## CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indian ethos</td>
<td>1</td>
</tr>
<tr>
<td>Personality</td>
<td>6</td>
</tr>
<tr>
<td>Karma</td>
<td>14</td>
</tr>
<tr>
<td>Leadership</td>
<td>17</td>
</tr>
<tr>
<td>Learning in organization</td>
<td>30</td>
</tr>
<tr>
<td>Gurukul</td>
<td>34</td>
</tr>
<tr>
<td>Motivation &amp; production</td>
<td>40</td>
</tr>
<tr>
<td>Natural environment &amp; human society</td>
<td>47</td>
</tr>
<tr>
<td>Values</td>
<td>57</td>
</tr>
<tr>
<td>Management process</td>
<td>65</td>
</tr>
<tr>
<td>New people management</td>
<td>74</td>
</tr>
<tr>
<td>Concepts</td>
<td>81</td>
</tr>
<tr>
<td>Descriptive important question</td>
<td>103</td>
</tr>
</tbody>
</table>
INDIAN ETHOS MANAGEMENT:
Oxford defines ethos as “The characteristic Spirit and Beliefs of community/ people” which distinguishes one culture from the other.

Indian ethos is drawn from the Vedas, the Ramayana, Mahabharat, the Bhagwadgita, and Upanishads.
Right from the Vedic age it has been discovered two basic universal truths of life.

1. The essential infinitude and divinity of all souls.
2. The essential oneness and solidarity of universe and all life.

The first truth was expressed UPNISHADA as

AHAM BRAHMASI (I am Brahman)
   Or
AYAM ATMA BRAHMAN i.e. The Individual soul is Brahman
   Or
TATTWAMASI (Thou art that).

This is the first truth thought to every child. Even a poor uneducated man living in a hut knows that God is in everybody and therefore there is sameness in all.

The second truth is about a holistic universe. Where at a level of pervading consciousness everything is interconnected at VYASTHI LEVEL (Individual level) my limbs, hands, legs, ears, eyes, heart, lungs…. Everything are me. I live in all of them. Their sorrows and joys are my sorrows and joys. Similarly at SAMASTHI level (the whole universe) I am not a single individual but I am a part of the whole universe just as my limbs are part of me.

Modern science has accepted that in this holistic universe all minds and matters are interconnected at a deeper level. The basic unity of life cannot be broken. Love, sacrifice therefore emerge as the only for a meaningful living. On the basis of this holistic vision, Indians have developed work ethos of life. They found that all work, physical or mental, managerial or administrative have to be directed towards single purpose. The manifestation of the divinity in man by working for the good of others, for the happiness of others.

These Indian ethos are required all over the world in present scenario in managing business and industry effectively and efficiently.
Some of these ethos are as follows:

**THE VEDANTIC VIEW OF KARMA**

All work/Karma to manifest divinity, hence these must be pure, good, honest and sincere. Indian philosophy also teaches to perform every work without having any attachment to result, because results do not fall under the jurisdiction of a doer. Such thinking and understanding will change the whole attitude. Now the results will become a PRASAD-gratitude – coming from the God himself. You can now accept the result with open mind without apprehensions-just as you accept members into Karma Yoga.

**THE SELF (ATMAN) AS THE SOURE OF ALL POWER:**

Considering motivations as internal every human being has the same divine atman with immense potentialities within Vedanta brings infinite expansion of mind, breaks down all the barriers and brings out the God in man. Motivation is to be internal and not external. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return of his work.

**WELFARE OF ALL (YAGNA SPIRIT)**

Vedanta teaches to perform all activities.

“ATMANO MOKHARTH JAGAT HITAY CHA”

Serve your personal interest but do not forget others

Shankaracharya has given the concept to gain perfection in individual life as well as the welfare of the whole world.

**UNIQUE WORK CULTURE:B**

Work is considered as duty or SADHANA and there is no difference between KARMA (work) and DHARMA (religion). The term DHARMA does not indicate any particular religion. Dharma is a duty to be performed in a given situation. Thus Dharma is possible through Karma only.

**SKILL IN ACTION AND EVENNESS OF MIND.**

**MEANS ARE EQUALLY IMPORTANT AS THE ENDS.**

(YADRISI BHAVNAH YASYA SIDDHI BHAVANTI TADRUSI)

Thus society acceptable values are to be followed in determining the objectives as well as in the process of achieving these objectives.
Integrated human personality of self-developed manager can assure best and competent management of any enterprise, involving collective works and efforts. The refined or higher consciousness will adopt holistic attitude. It will bring out the divine in man. It will achieve perfection or excellence in whatsoever sector you work. We shall achieve peace, harmony and prosperity within and without i.e., in or internal world and in our external world simultaneously.

This is the ideal of Indian ethos:

"ATMANO MOKSHARTHAM JAGAT HITAYA CHA"

(For gaining perfection in individual life, as well as for the welfare of the world)

Human and ethical values or qualities such as courage, vision, social awareness, fearlessness, integrity, pure and clear mind, truth, etc, are subjective and intangible concepts. These represent divine wealth.

**INSIGHTS INTO INDIAN ETHOS:**

Business need not be regarded evil, trained and unethical. Business is scared. It is a matter of attitude, approach and level of management consciousness.

Indian ethos demands subjective management system.

1. Management attitude.
2. Humanizing the organization.
3. Interior sing management
4. Self introspection
5. Brain stilling (decision making in silence)

Indian Ethos is more vital to modern management than any other management theory for the simple reason that it takes into account a ‘whole’ man rather than approaching man in a partial fashion as the other theories do. Each and every situation can be met effectively if one takes time to reflect over it. Reflection with a tranquil mind helps in drawing out solutions from within. Such guidance from within helps a manager look at the perceived problem situation in a creative manner. It leads to a more coherent and complete understanding.

India belongs to feminine – collectivistic category. In feminine oriented culture co-operation and sharing are the basic ethics and human actions are governed by the giving orientations. Feminine collectivistic managers are softness oriented.

For them “Caring and Sharing” comes fist. Such managers tend to take a highly humanistic approach to management, and have a greater ability to inspire people. By taking care of subordinates, they are able to ensure achievement for them.
Indian culture is predominantly a Spiritual and Inward looking culture. It has a socio-centric vision. The orientation of the spiritually dominated culture is that of welfare, the social good or the good of the greater members. Simple living and high thinking is the characteristic feature of our culture.

One of the dominant features of the Indian culture is the Joint Family System. The values that are particular to our society are extremely important in the context of management, where group effort rather than an individual endeavour is more important. Living in a joint family, an individual endeavour is more important Living in a joint family, an individual is brought up in a system of management, which may be termed the KARAT style of management. Karta in a joint family is a fatherly figure. Everyone in the family reposes confidence in him, he is respected and he is open to constructive and respectful criticism. There is the warmth of relationship, closeness, consideration for others and a feeling of sacrifice for the larger family interest.

Another characteristic of Indian culture is PURUSHARTHAS - The Mission of Life. Purushartha means and connotes the aims, mission or purpose of life. These four Purusharthas comprise man’s aspiration. Purusharthas are four in number impact and significance will be lost to a significant extent.

THE CRITICLAL ASPECTS OF THE INDIAN ETHOS NEED TO BE IMBIBED BY AN INTERNATIONAL COMPANY SEEKING TO SET UP BUSINESS IN INDIA:

Before we talk about the culture specific system of management suited to Indian psyche, we should first understand and appreciate the salient characteristics of Indian culture.

Such an understanding is essential before embarking on the task of building the indigenous system of management.

These are:

- Essential divinity of human soul
- Essential owners and solidarity of universe and all life.
- Philosophy of an integral experience.
- Family is the basic unit of social system.
- Rishi and ashramiac culture.
- Purusharth the mission.
- Varna-Ashram system.
- Spirit is free enquiry, tolerance and selective assimilation.

The characteristics of Indian culture are that attends to be pervasive and enduring. When an international company is setting up business in India, it will have to look for the acceptability of their management in its present form in the Indian situation.
The four basic cultural dimensions which may account for differences in management and HRD practices across culture are:

- The extent to which a society emphasizes collective rather than individual activity.
- The extent of power distance or tolerance for social inequality.
- The extent of acceptance of uncertainty.
- The extent to which a society emphasizes ‘Masculine values’ and behaviour such as assertiveness, ambitiousness, domination etc.

In the above diagram, the basic or the fundamental requirement for a manager is his ‘VISION’ and attitude towards the environment in its totality i.e. Cosmic view based on cultural values. Next comes the emotional stability of the manager. He must be a self-controlled and self-propelled man. This can come by the heavy input of sattvic gunas and the constant practice of niskam karm. Job skills is the last input. Which though important, is not the ‘Core Requirement’ as the westerners view it.

Hence any international company should imbibe above mentioned features seeking the business in India.
Q.1 WHAT PERSONALITY TRAITS NEED TO BE DEVELOPED BY AN EFFECTIVE MANAGER?

Ans. Personality is the sum total of what we are. It reflects our views, characters, beliefs, attitude, knowledge, abilities etc. We act / behave /think in a particular way because values, ethics and cultures determine to a very large extent or personality.

The following traits need to be developed are:

1. **Authoritarianism:**
   Authoritarian tend to be rigid in their positions, place high moral value systems and are strongly oriented towards conformity to rules and regulations. They naturally prefer stable and structured work environments, which are governed by clean rules and procedures.

2. **Locus of Control:**
   Locus of control refers to an individual’s belief that events are their within one’s control or are determined by forces beyond ones control. These personality traits are manifested in different behaviours, which are significant to managers.

