

## Indian Entrepreneurial Communities: The People Who Set-up Their Businesses

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**Abstract:** Entrepreneurship has been considered as a major source of employment generation, economic growth and prosperity of a nation. India is also not an exception for good entrepreneurship. India which was famous for its' prosperity, wealth, education and reach culture all of the sudden falls on the radar of critics. Most of the scholars of entrepreneurship including Max Weber criticized Hindu social system for retarded economic progress. They even did not pay heed to the history of invaders including Britishers who were actually responsible for the destruction of self-sufficient Indian economy. Nevertheless, thankful to the various communities who are trying to maintain the entrepreneurial culture in India and contributing to the growth of Indian economy. This study was carried out based on the secondary data. The data was mainly assessed through EBSCO, K-NIMBUS, Web of Science, SCOPUS, and Google Scholar. The community's websites, were also accessed to gain community-based specific knowledge. In the present study, an effort has been made to study important characteristics of various Indian entrepreneurial communities and their culture. The idea was to understand speciality and knacks which can trigger others to learn lessons from them and overcome on weakness. Moreover, this article is discussing in crystal clear on communities and their cultural behavior, customs like Sindhis, Jain, Chettiyar, Boharis, Gujarati, Parsis, Marwaris and Shettys communities.

**Keywords** – Entrepreneurship, Sindhis, Jain, Chettiyar, Boharis, Gujarati, Parsis, Marwaris and Shettys

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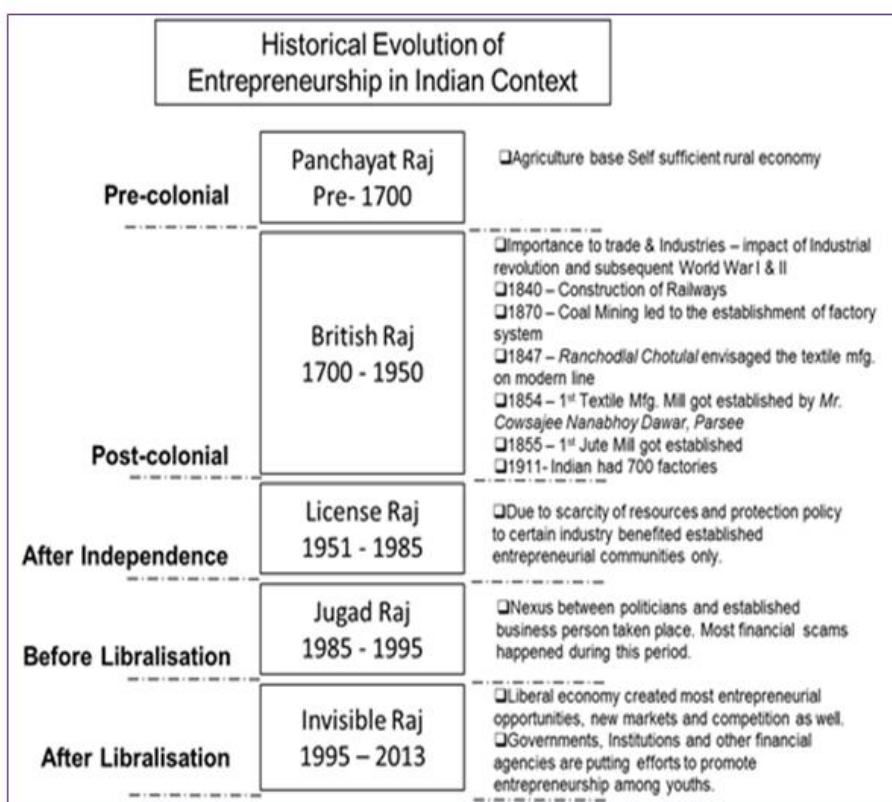
### I. Introduction

