprises
   b. **Shubh Laabh - Profit that’s beneficial to all** - People and Planet, Sustainable Development, Values and Ethics for social prosperity, Community welfare, Irrelevance of legally created dichotomies in incorporation and registration of organizations - for profit & not for profit.

iv. Special additional theme:- Learning from *Buurtzorg Nederland* model of managing organizations; Other best practices across the globe are invited to share their experiences.

v. Innovative Research Approaches: Integrative research paradigms, Glocal Fundamental Research

Salient Features

→ Academic workshop on “Integrative Research Methodologies”
→ Practitioners’ workshop on “Creating an Integrative Self-Managed Organization”
→ Discussions on issues related to conference topic in *Praan Dialogue*\(^2\) format - approaching issues from several worldviews and root cause analysis

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\(^1\) **Disintermediation** - reduction in the use of intermediaries between producers and consumers

\(^2\) **Praan Dialogue** - Holistic interaction format of discussions to arrive at an integrative understanding on any subject. Here a moderator will navigate a particular issue that is related to the topic of the conference and guide the process with several types of questions to cover as much as possible dimensions. Participants up to 12 will be engaged to solve the issue. Frameworks used by Praan Group will be applied to explore possible paths to get to a solution. In the conference call participants will be asked to submit issues which they face in their enterprises and for which they are seeking a solution. Also participants who have best practices to share about solving issues, will be included in such dialogues.
→ **Support to Researchers and participants from sponsoring organizations** - Minor Research Support, Registration fee waiver for papers selected for Conference and Free access to conference proceedings (Sponsoring institutions: Corporate, Academia, NGO/others, UG/PG/Doctoral Students)

→ **Paper presentation in “Samanvaya through Shastrarth” or an Integrative Review mode** - Based on Bharatiya (Indian) Model of knowledge dissemination

→ **Best paper award** - for practitioners cases and for academic papers

→ **Dynamic conversation and knowledge sharing** - The topic of the conference will be addressed in several sessions in the coming years to be able to deepen our understanding instead of positioning it as a one time event.

### Key reference material


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*Samanvaya - Integrative Review Mode* - The research in an Bharatiya model encourages philosophical reconciliation. The research output is viewed from various perspectives and objections are removed in a manner that all have an integrative understanding of the gyeya or the object of the research. This process requires shastrarth (misinterpreted as “debate” or “defense”), a process that aims at arriving at an acceptable understanding of the object or reality through various epistemological means including the scriptural descriptions. It has three components - paksha (i.e. researcher’s position on gyeya), hetu (i.e. reason) and drishtanta (i.e. syllogism or evidence). This dialogue of shastrarth has two sides - objections to the researcher’s knowledge of the gyeya and removal of objections.