3. **Machiavellianism:**
   Machiavellianism, a term refers to an individual’s propensity to manipulate people. In jobs that require bargaining skills or where there are substantial rewards for winning, Machiavellianism perform better.

4. **Achievement Orientation:**
   Managers with a high need to achieve continually strive to doing things better. They want to overcome obstacles, but they want to feel their success or failure is due to their actions.

5. **Self-Esteem:**
   Managers should have a high self-esteem. People with high self-esteem believe that they have abilities to undertake challenging jobs. They tend to choose uncongenial jobs than those with low self-esteem. High-estees are more satisfied with their jobs.

6. **Risk Taking:**
   High risk taking managers make more rapid decisions and use less information in making their choices.

7. **Straightforwardness and simplicity:**
   It refers to an individual’s ability to adjust his or her behaviour to external factors. The high self-monitor is capable of putting on different “faces” for different audiences. Managers high in self-monitoring can show considerable adaptability in adjusting their behaviour to external situational
Managers should be emotionally stable:

1. Managers should have a very cordial relation with others in the organization and he should build harmonious environment in the organization.
2. He should have an excellent rapport with his superiors, peers as well as his subordinates in the organization.
3. He should be stable enough i.e. instead of getting evaluated by others he should gain importance by his own views.
4. The decisions taken by an emotionally stable managers are rational an anxiety levels are low.
5. An emotionally stable manager has detached involvement towards his work and he is not worried about the consequences of actions i.e. his actions are rational.

Q.2 **PORTRAY SOME PERSONALITY TRAITS IN THE INDIAN CONTEXT:**

Ans. Bhagwad Gita has identified different Personality Models / Traits / Behaviours in the Indian context:

- **# Tamasic:** Living with the values which are utterly selfish, ego-centered motives, dull and meant to satisfy only personal interest.

- **# Rajasic:** Living with tendencies which are extremely passionate and ambitious, dynamic in nature but centered to fulfilling selfish desires. Motives slightly nobler but centered on selfish etc.

- **# Sattvic:** The attitude and motives are selfless, more balanced and discrimination based on higher values.

The western view talks about various personality traits which are found in the Indian context:

1) **Passive personality:** Eg: Bhisma, Vidur & Dronacharya showed their behaviour during Draupadi Vastraharan.
2) **Aggressive Personality:** Eg: Duryodhana and Dushashan.
3) **Manipulative personality:** Eg: Shakuni.
4) **Assertive Personality:** Krishna.

The other traits that are found in the Indian context are:

1) **Respect**
   
The respect for others as well as elders and youngsters can be figured out as a distinct personality trait in the Indian context.

2) **Trust:**
   
   Indians do trust easily and very fast on others.

3) **Emotion:**
Indians are very much emotional in nature and feelings affect them.

4) **Straightforwardness and Simplicity:**
The straightforwardness and simplicity in the life of an Indian can be clearly seen as a special personality trait in the Indian context.

5) **Perseverance:**
This is a unique feature of a personality trait found in Indians and along with it. Indians have a sense of high and deep thinking.

**Q.3 “PERSONALITY IS THE PRODUCT OF HEREDITY AND ENVIRONMENT” EXPLAIN:**

**Ans.** Personality is the sum total of what we are. It reflects our views, characters, beliefs, attitude, knowledge, abilities, etc. We act/behave/think in a particular way because that is values ethics and cultures determine to a very large extent our personality.

**Heredity:**
The role of heredity in the development of personality is an old argument in the personality theory. Heredity refers to those factors which were determined at conception and reflexes, energy levels and biological rhythms are characteristics that are generally considered to be imported either completely or substantially by one’s parents. The heredity approach argues that the ultimate explanation of an individual’s personality is the molecular structure of the genes, located in the chromosomes.

The following classification of characteristics is said to be inherited by all humans:

1. Physical structure
2. Reflexes
3. Innate drives
4. Intelligence
5. Temperament

Nevertheless, the role of heredity on personality development cannot be minimized totally. Physical attributes for instance may be largely attributed to heredity. Thus heredity plays a very important part in shaping the personality.

**Environment:**
Personality development owes as much to environment as it does to heredity. Environment is a board term and includes such factors as culture. The methods by which an infant is fed and is toilet trained and makes transition from adolescence to adulthood are all culturally determined.

While growing the child learns to behave in ways expected by the culture of the family to which the baby was born. One of those expectations has to do with sex roles. Most cultures expect different behaviour from males than from females. The cultural sub-groups exerts its influence on personality. Although culture has significant influence on personality development, linear
relationship cannot be established between personality and given culture for 2 reasons.
1. The cultural impacts upon an individual is not uniform, because they are transmitted by
certain people, parents and others – who are not at all alike in their values and practices and
2. The individual has some experience that is unique. Each individual reacts in his own way to
social pressures, differences in behaviour being caused by biological factors.

Q.4 **DISTINGUISH BETWEEN “ROLE PERSONALITY” AND “TRUE PERSONALITY”:**

**Ans.** **Role Personality:**
1. We term role personality as our role model.
2. Role personality has certain personality traits which we try to incorporate in our life.
3. We try to create a SWOT analysis of Role personality and try to fit ourselves in that range.
4. We always try to keep our role personality in focus and act accordingly to his role i.e. we try
to fit ourselves in his/her role.
5. Role personality continues to establish themselves a role model for others and thus hardly
any scope for them to get manipulated.

**True Personality:**
1. True personality refers to what we are i.e. it indicates or own personality.
2. We always try to manipulate our personality but in the end it is our personality which gets
reflected.
3. We always try to manipulate our personality but in the end it is our personality which gets
reflected.
4. We always try to bridge the gap between our personality and role personality.
5. True personality can be modified and can be improved.
6. Sometimes our own personality keeps on changing due to external control, but in the end if
leads us to confusion.

Q.5 **IS IT POSSIBLE IN TODAY’S WORLD TO INTEGRATE VALUES AND MANAGEMENT:**

**Ans.** To answer the following question let us know the core meaning of both values and
management.

**Values:**
The mental contents of a good person are called ethical values. This is also called daivi sampati or
divine qualities. Some fundamental values which are universally applicable are:
1. Cosmic unity – That the individuals’ soul or jivatvam is linked to the universal
soul/idea/energy or parmatman or Brahman.
2. Ahimsa or non-violence, derived from this unity.
3. Satya or truth
4. Chit or consciousness
5. Ananda or bliss, as a permanent state of mind.
Management:
Management is a process of designing and maintaining an environment in which people achieve common organizational goals in most effective and efficient manner. In short, management is getting things from others. Now if we coagulate both the meanings then we would realize that both are complimentary to each other than supplementary.

Our effectiveness at work is tied to exercising intrinsic human values i.e. moral and ethical values such as communication excellence, credibility, innovation, creativity and co-ordination, the human values help self development managerial functions such as direction control, supervision, communication, integration, co-ordination are much easier, the human values help good inter personal interactions. They reduce conflicts and disputes. They are part and parcel of achieving accelerated process of improvement, customer, worker and citizen satisfaction they enhance the goodwill of the organization.

We seek fulfillment, happiness and success it is achievement of inner and outer success needs holistic view. Inner spiritual, mental, emotional, physical, enrichment.

The outer achievement is related to achieving set goals using one’s talents and experience for the benefit of others (Employees, customers, clients and public). Outer success fulfils social responsibilities and ecological balance. Outer success is related to all parts of our personality thus by analyzing the above points. I come to the conclusion that values and management can be integrated in every yug i.e. that is in Satyug, Dwaparyug Tartyug or Kaliyug as well.

Q.6 HOW FAR IS IT IMPORTANT FOR MANAGERS TO SEARCH FOR INNER PEACE IN THE MIDST OF “HUSTLE AND BUSTLE” OF CORPORATE LIFE?
Ans. As stated in the Bhagwad Gita, the ultimate goal of life is not earning money and building up properties but to attain the state of ananda or bliss. To achieve this state, one has to have peace within is heart, mind and soul. Peace is the most coveted possession on the earth. It is the greatest treasure in the universe. Peace is the most important and indispensable factor for all growth and development. Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony silence, response, rest. Peace is the natural state of mind. It is his birthright. In today’s world people have literally everything: a sweet home, car, sufficient money to survive, luxuries to fulfill their desire but still they do not have peace. Truly speaking, real, deeper peace is independent of external conditions. Money can’t give you peace.

You can purchase many things, but you cannot purchase peace. You can buy soft beds but you cannot buy sleep. You can buy good food, but cannot buy good appetite. You can buy good tonics but you cannot buy good health. You can buy good books, but you cannot buy wisdom. Through inner peace, a manager can have a healthy relation with his customers and suppliers since every person likes to interact with a happy go lucky person rather than a person who is mentally disturbed, the best and efficient decisions are made only when someone is at mental peace since such a person can analyze all the alternatives in effective manner.
A manager can easily motivate his employees and workers as he will be loved by everyone through his peaceful nature and he can very well teach them the concept of Karma Yoga, which states “Yogah Karmeshu Kaushalam Samatvam Yogah Udyate” i.e. he who works with calm and even mind achieves the most. Thus he can bring out higher productivity with effective use of resources. He would have good relations with his boss and colleagues. Most importantly, he would have great relations with his wife and other family members. He would have a good health since the basic root of all diseases is worry or tension.