In India a few communities with trading, money lending and financing background dominated in entrepreneurship. Marwari, Gujarati, and Parsi communities are the dominant business communities in India [1]. Other active communities include the Punjabis, Chettiars, and Maharashtrians etc. These communities share their distinctive working styles, for example, Parsis have been in the role of entrepreneurs handling big industries, while Gujaratis were traditionally traders. Though Parsis have been small in numbers, their entrepreneurial contribution to the country is enormous [2]. Marwaris from Rajasthan have the most geographically migrated business community; pursuing businesses all over the country and controlled half of the industrial assets [3]. The Chettiars from southern parts of India were known for much bigger than the Marwaris and the Parsis in terms of capital during pre-independence but they could not bring their investment back to the country for various political reasons of those days. Hence the term "entrepreneurial communities of India" has been conceived about several entrepreneurial communities which have the history of contributing by being entrepreneurs especially Gujarati, Marwari, Punjabi, Sindhi, Chettiars, and Jain etc.

As entrepreneurship progressed, changes in industries and economies made researcher to focus on entrepreneurial research with broader senses [4]. Contractor and Kundu [5] posited that there are five necessary and sufficient conditions for the success of any business, i.e. (i) economic policies conducive to investment, (ii) entrepreneurial values, (iii) infrastructure, (iv) escaping corruption and bureaucratic impediments, and (v) engineering and technical abilities. As India has been characterized by social, cultural diversity and diversity of religions [6], it would be interesting to study how entrepreneurs coming from different entrepreneurial communities of India posit on necessary and sufficient conditions of business i.e. values, traits of entrepreneurs, the perception of working entrepreneurial environment and entrepreneurial orientation. Gupta [7] challenged the assumptions that Indian culture is not supportive of entrepreneurship and deposited that India needs to adopt the 'Chak-De-India' strategy to encourage the young generation of India. This is famous Punjabi slang used to encourage team members to rise from adversity. This would be the most suitable strategy for India as it is known for unity in all kind of diversity viz. creed, community, religion, languages and culture.

## II. Review of literature

The word entrepreneurship has been perceived differently since "entrepreneur" got defined as connotation to do something, during last eight hundred years [8]. Apparently, entrepreneurship can be described as a process of action an entrepreneur undertakes to establish her/his enterprise ([9]; [10]). Entrepreneurship is a creative activity ([11]; [12]). It is the ability to create and build something from practically nothing. It is a knack of sensing opportunity where others see chaos, contradiction and confusion [13]. India has a long tradition of entrepreneurial communities, each having its own culture [14]. Entrepreneurship is the attitude of mind to seek opportunities, take calculated risks, derive benefits by setting up a venture comprises of many activities involved in conception, creation and running an enterprise. India is multi-cultural, multi-linguistic and multi-religious country [15]. Individual follow the value systems which originated from their respective religion, demography, creed and community. Each community has an inherent system with which individuals within community shares meanings [14]. This may be termed as a unique characteristic of a particular community that differentiates individuals of one community from the individuals of other community. For example, Jain, Marwari, Gujarati, Sindhis, and Chettiar are dominating in trading and finance businesses [1], Punjabis are leading in the engineering, manufacturing, automobiles and transportation sectors whereas Shettys are Hoteliers. Parsis are leaders in the big industries viz. Godrej, Tata, Wadia, Zunzunwala. In fact Parsi is world's smallest ethnic community, but their contribution to entrepreneurship in India has been much greater. They have been called as pioneers of modern India. After the Max Weber, many western scholars emphasized that the social system of Hindus retarded the economic progress of India [16]. Even Medhora [17] and Morris [18] argued that rigid caste system became a major hurdle in entrepreneurship development and religion could not do much to promote entrepreneurship. There is a huge amount of literature poured in the past on the entrepreneurship.



**Figure 1:** Historical evolution of entrepreneurship in India

(Source: Adopted from Patankar & Mehta, 2014)

Caste-based or occupational culture became the socio-economic system leading to self-sufficient village economy. The Britishers destroyed the self-sufficient Indian economy [19]. The history of Indian entrepreneurship was emerged from its culture, customs and traditions. However, still some communities in India emerged out of all odds as a successful entrepreneurial community viz. Jain, Marwaris, Gujaratis, Punjabis and Chettiars. In the book chapter on "From Palanpur to Antwerp: An entrepreneurial Journey of the Palanpuri Jains" Kothari [20], posited that close-knit community with a collective sense of identity with common myths of origin and religious and social practices made them world's leading diamond traders.

Religious practices by signalling solidarity and facilitating face-to-face interaction enabled Palapuri Jains to promote trust and co-operation and raise themselves as world's largest diamond merchants. Many of Indian entrepreneurs came from hard-working, humble beginnings and created local and global conglomerates which have become giant corporates as a family business. Among other communities, Punjabis, Chettiars, and Maharashtrians have also shown their entrepreneurial zeal [2], working with integrity with one's own culture bestows more success and satisfaction [21]. Besides developmental economist like Robert Barro and Xavier Salai-Martine are very keen and increasingly looking to understand economic development within the framework of culture, institutions and societal attitudes [22]. Apropos to our understanding of theories of entrepreneurship it has been observed that entrepreneurs have been strongly influenced by economic, sociological, individual, and cultural factors. The backdrop of society and culture, individuals are influenced by core belief of religion [23]. Religiosity has been considered to representing cultural component in the society.

### **Sindhi Community**

Sindhis hail from Sindh prant, which is presently located in Pakistan. During 1947 India-Pakistan partition, this community struggled a lot. Their population in India is approximately 3.5 million (Jhulelal.com accessed on 10.02.2015). Sindhis are very hardworking, committed and known for their 'Sindhayat' culture. They have a keen interest in literature; art and drama right their genesis. They are very adaptive, intermingled, and peace-loving. They are resilient and accept other culture easily which made them diasporic across the world. They are most the successful community in India. Sindhis have faith in Jhulelal as their Deity. They differ in three prepositions:

- (i) Sindhi's Nirankari
- (ii) Hindu Sindhis
- (iii) Sindhis who remained in Pakistan and who adopted Islam.

Sindhis value for education, hard-work and religion. They like going outside in Hotels for delicious food. They love to wear beautiful clothes and do fashion. They are moderately political family oriented, hospitable and embrace all cultures easily. They have a sense of self-respect and integrity. This generation has grown and prospered in India. As refugee, they have experienced very hard time and feelings of losing their own belongings and wealth at Sindh. It keeps them alert in doing something and earning out of whatever they have. Therefore, they never deviate from their focus. As they have influence of Marwaris. They are entrepreneurial, economical and saving oriented and like Punjabis hardworking, industrious and even fashionable also. THE overall contribution of Sindhis is 20% in GDP of India, 24% of total Income Tax collected has been contributed by Sindhis and 62% contribution is in total Charity Fund. 46% Share Brokers are Sindhis. Their presence in Bollywood, Cloth mercantile, Grocery, Electronic and Consumer goods is predominant.