If a person inculcates Daivi sampati or divine qualities such as fearlessness, courage, purity of mind and heart, integration of thought, action and behaviour, straight forwardness, generosity, spirit of sacrifice for the sake of common good, inspired ideas, vision, creativity, empathy, love and affection, patience, forbearance, faith, friendship with all calmness, control of mind and restraint on senses and passions, non-violence, non-greediness, firm but fair, charity, steadfastness in devotion to knowledge, uprightness, harmlessness, modesty, humility, gentleness, truthfulness, loyalty, integrity, fortitude, vigour, cheerfulness, simplicity and regular practice of mediator would definitely help him to achieve inner peace.

Q.7 IS BUSINESS EXCELLENCE POSSIBLE WITHOUT COMPROMISING ON QUALITY ECONOMY / PROFITABILITY?

Ans. According to me I do believe that business excellence is possible without compromising integrity quality and economy/profitability. In today’s world business is regarded as evil tainted and unethical but it is not so. Business is a sacred sadhana it is a matter of attitude approach and level of management consciousness. One can do business, make money, earn profit, build up property and even then it can be managed with due recognition to human and ethical values and respecting all persons in expertise and in the society as human beings. Let us first consider integrity. Integrity is wholeness, a goodness, courage and self discipline to live by your inner truth. Wholeness implies totality soundness perfection and completeness. It is our ego which has separated us from others by implementing the concept of wholeness. We can have a peace working environment which would lead to zero conflicts. Goodness covers all essential values such as honesty, morality, mindness, fairness, charity, truthfulness, generosity, etc. This would pure our thoughts and would be able to motivate our employees to work effectively.

Courage points out acts of bravery the person with courage has guts to go ahead do something which is risky through courage. We can set up an open example to our followers. Self discipline means that we have control on mind and senses. Our quality of life changes with discipline and self control. The quality of life would give us greater harmony and happiness. We always need discipline and courage together to reach our objective in time.

Living by inner truth:
Inner mind or truth communicates through joint whispers intuitive thought feeling buried deep within us. To live by inner truth at work amounts to remain incorruptible, clean and inviolable
which is the major crisis of today’s world. It would also be profitable to the organization since it will cultivate a good company’s image in the mind of the customers.

**Quality:** It is one of the most important features of a product or services which every customer looks into a quality product or service gets very well distinguished from other product and service in the market, it creates good brand image in the sight of the customers. In today’s competitive world quality is the only feature which can enable a company to the top position.

**HOLISTIC APPROACH TO PERSONALITY**
Qualities required for development of a personality (Sarvangi Vikas or Sarvatomukhi Pratibha) are:

1. **Atmavishwas (self Confidence):** Self-confidence is a must in each and every individual. “Can do” attitude must be developed in every individual.
2. **Para Samman (Reverence for all creation):** An individual must have reverence for nature, man, animal, etc.
3. **Sahas (Daring):** An individual must have the daring to face challenges and accept everything that is new and sudden whether it is a new thought or a sudden circumstance etc.
4. **Dhairyा (Patience):** ‘Slow and steady wins the race’. The attitude of “wait” must be developed. Results always take time. A person must have patience. He must not do things in a hurry, as ‘Haste is Waste’.
5. **Nischayatmakta (Decisiveness):** An individual must be decisive and not indecisive. A person must have Nirnay Shakti and Nischayatmak Buddhi.
6. **Abhyasu Vrutti (Readiness to learn):** Readiness to learn and curiosity to learn go hand-in-hand. They help an individual gain knowledge, resulting in the development of the individual.
7. **Straightforwardness and simplicity:** A person should be straightforward and simple in life if he wants to develop. A person must know how to adjust in any situation.
8. **Satata (Continuity):** He must be a constant and consistent learner.
9. **Perseverance:** He must have perseverance and deep-thinking.
10. **Sportsman spirit:** He must learn to accept failures just as he accepts success.
11. **Audarya (Generosity):** A person must have a big heart and not a narrow one.
12. **Sahanshilta (Tolerance):** He must have the quality of tolerating any human being and any situation.
13. **Tyagi (sacrificing):** He must be a tyagi. He must learn to sacrifice his personal interests for a cause.
14. **Compassionate**: He must have love and compassion for all.

15. **Appreciation**: A person must learn to appreciate others.

16. **Alertness and Awareness**: He must be alert about good and bad and must know how to carry his duties and responsibilities.

17. **Tanmavta**: He must be completely engrossed in his work.

In order to inculcate these values in an individual an ideal must be placed in front of them; from whom they can learn these qualities themselves.

a. The ideal of Aristotel was Abraham Lincoln.

b. Vivekanand’s ideal was his guru Ramkrishna Paramhansa.

c. The ideal of Shankaracharya was his guru Gaudpadacharya.

The developed the qualities of their ideals in themselves and build up their personality. Hence we can say that the above mentioned people are great examples of Holistic approach to personality since all the above mentioned values are imbibed in them.

**INDIAN ETHOS AND MOTIVATION**

Motivation is a general term applying to entire class of drivers, desires, needs, wishes, and similar forces. To say that managers motivate their subordinates is to say that they do those things, which they hope will satisfy these drivers and desires and induce the subordinate to act in a desired manner.
INTRODUCTION TO KARMA
Throughout evolution, suffering has formed an integral part of human experience. Time and again, the question is raised: Why does suffering exist in a world created by an almighty and all-loving God? Allowing suffering he cannot be all loving. If suffering is outside his domain, he cannot be almighty. The question seems insoluble, but only as long as we maintain that suffering is bad. Could it be that suffering has a purpose, may be even a loving purpose?

People from the east have long had an explanation for the cause of suffering and how to terminate it. Even Buddha keeps returning to this crucial problem. In his four truths and teachings about the noble eightfold path, he emphasizes that suffering is caused by earthly desires and that suffering only stops when a person has achieved complete awareness and has no desires at all. These thoughts seem odd to most Westerners. Let me therefore begin by describing the law that causes all this suffering. The initiates of the East call it the Law of Karma. In the West people call it the Law of Cause and Effect.

WHAT IS KARMA?
Karma is a Sanskrit word meaning “action”. According to the Law of Karma, you shall reap in this life or the next as you have sown in this and previous lives.

Every thought, feeling and need impels a corresponding reaction. However, it is more the motive and intent behind a deep that impels a reaction rather than the deed itself. This is why a child only creates very little karma through his actions. This is also why deeds seeming good, but with an egoistic motive behind, only have a small positive effect. On the other hand, a police officer killing a potential evildoer to save a victim’s life will only face little karma. Krishna tells us is in the Bhagvad Gita: “One who acts by dedicating all activities to the Ultimate Truth, giving up attachment; is not affected by sin; just as a lotus leaf in water.”

Ignorance is to a far greater extent than malice the cause of human suffering. As long as we are attached to transient earthly things, we shall experience suffering when we lose them. Therefore, all great and enlightened souls, who have taught us humans about eternal values, first told us to seek the kingdom of God; then we shall be given all that we need. Still, we have a free will to choose and learn through our choices.

It is important to emphasise that karma not only involves all the positive effects we have brought about through our many lives, but also the painful circumstances we have had to deal with and learn from. Bad Karma results in suffering and the purpose is to help man get back on the right path. Good karma on the other hand opens up for possibilities, and the aim here is for man to use his good experience and qualities to help others. Thus he will help himself.
THE LAW OF KARMA

Learn to live according to spiritual rules of eternal life and improve the quality of your life. Your mind, emotions, speech and actions are affected by this law. Mankind sometimes gets struck by their “destiny” – Some suffer from illness, accidents, from being beaten half death or death and they most if not all the time claims others of being guilty.

This of course is completely wrong. Mankind needs to learn to be fully responsible for all they do. The law of Karma explains why illness, accidents and disasters of any kind may occurs to some persons, and why others may enjoy a happy life, free, healthy and joyful.

Learn to properly apply this law for your personal benefit – it will be at the same time for the benefit of all. By properly applying all spiritual principles of God’s Divine creation, your life will become instantly easier – provided you follow ALL rules exactly to the word.

THE LAW OF KARMA – HOW IT WORKS

Actually it is very simple and has been known for thousands of years. The law of Karma is known in Christian teachings, as well as in many other cultures. It says: Whatever you do to others – will be done to you, in this or any future incarnation of your soul.

This law is so straightforward and logical, it sometimes is hard to believe, that some persons still think they may somehow get around it. If you knock your head against a wall, it is obvious – it may damage the wall and it may hurt your head. If you knock someone by physically fighting – you may cause harm, pain, injury to the person and the law of Karma requires you to experience the same pain. This is to have you learn to behave in a way that accues but pleasant experience to others and yourself alike.

Whatever you do, you may attract persons around you, that have a same or similar Karma than you have. If you are of a physically fighting nature, you may attract such persons again and again. Until you start to become aware of your own behavior and start to be fed up with the result of your very own actions. Until you start to strive for a more peaceful environment. The only sure method of finding one is changing your very own behavior. This law applies for individuals as much as for families, groups, villages, cities, nations, cultures or even entire planets.

WHERE DOES THIS LAW APPLY?

It applies for all you do toward any being including animals, plants, planets, beings of any nature beyond physical sphere, humans, including what some may consider “criminals” – remember: All are children of God – made out of his Holy Spirit, made to the image of God. This law is valid for

• all of your actions
• all of your words
• all of your thoughts
• all of your emotions
SCIENTIFIC APPROACH TO KARMA

Western scientists also see a relation between deeds and either well being or suffering. Current researchers of psychological and social issues are trying to uncover this relation. It is actually widely accepted that traumas may be traced back to childhood and early adolescence. It is further recognised that unfortunate decisions made by decision-makers of previous generations contribute to social problems in later generations. All in all, it is acknowledged that suffering is an interaction between individual psychological dispositions, hereditary genetic factors and social circumstances. In short, individual problems are the result of both inner and outer circumstances having root in the past.