### **Jain Community**

Jainism is one of the most ancient religion originated in India around 3000-3500 B.C. Bhagawan Rishab is known as the first *Tirthankar* called as *Adinatha*. Jainism has a fourfold order of sadhu (monks), sadhvi (nuns), sravaka (layman) and sravika (laywoman). This order is known as a sangha. Bhagwan Mahavir was the last, 24<sup>th</sup> Tirthankar (prophet) born in northern part of Bihar around 599 B.C. and contemporary to Lord Buddha. According to 2001 census, total population of Jain community is 42 million. Jainism is one of the oldest living faiths of India and worldwide. Jainism believes and preaches on conquering of self-eternal enemies that is Attachment (Raghav) and Aversion (Dvesha). The Jains have the highest literacy rate, 94.1% compared with the national average of 65.38%. They have the highest female literacy rate, 90.6% compared with the national average of 54.16%. It is believed that the Jains also have the highest per capita income in India. Jains follow strict vegetarian diet. Even onion and garlic are also avoided in their diet. It works on self-realization and salvation through right faith, right knowledge and right conduct. Jainism prescribes severe discipline, self-control and renunciation. An orthodox Jain is not supposed to eat or drink anything that has life. Network among the community is very strong. They have migrated around the world in search of new opportunities in business. They are known for their entrepreneurial psyche, and they are successful one. Ahimsa (non-violence) is the most important aspect in every act of Jain religion. The entire culture has evolved around this belief, and as a result, wherever Jains migrate, they form such communities Jains believe that they are merely passengers on this planet and should endeavour to minimize harm and maximize good. Therefore, business is always a means and never an end. Profit is not the overriding aim; quality service, workmanship and discipline are vitally important. Business is a means to serve society and, if possible, uplift it. Probably most of the Jains prefer entrepreneurship rather than doing jobs. Modern education of 21<sup>st</sup> century and travel has made Jain dominant and competent businessmen. Generally men are involved in the entrepreneurship. It has been criticized that new generation is distancing from its' spiritual roots and consciousness [24].

### **Chettiar Community**

The mercantile cast in South India (Tamil Nadu & Kerala) is known as Chetty or Chettiars. They were economically well established during the Chola's dynasty. Mostly they are moneylender and known as very important in the economic growth of Burma. The major merchant community of Chettiars faced constraints on repatriation of capital from other part of the world to India could have been possible to change economic landscape post-independence [25]. Tan & Tan [26] reported that Chettiars are the pioneer in the microfinance. Their family culture for training their siblings for the business and community networking led them to be successful businessmen even abroad. They improved their social balance powers in homeland through higher economic overseas activities. Chettinad is a region of the Shivganga district southern Tamil Nadu. Strategically it is located at old trade route. Chettiars work as traders and moneylenders in Sri Lanka, Burma, Malaysia, Singapore, Vietnam, and other south-east Asian countries. 14% population of Tamil Nadu is of Chettiars. They claim themselves as Vaishya and worship Lord Murugan. The kittingi is an important social and economic infrastructure of the overseas Chettiar community. Nagarathars are an exclusive clan, famous for their enterprise, hard work and contributions to society. They earned money by crossing the seas and their business acumen made them successful and prosperous. Since the 1970s, many have become professionals, entrepreneurs and industrialists. Their social life is unique. At the apex of the family household, is the "Aachi" the senior most female in the house. She controls, if not everything, the finances of the household. While the Nagarathars still see their roots in Chettinad, over the years, they have been moving away from ancient traditions and customs. As a result of their traveling, the Chettiars integrated diverse influences into their traditions which contributed to their uniqueness. They started moving away from the money lending business in favour of other professions. They value money or business more. Prior to the initial school education some arithmetic is taught at child age as apprentice to do the money lending business and basic trade. Tan & Tan [26] argued that Chettiars are pioneers in overcoming on liabilities of "newness", "smallness" and "resource constraint" of Small and Medium Scale Enterprises through internationalization of firms across the common wealth and Southeast Asian countries. They follow Hindu values and encourage reading of two major Tamil Savaite texts, namely Thevaram and Thiruvagasam before formal education. Sons are not allowed to work in their father's firm unless they marry. Sons are trained in business and trade through extended family practices. Chettiars follow best practices and accountability among extended family networks. Thus Chettiars have one of the well recognised business communities in the southern India.

### **Bohara Muslim Community**

Bohara Muslim community is also one of the prominent business commentates in India. By 909, the Ismailis had succeeded in establishing the new Fatimid caliphate with their Imam as head, in rivalry with the 'Abbasid caliphate (750-1258) established by Sunni Muslims. Around 958 an Ismaili principality was established in Sind, with its seat at Multan, where large numbers of Hindus were converted to Ismailism. The two main Ismaili branches in India are the Mustalis (Bohras) and the Nizaris (Khojas). The Nizaris, led by the Aga Khan, also have populations in Pakistan, Iran, Central Asia, East Africa, Europe, and North America. During partition most of the Boharas migrated to Pakistan, (known as Mohajirs in Urdu means migrants) and have dominated Pakistani industries and bureaucracy. The Gujrati-speaking migrants from Bombay in India, especially Memon, Bohra and Khoja communities, were in the vanguard of industrialization in Pakistan. Gujrati speaking mohajirs controlled seven of the twelve largest industrial houses [27]. Bohara community finances their entrepreneurial fellow interest-free advances and encourages them to succeed [28]. Financial support is made available even in crises also [29]. Bohras are a close-knit Shia community in Gujarat. Social and Cultural network among Boharis lead to the success in businesses, usually they are in trading as merchants or engaged in self-owned businesses, relatively new to professions. They are impartial. They do not oppose governments in power-a self-preservative instinct that is now leading to isolation. They're highly educated, and women are equally respected. The progressive elements of Bohras want them as the priesthood of to be less interfering in everyday lives. Among Gujarati Diaspora Boharis are more in number that became established throughout all the inhabited continents of the world. According to the 2001 Census of India, the Gujarati Muslim (Among those most of the Boharies) population was 4,592,854, which is 9.064% of the total population of the Gujarat state. Bohris have invested hugely in Shipbuilding industry and revel in luxuries of life like maintenance of gardens, island and fort. The matter reached its apex in the time of Mohammad Ali [30]. The main intention of doing business is not only earning profit but also getting power and gaining social status also. Boharas believe in donation and charity. Sunni - Bohras' main characteristics were bravery and religious beliefs. Based on religious business ethics the investment in product and human resources are promoted. The profits are not allowed to be invested in financial assets; instead, they are transferred to Da'i in Mumbai [29]. In history, the Bohra community suffered persecution. The Bohras often had to practice their religion secretly. They are associated with ship building and overseas transportation and hardware businesses.

### **Gujarati Community**

The State took its name from the Gujara, the land of the Gujjars, who ruled the area during the 700's and 800's. Gujarat is a flourishing state with cultural diversity. It is vibrant with its true colors of rich heritage and cultural traditions. The Gujarati culture blends in arts, beliefs, customs, traditions, institutions, inventions, language, technology and values. The language spoken is 'Gujarati' - it remains a mother tongue for people of Gujarat and is widely spoken all over the world wherever a Gujarati exist. Gujarat was the most prosperous region (subah) in the Mughal period. During this period urbanization took place due to development of trade and commerce [30]. Gujaratis have known for diasporic business community migrated all over the world. During Nizams period Gujaratis were leading Hindu bankers in the state of Hyderabad [31]. Gujarat has maintained commercial contacts with the outside world since ancient times. The tradition of sea-faring and overseas contacts goes back many centuries, and the Gujarati diaspora was the logical outcome of such a tradition. The Gujarati merchant diaspora can still be found in the littoral cities of West Asia and Africa on the one hand, and in Southeast Asia on the other [32].

Majority of the Gujaratis are Vegetarian. They are food loving people. A traditional 'Gujarati Thali' consisting of *dal* (lentils), *roti*, rice and vegetables apart from salads, farsan and sweet dish followed by chaas, forms the morning meal. Evening food consists of 'bhakri-shak' or khichdi kadhi. Therefore, most of the small-scale entrepreneurship is been developed in eatery domain. A variety of dishes are prepared by Gujarati women who also add spice to the kitchen with eateries from other regions like the South Indian food, Continental, Chinese cuisines, etc. Many Gujarati women are involved in food-related entrepreneurial activities. Gujaratis are workaholics. Majority of the Gujarati thrive as business persons. However, Gujarat is a leading Industrial State that ranks its commercial capital and textile city Ahmadabad as 7<sup>th</sup> in entire India. It possesses the highest number of operating airports. Gujarat cities are connected worldwide. Many business opportunities see the way to development with the Vibrant Gujarat in various sectors. Gujarat has major multicultural religious faith system with the inception of all-embracing religious faith ranging from caste to caste. The major religions followed are Hinduism, Jainism and Buddhism. Groups like Bohras and Moresalaam garasias, Kutchis who had been converted to Islam still have an equanimous way of life of a typical Gujarati. Sunni Muslims are the second largest group, followed by Jains, Parsis of Iranian descent of south Gujarat and Christians. Gujarati people are God-fearing, friendly and good-natured. They live in harmony; respect each other's beliefs. They often found to mingle and enjoy all religious festivals with no caste/creed differences.