The core issue separating Western belief from Eastern belief is whether the causes of suffering only may be ascribed to this life or whether they may also be ascribed to past lives. The latter belief is not accepted in academic circles today, even though the idea was widespread in ancient Greece, the cradle of modern science.
Leadership is the ability to articulate a vision, embrace the values of the vision and nurture an environment where everyone can reach the organizations goal and their own personal needs. Leadership is an indescribable ability based on concrete principles and a tool that anyone can learn that helps guides an organization or group of people in a beneficial direction or to a valuable destination.

The ability to get work done with and through others, while at the same time winning their confidence respect, loyalty and willing cooperation. Before we get started, let’s define leadership. Leadership is a complex process by which a person influences others to accomplish a mission, task, or objective and directs the organization in a way that makes it more cohesive and coherent. A person carries out this process by applying her leadership attributes (belief, values, ethics, character, knowledge, and skills).

The complete definition highlights the difference between simply managing and being a leader. Good leaders are made not born. If you have the desire and will power, you can become an effective leader; Good leaders develop through a never-ending process of self-study, education, training and experience.

There is very little evidence that the so-called “naturally born’ leader really exists. Continuing and ongoing studies are showing that the concept of a “natural born” leader has little merit. One reason for this error may be that people often mistake “charisma” for leadership. It is true that some leaders possess a great amount of charisma. However, many leaders do not. In reality leaders are not born, they are forged by many factors. Some factors that often forge effective leadership traits are education, preparation, experience and opportunity.

To inspire your people into higher levels of teamwork, there are certain things you must know and, do. These do not come naturally, but are acquired through continual work and study. The best leaders are continually working and studying to improve their leadership skills. Although your position as a manager, supervisor, lead, etc. gives you the authority to accomplish certain tasks and objectives in the organization this power does not make you a leader.... It simply makes you the boss. Leadership makes people want to achieve high goals and objectives, while on the other hand, bosses tell people to accomplish a task or objective.

Bass’s theory of leadership states that there are three basic ways to explain how people become leaders. The first two explain the leadership development for a small number of people. These theories are: Some personality traits may lead people naturally into leadership roles. This is the Trait Theory.
A crisis of important event may cause a person to rise to the occasion, which brings out extraordinary leadership qualities in an ordinary person. This is the Great Events Theory.

People can choose to become leaders. People can learn leadership skills. This is the Transformational Leadership Theory. It holds that, contrary to popular belief, no one is born a leader but some people do have certain abilities that predispose them to developing into a leader like public speaking, and many other skills, leadership can be learned and developed. While there is no agreed list of qualities that make a good leader and different leadership styles suit different situations. It is the most widely accepted theory today. Born leaders are the ones who have inborn qualities of a leader. Where as, in case of made leader, it is often a mentor who shapes a leader.

E.g.

**Born Leader:** Dhirubhai Ambani, JRD Tata, Bal Thackeray, Dalai Lama, Shivaji Maharaj, Indira Gandhi, Gandhiji, Alexander, Shree Ram.

**Made Leader:** KM Birla, IK Gujral, the great Narayan Murthy, Swami Vivekanand.

**Dhirubhai Ambani – Rely on him**

Dhirajlal Hirachand Ambani popularly known as Dhirubhai Ambani has become corporate India’s living legend. Ambani, a high school dropout from Chorwad in Gujarat’s Junagadh district, has puzzled conformists and competitors with his brand of management where the only things that mattered were results and benefits for his shareholders.

Dhirubhai had been an opportunity right from his childhood. All he needed was a whiff of a business opportunity and he was to tap it. During the Mahashivratri festival, he would sell ganthia to the local community to earn money. Later, due to shortage of money, he left education after matriculation and went to Aden to earn a living. He worked for almost 8 hours in a petrol pump where he learnt all about the oil business until a day came when he was bitten by the entrepreneurial bug. He came back to Bombay to start his own business. With a loan, he started Reliance Commercial Corporation, involved in general merchandising. He then started his yarn business in the 60s followed by his own spinning mill in 1966 known as Reliance Textile Industries.

He firmly believed that if a person wishes to succeed, then complete access to information is crucial. He always collected updated information on competitors, market size, government rules and regulations etc.

He believed in ‘**Simple living, modern thinking**’.

He was always a pioneer. He would act instantly and capitalize on market changes, new policies etc. and would implement his plans successfully. He did not believe in meeting demand but creating demand. He always produced in large quantities. He always aimed at providing best
goods to the consumer at affordable prices. Moreover, he unlike other leaders, he was an expert in various fields. He was a manufacturing as well as marketing wiz. He knew how to offer the right product mix, identify markets and establish efficient distribution centers and structures, which holds true for one of his famous brands, Vimal. He is also referred to as the ‘Manchester of India’.

He didn’t mind copying ideas, which he could implement better than his competitors. As in the case of copying the concept of selling through showrooms to counter the resistance from traditional markets from Bombay Dyeing. He always had the dynamism and confidence in future and was always ready to go against all odds. He always believed in himself.

He always believed in his responsibility towards stakeholders. He was also known as the ‘stock master messiah’. This is because once some marwari men were trying to bring down the price of his shares by short selling; he counter attacked them in turn earned a hefty sum from them. He always had a wide investor base and most of his subscriptions were always oversubscribed. An innovator in the financial market, he reintroduced concepts like partial convertible bonds, fully convertible bonds etc. he always believed in ‘think big, think fast, and think ahead’.

Dhirubhai is one of the greatest leaders of India who had the zeal to achieve something big rather than just earning money. He worked till his death.

As a true leader, Dhirubhai had once said, ‘People think I have finally arrived, but I think I have just begun’.

In 20 years Dhirubhai’s Reliance empire has grossed sales of Rs.13,740 crore (Rs.67 crore in 1997) and made a net profit of Rs.1,653 crore for the year ended 1998. Its assets have grown to Rs.24,388 crore from Rs.33 crore in 1977. When most industry players went to the banks for money, Dhirubai went directly to the public. A fighter, Ambani always tried to safeguard the interests of his investors’ along with his company’s. ‘If Reliance bets on the right people, it will always remain a company of entrepreneurs’. Says Mr. Ambani.

**Dr. APJ Abdul Kalam – The “Missile Man’ of India**

He was born in Dhanushkodi in Rameswaram district of Tamil Nadu on October 15, 1931. His father rented out boats to pay Abdul Kalam’s school fees. The young man distributed newspapers to help and contribute towards the household and his school expenses. He did his B.Sc. at St. Joseph’s College, Trichi, and DMIT in Aeronautical Engineering at MIT, Madras.

Abdul Kalam joined the Defence Research and Development Organisation (DRDO) in 1958. Later he moved to the Indian Space Research Organisation (ISRO) where he succeeded in putting the 35-Kg Rohini-I satellite on a low-earth orbit with the help of the SLV-III (Satellite Launch Vehicle). After spending 19 prolific years in ISRO, he returned to DRDO to head the country’s missile development programme, which culminated in the successful launch of the Agni and the Prithvi.
He went on to be the Scientific Adviser to Defence Minister and Secretary, Department of Defence Research & Development, and has been appointed Principal Scientific Adviser to the Government of India. As chief of India’s defence research and development programme, Kalam, transformed moribund government organizations into fighting machines that can deliver. The three underground nuclear tests in the Pokhran range of Rajasthan despite mounting pressure to abandon nuclear programme under his able guidance has made India reaffirm its nuclear preparedness.

The only brief experience that he had abroad was in 1963-64 when he was invited by the National Aeronautics and Space Administration (NASA) to spend four months in the US at the Wallops Island Rocketry Centre and the Langley Research Centre.

He has been awarded with the India’s Highest Civilian Award the “Bharat Ratna” in 1998. Other prestigious awards include Dr. Biren Roy Space Award, Om Prakash Basin Award for Science and Technology, National Nehru Award, Arya Bhatta Award. He is also the author of “Wings of Fire” – an autobiography.

The 66 year old, scientist leads an austere life and when he is not working his usual 18 hours a day, he also writes poetry and plays the veena. Krishna was a born leader to which the Indian community looks at. He is someone who is the best definition of successful leader.

**Similarity between Dhirubhai and Lord Krishna**
- Holistic vision – both possessed it. Krishna always knew that was happening and developed timely strategies.
- Well networked – both had strong contacts with people, and knew how to get work done.
- Opportunist and shrewd.
- Aggressive, proactive and highly political.
- Very creative.
- People oriented leaders.
- Optimum utilization of all resources, also recognize and identify skills of people.
- Situational leaders.
- High level of confidence and self-belief.
- Quick decision maker.

**THE ROLE OF “LEADERSHIP CHARACTER” IN MANAGEMENT:**
Leaders influence many aspects of work, they:
- The chief communicator of the group;
- Affect motivation by their behaviour;
- Are responsible for the group’s objectives being understood and achieved.

As leadership is a critical influence of group performance, it is worth understanding more about leadership and that makes an effective leader.
Effective Leadership

Contrary to popular belief, no one is a born leader. But some people do have certain abilities that predispose them to developing into a leader. Like public speaking, and many other skills, leadership can be learned and developed.

While there is no agreed list of qualities that makes a good leader and different leadership styles suit different situations. It is widely agreed that leaders tend to have the following characteristics:

- Intelligence academic achievement
- Social maturity – emotional maturity and a wide range of interests
- Self-motivation and an achievement orientation
- Self confidence and good communication skills.

"Leadership is the behavior of an individual when he is directing the activities of a group towards shared goals". Leaders influence many aspects of work, they:

- are the chief communication of the group;
- affect motivation by their behaviour;
- are responsible for the group’s objective being understood and achieved.

Leadership plays a significant role in the success of an organization, infact leadership transforms potential into reality. Leadership is a part of management and not full as management is getting things done by others by giving orders using authority etc. as leaders, guide, consult and depend on confidence. Without leadership, an organization would be what the same Valmiki wrote in Ramayana.

"Like a herd of cattle without a keeper
Like an army without a general
Like a night without moon
Like a group of cows without a bull
Such would be a country
When the king is not seen"

Characteristics of a Leader:

1. He should be innovative and creative
2. He should be original i.e. he should take initiative.
3. He should have good communication skills.
4. He should have decision-making skills.
5. He should have good human relation skills.
6. He should have conceptual skills.
7. He should be able to focus on people.
8. He should be an inspire i.e. he should have motivation skill.
9. He should have long-range perspective.
10. He should be able to develop his follower so that they can take initiative, which generates a
sense of self-involvement, which is very much necessary in management.

11. He should always have his eye on the vision.
12. He should always be ready to accept interruptible challenges.
13. Leader is not like a soldier; he is a person in himself. He leads, everyone follows.
14. Intelligence academic achievement.
15. Social maturity
17. A wide range of interests.

The character of a leader is not one-dimensional: compromises spectrum of traits that include integrity and compassion in the yogic psychology. The trait of compassion is found at the fourth chakra, the subtle energy center of the heart.

Leaders who are attached to third chakra the center of ambition and the will to power are unrealized as leaders dictators such as Napoleon, Hitler and Stalin are deluded by dreams of glory. Those who have evolved to the higher fourth chakra will exhibit compassionate unity with their followers. Leaders construct and define their own value system, and they proceed with morality toward noble goals.

In the final analysis good intentions are not enough. The quality of leadership should be judged also on the quality of the outcome or consequences of the leader’s actions and they must maintains moral symmetry as the deal with various stakeholders. Organizational and political success correlates significantly with fitness of character, thought. Great leaders are moral; they operate from a deep ethical platform that considers values such as justice and goodness, to be the guiding principle for organization decisions.

**ROLE OF TRANSFORMATIONAL LEADERSHIP**

Because of the major shifts in all aspects of organizational life, a new kind of leadership is emerging. It is the kind of leadership that enables the exploration of new and innovative ways to drive value and deliver real results in an ever-changing business environment. This new leadership allows individuals and organizations to thrive at the edge of chaos, inspiring the innovation and creativity needed to develop new products and technologies, even new business models that can lead to sustainable competitive advantage in the new economy. This new form of leading is called “transformational leadership”.

The spirit of transformational leadership is founded in the ethos of pioneering, innovating and the exploration of new dimensions of human endeavor. The competency of transformational leadership is founded in the ethos of pioneering, innovating and the exploration of new dimensions of human endeavor.

The competency of transformational leadership provides leaders and managers with a whole new way to energize and enliven individual contributors to deliver their best effort and ideas to organizational objectives as a matter of personal expression and professional espirt décor.
From the behavior standpoint, transformational leadership begins with self-development and extends to the coaching and developing of others. It is about making sure that the people around you have the tools and resources they require to do their best work. It is about taking personal responsibility to remove the barriers that inhibit the optimal sustainable performance of people who follow you. This kind of leadership is about recognizing the explicit and implicit value of individuals, networks, and relationships and providing energy and inspiration for others to achieve the mutual aim of the enterprise.

The key directional ideas of transformation leadership are:

- **Open Systems:** This idea is about recognizing the interconnections and inter-relationships between just about everything. It’s about creating synergies between people, process, an technology. It’s about influence vs. control.

- **Chaos:** This idea points to the sheer magnitude of interconnections, relationships, and dependencies that defy categorization and manipulation. It is also about the natural order inherent in seemingly chaotic events that can be harnessed as a source of creativity, innovation, and inspiration.

- **Willingness:** is about influence, confluence, and synergy vs. domination, control of willfulness. To be willing is to attract and allow things (people, process, technology, opportunity) to self-organize vs. imposing order and “making things happen”.

- **Defiance:** This is about standing in the face of opportunity, at the edge of what is possible, and doing everything humanly possible (ethically and morally correct) to achieve goals that drive the mission and fulfill the vision of the organization.

Leaders who bring about important changes are said to exercise transformational leadership. In recent years transformational leadership has become a major new emphasis in studying leadership partly because so many organizations need to be transformed.

In study of leadership charisma is a special quality of leaders whose purposes, powers and extraordinary determination differentiate them from others. A key dimension of Charismatic leadership is that it involves a relationship between the leader and the people being led. The beliefs of the group members must be similar to those of the leader, and unquestioning acceptance of and affection for the leader must exist. The group members must willingly obey the leader, and they must be emotionally involved both in the mission of the leader as well as their own goals. Finally they must have a strong desire to identify with the leader.

Transformational leaders are the ones who motivate individual more than the individual expects himself to perform. This results in an overall development of the leader and the following. It also raises hierarchy of need from satisfaction towards self-actualization.
Transformational leadership has four components:

- **Idealized influence:** having a clear vision and sense of purpose. Such leaders are able to win the trust and respect of followers.

- **Individual consideration:** paying attention to the needs and potential for development of their followers, delegating, coaching and giving direction and constructive feedback.

- **Intellectual stimulation:** actively soliciting new ideas and new ways of doing things.

- **Inspiration:** Motivating people, generating enthusiasm, setting an example, being keen to share the load.

Charisma and Transformational leadership are closely intertwined, though all charismatic leaders may not be transformational. The specific characteristics of transformational leaders listed below apply to leaders in general.

- **VISION:** A transformational leader offers an exciting image of where the organization is headed and how to get there. A vision is more than a forecast because it describes an ideal version of the future of an entire organization.

- **MASTERFUL COMMUNICATION SKILLS:** To inspire skill, the transformational leader uses colourful language and exciting metaphors and analogies.

- **ABILITY TO INSPIRE TRUST:** Group members and constituents believe so strongly in the integrity of transformational leaders that they will risk their careers to pursue the chief’s vision.

- **ABILITY TO MAKE GROUP MEMBER FEELS CAPABLE:** One technique for helping group members feel more capable is to enable them to achieve success on relatively easy projects. The leader then praises them and gives more demanding assignments.

- **ENERGY AND ACTION ORIENTED:** Like entrepreneurs, most transformational leaders are energetic and serve as a model for getting things done on time.

- **EMOTIONAL EXPRESSIVENESS AND WARMTH:** A key characteristics of transformational leaders is the ability to express feelings openly. Non-verbal emotional expressiveness, such as warm gestures is also characteristic of transformational leaders.

- **WILLINGNESS TO TAKE PERSONAL RISKS:** Transformational leaders are typically risk takers, and risk taking adds to their charisma. Richard Branson of the virgin group is an exemplary risk taker in his buying and selling of companies.

- **USE OF UNCONVENTIONAL STRATEGIES:** Part of being creative is to use unconventional strategies to achieve goals.

- **SELF – PROMOTING PERSONALITY:** transformational leaders are hardly diffident; they toot their horns and allow others to know how important they are.
**PROPENSITY TO EMERGE DURING RISIS:** Early formulations of transformational leadership emphasized that the transformational leader arises in response to a crisis. Such emergence is more evident with political and union leaders because they may arise to power when economic conditions are at their worst.

**MINIMUM INTERNAL CONFLICT:** Transformational leaders are confident and determined that they are right, even though setbacks. They appear to have less internal conflict between their emotions, impulses, and feelings and their consciences than do most people. Because they are convinced they are right, they experience less guilt than do most people.

Also, they act as change agents, they believe in people, have a strong set of values life long learners, and above all they are visionaries.

Eg. Jehangir Ratanji Dadabhai Tata (1904-1993)

- JRD Tata has been one of the greatest builders and personalities of modern India in the twentieth century.
- He assumed Chairmanship of Tata Sons Limited at the young age of 34; but his charismatic, disciplined and forward-looking leadership over the next 50 years and more, led the Tata Group to new heights of achievement, expansion and modernization. Under his stewardship, the number of Tata ventures grew from 13 to around 80, encompassing steel, power generation, engineering, hotels, consultancy services, information technology, art and culture, consumer goods, industrial products, etc.
- He was the pioneer of civil aviation in India. In 1932, he introduced air transport in the country – the enterprise later became Air India.
- He implicitly followed the principles of business ethics of the great visionary Jamsetji Tata, his ideal. He also personally crusaded for issues that he felt were imperative for India’s development – family planning, women’s education, and spread of literacy. The 100% successful family welfare schemes at Tata Steel and the various educational programmes for all, directly emanate from JRD Tata’s insight.
- Government of India conferred the highest civilian award of the land, Bharat Ratna to JRD Tata in 1992.
- For all his colossal achievements, JRD Tata was a modest, sensitive man, forever espousing the cause of his employees. His natural love for people endeared him to all..... across the entire spectrum of society.