### **Parsi Community**

The Parsis are followers of - Zoroastrian religion. This religion was established by Zarathustra in 6<sup>th</sup> or 7<sup>th</sup> century BC. The followers of this religion were exiled from Iran in the 7<sup>th</sup> century AD. Because of religious persecutions by the Muslims, they arrived in Gujarat region of India. Mahatma Gandhi has acknowledged them as Indian pride. They are industrious, peace-loving and philanthropic person. A small religious community, which exists mostly in Mumbai, follows Zoroastrianism. The followers are called Parsis because the religion arrived in India from Persia. 69,000 Parsis in India and of which 40,000 approx. are dwelling in Mumbai city which is less than 0.02% of total population (Census, 2001). In Telangana (Hyderabad/ Secunderabad) their population is just 1136, and most of them are lawyers, doctors and businessmen [33]. Parsis were agriculturists in the initial phases in India, but later on, they grew even more ambitious. They started the trade with China and Burma in the 18th century. The Parsis believe in the existence of one invisible God. The holiest place for them is the village of Udvada in Gujarat, India. The holy language of the Parsis is an ancient language spoken in Iran, Avesta. The Parsis believe that fire, water, air and earth are pure elements to be preserved and therefore they do not cremate or bury their dead ones but leave them on high towers, specially built for this purpose, to be eaten by hawks and crows. When it comes to Parsis, it awakens our memories of the Phiroz Shah Mehta, Hon. Dadabhai Nauroji, Scientist Dr. Homi Jahangir Bhabha, JRD Tata, Ratan Tata, Godrej etc. Their contribution to India is enormous. They believe that there is a continuous war between the good forces (forces of light) and the evil forces (forces of darkness). The good forces will win if people will think good, speak well and do good deeds. God is represented in their temples through fire, which symbolizes light. Industriousness and philanthropy are their priorities. Socially united and there is not much social division within Parsi Community except priestly class. Western education made them forward thinkers and entrepreneurs. They were the first to start working with East India Company. Britishers made them point of contact in India and allowed them to prosper in Indian business environment.

### **Marwaris Community**

Marwaris has come originally from Marwar, the desert region of Rajasthan. Agarwals, Oswals and Maheshwaris are main sub-casts among the Marwari mercantile communities in which first two predominantly Vaishnavis and last one is Jain [31]. The desert land and lack of natural resources made Marwari persons to become businessmen and industrious who refused to resign themselves to poverty. They migrated across the

world to thrive on the business opportunities. According to Census of 2001, the Marwari is spoken by 79,36,183 in India and their majority concentrated in the states of Rajasthan, Maharashtra and Gujarat [34]. Most of the Marwaris are either Hindus or Jain. The Marwari cuisine is strictly vegetarian and offers a fabulous variety of mouthwatering dishes. Marwari community was created through trading and capitalist alliances. The Marwari trading networks themselves created the very possibility of a public community. In Calcutta, the dominance of Marwaris businessmen are seen since the 17<sup>th</sup> century. New Marwari arrivals in Calcutta depended upon their linkages with others to start trade and business, seeking out fellow community members for shelter, food, and guidance. Marwari traders rely on credit and networks of trust. For Marwari traders, these powerful and close-knit trading networks extend across Rajasthan, North India, and Bengal. In Marwaris community network and business preferences are tightly knit together. Their high community dominance is visible in Trade Channels across India. Creation of wealth is most valued by Marwari. They are industrious and hardworking persons. New Marwari generation gives utmost important to modern education. Many Marwari business groups have promoted good educational institutions in India.

### Shettys community

Bunts community popularly known as Shettys, are hailing from Dakshina Kannada District of Coastal Karnataka, South of Karwar. Bunts community is landowners involved in agriculture and cultivation of land in Dakshina Kannada district. Some of them due to their economic backwardness, Bunts migrated to the neighbouring state of Maharashtra particularly to Mumbai city and settled down almost a century ago in search of employment / business and livelihood. Due to their hardworking nature and determination to come up in life, they are known as a progressive community. The mother tongue of this community is “TULU” which does not have any script. However, Bunts have adapted themselves to their Janmabhoomi in Karnataka where Kannada is spoken. Bunt surnames include among others - Shetty, Hegde, Rai, Naik, Alva, Chowta, Arasa, Adhikari, Banga, Bhandary, Kadamba, Adyanthaya, Tholar, and Adappa etc. Lokayukta Santosh Hegde internationally renowned cardio-surgeon, Dr. Devi Prasad Shetty well-known ophthalmic surgeon, Dr Bhujanga Shetty multi-lingual film artiste, Prakash Rai background music wizard, Gurukiran supermodel and actor Aishwarya Rai Bachchan, business tycoon Dr. R. N. Shetty etc. are famous personalities from this community. Bunts/Shettys are dominant in Indian Hotel and Food industry. They are hardworking and adaptive people. The young generation is giving priorities to the education. They are philanthropic like other Indian communities, run many educational and financial institutions viz. Bharat Co-Op. Bank, Vijay Bank etc. Most hotel industry of tier I & II cities of India is captured by the Shetty community entrepreneurs. Most of the researchers have viewed the entrepreneurial literature under two major themes i.e. ‘cultural determinism’ and ‘imperialistic exploitation’ [25]. The following table is depicting the speciality of some communities and reason behind developing the performance base community culture.

**Table 1:** Indian entrepreneurial communities and probable reasons for developing entrepreneurial culture

Name of the Community	Domination in Business	Probable reason behind the developing entrepreneurial culture
Shetty (Bunt)	Food Chain / Hotel Business	Due to their economic backwardness, Bunts migrated to the neighbouring State of Maharashtra particularly to Mumbai city and settled down almost a century ago in search of employment / business and livelihood. Due to their hardworking nature and determination to come up in life, they are known as a progressive community.
Sindhis	Textile/ Electronics	During 1947 India-Pakistan partition the community struggled a lot. The community struggled due to displacement from their place of origin. They are one of the most successful entrepreneurial communities.
Marwaris	Finance/Manufacturing etc.	Due to geographical reasons (bare land etc.) community migrated all over the world. Their community network and business preferences are tightly knit together. High community dominance presence in Trade Channels across India ([35], [36]).
Punjabis	Automobiles	Like Sindhis, they had to leave Pakistan-occupied Punjab unwillingly during India-Pakistan separation during 1947. Due to their strong physique they were preferred in hard core machinery/ transportation and automobile businesses.
Gujaratis	Textile/FMCG/ Share market	Majority of the Gujarati thrive as business persons. Gujarat is a leading Industrial State that ranks its commercial capital and textile city.