The distinct skills that characterized him as a transformational leader are:

**Anticipatory skills:** foresight into a constantly changing world.

**Visionary skills:** a process of persuasion and example by which a person or leadership team induces a group to take action in accord with the leaders purposes or more likely the shared purposes of a large group.

**Value-congruence skills:** the need of corporate leader to be in touch with the employees economic, safety, psychological, spiritual, aesthetic and physical needs in order to engage people on the basis of the shared motives, values and goals.
Empowerment skills: the willingness to share power and to do so effectively.
Self understanding: introspection and assessment of ones and others goals.

How Transformations take place

The leader:

Raises People’s Awareness
The transformational leader makes group members aware of the importance and values of certain rewards and how to achieve them. He/She might point to the pride, workers would experience, should the firm be number one in its field. At the same time, the leader should point to the financial rewards accompanying such success.

Helps people look beyond self interest
Transformational leader helps the group members look to the “big picture” for the sake of the team and the organization.

Helps people search for self fulfillment
The Transformational leader helps people to go beyond the focus on minor satisfactions to a quest for self-fulfillment.

Helps people understand need for change
Transformational leader must help group members to understand the need for change both emotionally and intellectually. The problem is that change involves dislocation and discomfort. An effective transformational leader recognizes this emotional competent to resisting change and deals with it openly. Organizational change is much like a live transition. Endings must be successfully worked through before new beginnings are possible.

Invests managers with sense of urgency
To create the transformation, the leader assembles a critical mass of managers and imbues in them the urgency of change. The manager must also share the top leaders vision of what is both necessary and achievable. To sell this vision of an improved organization, the transformational leader must capitalize on available opportunities.

Is committed to greatness
Business can be an opportunity for individual and organizational greatness. By adopting this greatness attitude, leaders can ennoble human nature and strengthen societies. Greatness encompasses striving for business, effectiveness such as profits and high stock value as well as ethics and emphasis on ethical leadership instills a desire for customer service and quality and fosters feelings of proprietorship and involvement.

The Leader
Raises people’s awareness.
Helps people look beyond self interest.
Helps people search for self fulfillment
Helps people understand need for change
Invests Managers with sense of urgency
Is committed to greatness
Importance of Values in Leadership

Human and values constitute the wealth of character. Values express “dharma” or divine nature as understood in the East, particularly in the Indian ethos and insight, and ideas of “integrity” as understood in the West.

Our effectiveness at work is tied to exercising intrinsic human values, i.e. moral and ethic values. These human values support established business values such as service, communication, excellence, credibility, innovation, creativity and co-ordination. The human values help self-development and good interpersonal interactions. They reduce conflicts and disputes. They are part and parcel of achieving accelerated process improvement, customer, workers, and citizen satisfaction. They enhance reputation and goodwill of the organization.

Ethical and moral values and character alone can accelerate the unfolding of person’s divinity. Such a person will have poise, wisdom, harmony and peace to manage effectively others and to assure enriched quality of mind as well as enriched quality of work. Effectiveness in performance of leader and workers is a function of values and skill together; every effort must be made by the leaders (top management) in the organization to inculcate values. Values relate to the internal domain of business i.e. interactions with employees; customers, suppliers, creditors, public etc. in the corporate mission or creed we describe values, vision, goals and objectives cherished by the organization.

Values should be an integral part of corporate mission, objectives. They should be expressly mentioned in the mission document. The members of the management team and the union leaders of workers must be regularly exposed to spiritualization, satsang of spiritual leaders, seminars and workshops, meditation, introspection common prayers etc. the leaders should inculcate the spirit of giving rather than taking in the work life. One must also emphasize integrated personality development in which enduring values enjoy the right place along with the requisite skills. To bring about a radical change in the thought, speech, action and behavior oneself needs disciplined, sustained, conscious and well directed effort or sadhana.

Values driven management combined with requisite skills improves the quality of work life and enhances the reputation of a company. When management and the staff translate value-orientation into their everyday lives, they would be better leaders and team members. They would also receive voluntary co-operation from their peers and juniors of our mind and heart. Management by consciousness demands prescience of values in our character and personality.
Managerial effectiveness based on holistic value based management can solve many problems harassing the economy in all countries. Such management offers human welfare, the quality of life and the quality of work. Value emerges effectively only from a purified mind i.e. from the inner mind of higher consciousness.

Four traditional methods of mind purification are:

1. **Jnana Yoga (Path of Knowledge):** Discrimination enables to distinguish lower self from higher self and find out (rediscover) our Real Nature God reveal thyself in my heart and actions.

2. **Raja Yoga (Path of Mind Control):** If operates with the mind, aims at perfections of mind control, then enter into concentration and trance of Samadhi, we have training of whole mental system a pre-condition of perfection.

3. **Bhakti Yoga (Path of Devotion):** Self surrender to the Lord and emotionally one can reach the goal of pure consciousness or Divinity.

4. **Karma Yoga (Path of Action):** Selfless action purifies our mind-intellect. Purer mind can concentrate, contemplate and meditate to approach perfection or divinity i.e. pure consciousness.

All these paths meet the sea of wisdom in the end.

**IMPORTANCE OF VALUES IN LEADERSHIP, HOW LEADERS / MANAGERS SHOULD RESPOND TO HUMAN VALUES:**

Values express dharma or divine nature as understood in the east, particularly in the Indian ethos and insight and the ideas of integrity as understood in the west. Values creates invaluable credibility and goodwill of individuals. Leaders with values has state of mind, equanimity. Such a person can mobilize his and other’s energy and help accomplish wonders.
Leaders having values develop themselves and help others to develop values in time. Further this makes leader a model to be emulated by others. The final proof of sincerity and seriousness in uncompromising emphasis on integrity of character in a job. For it is character through which leadership is exercised, it is character that sets the example and is imitated in turn. Leader lacking in character and integrity which are the part of values no matter how knowledgeable, how brilliant, how successful – he destroys people the valuable asset of company. He destroys spirit and he destroys performance. Leader having values will poise, wisdom, harmony and peace to manage effectively others and to assure enriched quality of mind as well as enriched quality of work. This would result in effectiveness of performance.

Leaders are after all basically human being who can manage himself with the aim of reaching the perception the human spirit is capable proof value based leaders can easily purify hearts and minds of themselves decisions taken by such people would be unbiased one.

Leaders effectiveness at work is tied to exercising intrinsic human values. These human values support established business values such as service, communication, excellence, creditability, innovation, creativity and co-ordination. Human values helps self development. Managerial functions such as direction, control, supervision and communication, integration and co-ordination are much easier. Human values help good interpersonal interactions. They reduce conflicts and disputes. They are part and parcel of achieving accelerated process improvement customer, workers and citizen satisfaction. Leaders through their values enhance reputation and goodwill of the organization.

People constitute the greatest dynamic inputs in any organization. They are the center or pivot and must be regard as the vital and integral part of organization and management. Every individual is the representation of a divine essence. The true leader has due regard for the divine, essence in every member of the organization and recognizes practically unlimited potential energy of a human being which can be tapped by any manager. Development of people not in skills but in normal, ethical and spiritual values now becomes the necessary end in itself.

Human harmony and happiness are the main objectives of any enterprise to justify its survival and progress. Due overburden of science and technology at use has bought undesirable results such as unwanted stresses and strains unrest and loneliness in the human mind which has to be removed by adding values at quality of work towards which leaders must take the step.

Leaders must start altering the old-man machine situation man must be given positions as masters and not a slave to machine or technology. Human values would honour the core humanness and bring about harmony and balance between values as means and values as ends.

**Conclusion:**

“Men make history and not the other way around. In periods where there is no leadership, society stands still. Progress occurs when courageous, skillful leaders seize the opportunity to change things for the better.”
LEARNING IN ORGANIZATIONS

IMPORTANCE OF LEARNING IN ORGANIZATIONS

Learning is defined as a process where a living being experiences certain relationships between events and is able to recognize an association between events and as a consequence the subject’s behaviour changes because of the experience. More simply, learning is the process of recognizing how a living being’s action changes its environment, other being’s actions etc.

All living things can learn. There are two basic stages of learning namely:

- Acquisition
- Maintenance.

When an individual is first learning something, this is called the acquisition stage. This stage of learning is usually gradual. Once armed with new information, an individual will act on the new information when it is appropriate. This is known as the maintenance stage. Learning begins to plateau during the maintenance stage. Learning is the most powerful, engaging, rewarding and enjoyable aspect of our personal and collective experience. The ability to learn about learning and become masters of the learning process is the critical issue for the next century.

Too often our understanding of learning has been restricted by concepts of training of school/university experiences, or of a sense of inadequacy in meeting other’s expectations of what we should know. Learning is often seen as education and training and as unrelated to daily life and work. It is sometimes used as a way of unfairly discriminating between individuals through systems of accreditation which are often felt to be unrelated to real needs.

The biggest missed opportunity for policy makers and leaders in organizations is the failure to capitalize on the collective learning ability of people. Organizational leaders need to harness relevant knowledge and experience so that the organization as a whole and the people who comprise it can learn more effectively. The same principle applies at community national and international levels. Every person, team and organization both survives and progress through the ability to internalize and act upon this fundamental truth.

The main objectives of learning are as follows:

- The primary objective of learning is to gain knowledge – the knowledge of organizations, its policy, its objective, environment, mission, people and so on.

- Secondly, learning helps to develop skills. One of the most commonly applied methods is training and development programme. Organizations have realized the importance of in-house and outside training both at entry level and at different levels of employees’ career growth. ‘Applied knowledge is power’. Skill facilitates application of knowledge.