### III. Theoretical underpinnings

Culture on account of natural or created settings creates an environment in which one functions, we understood that the environment had been found to be affecting the way one think, feel, and interact socially. Patterns of behaviour are specific to settings and hence it is prudent to explore both individuals and their settings in which they operate. In this regard, I could connect to two theories which prima facie gave me understandings:

#### Stimulation Theory

According to Stimulation theory, the physical environment is a source of sensory information essential for making sound decisions [37]. In this context, we considered family culture to be the physical environment that acts as a setting (natural or created one) and that affect an individual decision to be or not to be an entrepreneur. We have understood that the traditional settings in the community have significant role in the orientation of entrepreneurs. For example: On account of natural settings (1) Gujaratis do well in Share market. Gujaratis are known to have natural business skills and are good at business because of their social up-bringsings. (2) Dawoodi Bohras are a sub-sect of Ismaili Shias known for their natural trading prowess. (3) Most Maharashtrians preference of service over business as a choice of career [38] (4) Most Bengalis are individualistic and do not prefer to work in the team which is required for entrepreneurial success [39]. On account of created settings researchers have also found that created environment is an outcome of societal/political changes [40] hedonism and utilitarianism [41]. For example: (a) Migration of Sindhi and Punjabi entrepreneurs from Pakistan. Punjabi and Sindhi migrants had established themselves after the partition of Pakistan. It was a struggle of their existence and they settled themselves surrendering and accepting to unnatural settings to as natural settings [42] (b) The Marwaris were located in locations which did not provide earning opportunities. They did not accept the life as they were living [36]. They did not accept their natural settings and poverty just because they were poorly located. Instead, they organized themselves into a community of skilful traders, who would leave their wives and children in their ancestral villages, and travel to distant lands to try their fortune. (c) Movement of Bunt Community (Shetty) from villages to metro and initiating hotel business as a profession. On the other hand, most of the second generations followed parents in their businesses considering their comfort in doing what their parents have done and accepting it as a part of natural settings [43].

#### Weiner Attribution theory

According to Weiner Attribution theory, individuals are strongly motivated by the pleasant outcomes of being able to feel good about themselves. Hence entrepreneurial drive of a community possibly attributes to belongingness and one might be drawn to choose entrepreneurship. Individuals belonging to one community or possibly being a part of a particular diversity may motivate one to be or not to be an entrepreneur. In the recent past there have been publications that owed the success of entrepreneurial success to their community [44]; [45]). On account of the successful business accomplishments of these communities, entrepreneurs may be motivated by the pleasant business outcomes. It may give them a feel good distinction between themselves. We deduce the following to our understanding that (1) Individual's choice to be an entrepreneur depends on business (entrepreneurial) culture within the family which is a source of sensory information that influences one's decision to choose entrepreneur as a career (2) Risk averse culture in the Maharashtrians or Bangla family may possibly be a source of sensory information that might not allow Maharashtrians or Bangla individuals to be entrepreneur, however (3) Sindhi/Punjabi/Shetty risk taking culture in the family may act as physical environment, provide sensory information & cues to take entrepreneurial call. Dana [46] argued that entrepreneurship is not only the function of exploiting opportunities; rather it is a function of cultural perception of opportunities. In his opinion, the entrepreneurs of *Hagenian Displacee* [47] type adopt reactive entrepreneurial activities for survival where as cultural entrepreneur follows thrift, asceticism and frugality. In Indian context, this seems similar as some of the communities in India due to several demographic and political reasons have been transformed from *Hagenian Displacee* type to Cultural entrepreneur by acquiring entrepreneurial cultural values like thrift, asceticism and frugality.

### IV. Conclusion

The main objective of this study was to understand how the Indian entrepreneurial communities have successfully developed an entrepreneurial culture and contributed to the economic growth of the country. The efforts are made to build the consensus that how an emerging form of entrepreneurship, typically rooted in community culture, integrated and inseparable from economic considerations of natural and social capital for transforming the community into an entrepreneurial and an enterprising. It has been observed that the culture of Jain, Gujarati, Marwari and Parsis value entrepreneurship more. Particularly Jain adopted entrepreneurial culture due to ritualistic reasons, as only in trading could help them to practice *ahimsa*, and can help them to refrain

from killing of living things. Sindhis and Punjabis suffered forceful displacement due to India-Pakistan partition. Marwari and Shettys also migrated due to very social and demographic reasons.

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