- The long-term objective of learning is to create desirable changes in the organization. The
The entire objective of organizational learning is to create necessary change.

**The nature of learning**

Learning has a number of key facets:

- Learning is complex and various covering all sorts of things such as knowledge, skills, insights, beliefs, values, attitudes and habits.
- Learning is individual and can also be collectively generated in groups and organizations.
- Learning can be triggered by any experience – failures, successes and anything in between.
- Learning is both a process and an outcome.
- Learning may be incremental, adding cumulatively to what has previously been learned, or it can be transformational.
- Learning can be conscious or unconscious.
- Learning can be both planned and unplanned.
- Learning outcomes may be desirable as well as undesirable.
- There can be no learning without change.
- Learning can be both the cause of change and the consequence of change.
- Learning has a moral dimension.
- Learning and choice links the past to the present and creates possibilities taking us from the known to the unknown.
- Learning for the future can give us options for sustainable development, clarity of vision, and the values and the behaviours needed to achieve our purpose.
- There is no one right way to learn since a match is needed between diverse opportunities and learning style preferences.

Whereas the learning process is essentially internal, making it explicit and sharing it with others adds value to the learning. The effectiveness of how people learn can be improved. There are different types of learning, namely:

- **Perceptual learning:** It is the ability to learn to recognize stimuli that have been seen before. Its primary function is to identify and categorize objects and situations. It includes changes within the sensory systems of the brain.

- **Stimulus response learning:** It is the ability to learn to perform a particular behaviour when a certain stimulus is present. It also involves the establishment of connections between sensory systems and motor systems. It consists of two types, namely:
  - **Classical conditioning:**
    Classical conditioning is one way of learning. It is the ability to associate between two stimuli. The terms of ‘Uncoditioned Stimulus’, ‘Unconditioned Response’, ‘Conditioned Stimulus’, ‘Conditioned Response’ et. Re very commonly heard here. In an organization setting, we can see classical conditioning operating. Eg. At one manufacturing plant, every time the top executives from the head office would make a visit, the plant management would clean up...
the administrative offices and wash the windows. This went on for four years. Eventually employees would turn on their best behaviour and look prim and proper when the windows were cleaned even in those occasions when the cleaning was not paired with the visit from the top management. People had learnt to associate the cleaning of the windows with the visit from the head office. From the above cited example, it can be made out that the response given by the worker is a natural one, also called as a reflex. This reflex is dependent upon a stimulus or a visit made by the top executive.

- **Instrumental conditioning:**
  A more complex form of learning is that of operant/instrumental conditioning. It stresses that behaviour is a function of its consequences. Behaviour is likely to be repealed when the consequences are favourable and vice-versa. E.g. the boss assures his subordinates that he would be suitably compensated in the next performance appraisal, provided the employee works over time. However, when the evaluation time comes, the boss does not fulfill his assurance to his subordinates, though the latter did attend to overtime work. Next time the subordinate coolly declines to work overtime when the boss requests. The behaviour of the employee is explained by operant conditioning.

  Thus, it can be rightly said as the ability to associate between a response and a stimulus. It allows an organism to adjust its behaviour according to the consequences of the behaviour. It includes reinforcement and punishment, who is the positive and negative response to stimulus respectively.

- **Motor learning**
  It is the establishment of changes within the motor system.

- **Relational learning**
  It involves learning about the relations among many stimuli.

- **Spatial learning**
  It involves learning about the relations among many stimuli.

- **Episodic learning**
  It involves remembering sequences of events that we witness.

- **Observational learning**
  It includes learning by watching and imitation of other people.

- **Cognitive learning**
  It assumes that the organism learns the meaning of various objects and events, and that learned responses depend upon the meaning assigned to the stimuli.

- **Social learning**
  It stresses upon the ability of an individual to learn by observing models (parents, teachers, peers, motion picture, bosses and others), they learn by observing their behaviour and consequence of their actions.

Thus these are the different ways of learning as seen in different organizations and a man’s day to day life.
WHAT ARE DIFFERENT MECHANISMS OF LEARNING?
 Lebanese University, Beirut

Learning is defined as a process where a living being experiences certain relationships between events and is able to recognize an association between events and as a consequence the subject’s behaviour changes because of the experience. More simply, learning is the process of recognizing how living being’s action changes its environment, other being’s actions etc.

Learning is a continuous process, from pre-birth to the next birth. It is the outflow of experience, values, morals, ethics etc. Thus learning is associated with accumulation of information, knowledge and its application regulating in wisdom. The Indian tradition believes that only the teacher can help a student to learn. The student is not expected to accept what the teacher conveys, but is expected to apply his mind and validate the lessons before accepting them. Conformity is not expected. Thus the mechanism of learning is totally different from our current practices of learning.

The different mechanisms of learning are as follows:

• **One learns through experience.** Experience is known to be the best teacher as it has the real touch in it, one experiences the trials and tribulations of life and then learns to resolve with it. It is as simple as this “without getting into the water, one cannot learn swimming.”

• **One can learn through association, assimilation, exploration, and solution of correct response.** Based on this forms habits which ultimately boils down along with our values to form character.

• **Ones family, friends are also a major source from which one can learn.** They are the ones who have given us values, culture, taught us principles and hence their teachings form an important source of learning.

• **Institutions like school, college etc.** which inculcate values in young children also forms an important source of learning. The teacher or guru is given the next place of God as he instills the seeds of virtues in the youth at their maturing stage.

• **Atma manthan (Introspection) –** is also a source of learning because it gives a chance to an individual to search within himself what are his core competencies, values, what are his strength’s, self realization makes a man realize his inner consciousness and helps to deal with emotions and accept the positive aspects of life. Learning is based on self-acceptability and it is through introspection one knows what to accept and what not to accept.

• **Mana Vrat (silence) –** it is a search within oneself, which, helps to realize self-excellence which leads to self-purification.

• **Dhyana (meditation) –** opens access to unlimited knowledge within. The source of personal learning comes from within and meditation provides a medium to it.

• **Our social institutions like churches, temples etc.,** which provide the source of spiritual learning acts as guides to duty.

Thus, these are the mechanisms of learning.
'Guru' refers to the 'teacher' or the 'master'. 'Kul' refers to his 'domain'. It also means the one who can carry on the new generation ‘Gurukul’ is an ancient Indian concept of education wherein the participant imbibed knowledge by residing with his teacher as a part of his family. Indian has been known as the Land of Gurus and Gurukuls. The Guru was more than merely a teacher. He was a father, a guide and a role model for all the students.

The students of the Gurukul lived a life of tutelage and obedience. They would leave their homes and their loved ones and come and live at the Gurukul for years to learn the lessons of life from their guru. Life at the Gurukul was tough but at the end of their training, the students emerged as responsible individuals that were well learned and capable of facing the toughest challenge of life.

**THE GURU**

Guru means the one who can play the role of friend, Philosopher and Guide. Guru, who brighten up the five rooms of our life those are: social, economical, mental, political and religious. Like the same way we can explain mud made by GOD, but water jug made by potter, same way our physical body maker are our biological parents, like GOD but our life makers are our GURUS who give us particular turn, shape to our life, just like a potter.

**GURKUL SYSTEM OF EDUCATION – INDIA**

Education in India has always been regarded as one of the basic inputs in human resource development. In the ancient days, the Gurukul system of education was prevalent. The teacher was the Guru and the disciple was the Sisya. The disciples lived in the Guru’s aashram during the course of their training and in turn offered their services to the ashram. This period of learning of, about 12 years, was considered as a great sacrifice or a penance. The Guru identified the capability of his Sishya and accordingly imparted knowledge. The sishyas learnt amidst the natural surroundings of the ashram, in open air, in close contact with nature.

At the end of their training, the disciples thanked their Gurus with a gift in the form of a gurudakshina – which literally means “offering to the Guru”.

**Examples of recent Gurukuls**

- Shantiniketn
- Kalakshetra
- Nalanda

**GURU – SISYA EXAMPLES FROM OUR EPICS AND MYTHOLOGY**

To illustrate by examples from Mahabharata, the contrast in the learning processes through which Eklavya, Arjuna and Abhimanyu acquired their knowledge brings out the essentials of the relationship. Eklavya acquired his knowledge through an impersonal guru, while Arjuna under the loving care and affection of his guru, and Abhimanyu through a medium – his mother. In the last case, the failure of the medium rendered the learning process incomplete.
The guru’s exalted position and the necessity of his continued supervision in rendering guidance through the learning process best brought out by examples. Even in Ramayana, King Dasrath reluctantly entrusts Ram and Lakshman to the care of sage Vishwamitra so that they could learn from the sage.

The guru’s position in indispensable and going by Avadhoot’s example, a guru can both be impersonal and inanimate. It is the guru who any study of the guru-shishya parampara would be incomplete without allusion to the Bhagavadgita. Three references to the Gita which highlight the heist values of the guru-shishya parmpara are:

The exalted position of the guru in the prampara is best brought out by:

‘Guru Brahma, Guru Vishnu, Gur Devo Maheswara
Guru Sakshat Para Brahma, Thasmaye Shri Guruve Namaha’

ADVANTAGES OF GURUKUL SYSTEM OF LEARNING

In the olden days:

- As it was the only system of learning known in India at the time, most of the shishyas gained their education through this medium.
- It was the only form of education known then.
- The shishyas received knowledge in all subjects.
- They got a practical and in depth look into life.
- Children from all classes of society lived under the gurukul roof as brothers.
- Along with practical knowledge they also received knowledge on various aspects of life.
- They are taught impeccable manners and values that life is based on.
- They were mainly taught respect for elders, mother, father and mainly teacher.
- The children were taught to live with meager material things and no fancy, pretentious object.
- The gurukul was a comprehensive learning center.
- They were also taught skills like singing, dancing, arching, fighting etc.
- They were taught in open air i.e. mainly in jungles, fields or in the shade below a spreading tree. They were learning in a non-polluted atmosphere as a result of which the children remained fresh and grasped everything more easily.

At present:

- Though not many gurukul are seen in present, a need is felt to have this amazing system of learning in today’s corrupt world.
- The children today are losing touch of our values and culture, which can be imbibed at an early age and can be done through gurukuls.
- Many skills can be taught to the shishyas in the gurukuls like arching, classical music etc.
- The children can learn in a pollution free environment.
- The children can be given a more practical and realistic approach to life rather than just bookish knowledge.
- The children of today who are starved for role models may find one in form of their gurus.
Disadvantages of the Gurukul System:

In the olden days:
- The children had to stay away from home for long periods of time, i.e. for more than 12 years. Hence when the children returned they felt lost in the real world.
- They were kept away from their parents and family.
- They led a sheltered life at the gurukul.
- They did not face the harsh realities of everyday life at the gurukul.
- They had to blindly follow the guru in all aspects whether he was right or wrong.

At present:
- It’s an outdated system of learning that is way too behind for today’s jet age.
- The children of today would have respect neither for the guru nor for the gurukul.
- The skills taught in the gurukul would not arm the children of today for the present life.
- People would scoff at the ideologies and teaching that are offered by the gurukuls of yester years.

MODERN DAY GURU AND GURUKUL

An ideal modern day Gurukul is an environment free of caste restrictions, conventional examinations and textbooks, fostering discipline and self-reliance. It offers an atmosphere of serenity and intellectual growth in which a student’s questioning nature is never satisfied. A respect for nature and the environment, patriotism, and the value of simple living are just some of the values instilled.

There are many advantages and disadvantages of Gurukul system of education. However there’s Bengali proverb, ‘gancai noale vas, mas korbe tans tas’; “When the bamboo is green, you can bend it, but when it is yellow, dried, it will crack.” So education begins from the very childhood. Therefore a Gurukul is required. It doesn’t require how much he has learned ABCD and grammar. Gurukul system will first emphasize on character.
"Only by the grace of the Guru can the disciple attain the Final Liberation."

<table>
<thead>
<tr>
<th>Ancient Education System in India</th>
<th>Present system of education</th>
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<tbody>
<tr>
<td><strong>1. THE SYSTEM:</strong></td>
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<tr>
<td>In the ancient days, the Gurukul system of education was prevalent. The teacher was the Guru and the disciple was the Sishya. The disciples lived in the Guru’s aashram during the course of their training and in turn offered their services to the ashram. This period of learning of about 12 years, was considered as a great sacrifice or a penance. The Guru identified the capability of this Sishya and accordingly imparted knowledge. The sishyas learnt amidst the natural surroundings of the ashram in open air, in close contact with nature.</td>
<td>The present system of education is formulated by the government appointed educationists committee and the education ministers, the students attend school or college and stay at home the rest of the time... there is nothing like a sacrifice for education hence at times it is not taken in all its seriousness, though there are some boarding schools still prevalent. According t the grade that they are in as per their age they are taught the fixed curriculum it is not imparted as per his caliber instead he is supposed to have the caliber as per his age t grasp the fixed curriculum. Also they’re taught in classrooms and only sometimes taken into nature for picnics or tours.</td>
</tr>
<tr>
<td><strong>2. The Kings sent their Princes to Gurus for training. At the end of their training, the disciples thanked their Gurus with a gift in the form of gurudakshina – which literally means “offering to the Guru”.</strong></td>
<td>Today all go to schools open for common public there are no more many existent kings.... Leaving out a few exceptional schools and families. Today its pay for education. Fees are collected by institutions or schools or colleges... out of which salaries are paid to the teachers. The holiness of the whole meaning of gurudakshina is gone.</td>
</tr>
<tr>
<td><strong>3. SYLLABUS</strong></td>
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<tr>
<td>There was no fixed syllabus. The main purpose of this learning was to preserve the Vedas and guard them from non-Brahmins. Besides religious texts, students in the ancient universities learnt about Ayurveda (Medicine), Ganita (Mathematics), Arthashatra (Political Science), Jyotisha (Astrology, Vyakarna (Grammar), Shilpasana Vidya (Art and Crafts), and Adyatma Vidya (Philosophy).</td>
<td>Today for each grade there is a fixed syllabus. Mostly concerning on material studies and encompassing mathematics, medicine, geography, history, economics, arts and crafts and languages and literature... which is all introduced to the student in school and then left on to the student to decide his own line of interest and pursue it further. Further studies are based on his grades and aptitude.</td>
</tr>
</tbody>
</table>
4. The main objective of education are the development of personality of an individual, building his outlook / character to help him prepare to face the challenges of the life ahead of him.

The main objective is to prepare the student to face the world in any circumstances and make his living.

5. Direct contact with teachers of noble yet simple character create fruitful impressions upon the students mind during his stay in the gurukul.

Direct contact to teachers possible only for a few hours after class. Except for what the teacher teaches in class there is no other times when a teacher can leave any other kind of impression on the students mind.

6. The tranquil atmosphere in the gurukul certainly creates a beneficial affect on the minds of the young students. Also ancient traditions and culture can be well preserved by imparting such education in the gurukuls.

In modern times much time is diverted in watching TV, parties and other such activities. Also actual learning happens by the students only in class or when he actually sits down, with his books to reach before his exams. In gurukul the student devotes all his time and energy to studies and other beneficial activities.

7. ADMISSIONS:

Gurukul was never open to the majority of masses. About 85 to 90 percent of population was outside the pale of Gurukuls. Only the 15 percent population was being catered by Gurukuls.

Only the boys were admitted and not the girls. There were no criteria for admission apart from the caste and whims and fancies of the teacher. Examples of denial of admission to very meritorious candidates on the basis of caste are seen.

Admissions are open to all.

They sometimes happen based on certain score in some entrance exams or on previously passed examination grades, personal aptitude of student and family backgrounds judged through interviews.

Though there still exists only girls and only boys schools.

8. TEACHERS
Propagations of Gurukul system seem to be very sure that teachers selected were of high caliber in knowledge and character. Each and every person by virtue of being born as a Brahmin had a inherent right to be a teacher. Hew could open an ashram and take pupils as and when he likes. And he could give certificate of completion of studies as and when he chooses.

He was not bound by any law of land nor any conversion of teachers’ body.

Most of the gurukuls were single teacher residential ones free from any royal or academic control.

Selection of the teachers in each of the present education institutes is done based on their qualifications and no caste discrimination is involved. Only in certain institutions teachers reside in the campus or else only the principal lives on campus all others live outside.
BASIC MEANING OF MOTIVATION & PRODUCTIVITY
There is a general tendency to believe that motivation is a personal trait of every individual. Some people have it and the others don’t. In practice, some are labeled to be lazy because they do not display an outward sign of motivation. However, individuals differ in their basic motivational drives. It also depends upon their areas of interest. The concept of motivation is situational and its level varies between different individuals, at different times. Productivity is defined as the output/input for an organization. Basically, it means the level of output you are able to generate given inputs and your constraints.

DEFINING MOTIVATION IN MANAGEMENT
Motivation is to inspire people to work, individually or in groups such as to produce the best of results. It is the will to act by exerting high level of efforts towards achieving organizational goals, conditioned by smart and efficient working and the ability to satisfy some individual needs. Motivation is, getting somebody to do something because they want to do it. It is once assumed that motivation had to be injected from outside, but it is now understood that everyone is motivated by several differing forces.

Motivation is a general term applied to the entire class of drives, desires, needs, wishes and similar forces. To say that managers motivate their subordinates is to say that they act in such a manner so as to satisfy drives and desires and induce the subordinates to act in a desired manner. To motivate others, is the most important of management tasks. It comprises the abilities to communicate, to set an example, to challenge, to encourage, to obtain feedback, to involve, to delegate, to develop and train to inform, to brief to provide a just reward.

LINK BETWEEN MOTIVATION & PRODUCTIVITY
There exists a direct link between motivation and productivity. If we look at the meaning of Motivation and Productivity, it is evident that motivation is a means to achieve higher productivity. Motivated employees automatically are more productive. They are more satisfied with their job and grow alongside the organization.

WESTERN PHILOSOPHY ON MOTIVATION
William G. Scott defines motivation as a process of stimulating people to action to accomplish desired goals. Motivating refers to the way in which urges, drives, desires, aspirations and striving for goals needs direct control of behavior of human beings according to D.E.McFarland.

Thus to motivate is to induce people to act in a desired manner.

In western philosophy, therefore, there is more stress on external motivation.
INDIAN (VEDANTIC) APPROACH TO MOTIVATION

In Indian philosophy, motivation is not something external. It is rather internal. In fact, Bhagwad Gita is a story of motivation. Arjuna was motivated from the very beginning but he lost his motivation due to some obstacles, hurdles and confusion in his mind. All that was required was to remove these obstacles only. Thus, removing obstacles during the performance of a job is motivation in Indian philosophy.

Similarly, every soul is divine, having immense potentialities. Management has only to bring out that potentiality by removing the obstacles and hurdles which restrict him to perform. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return of his work – As work itself is viewed in a unique way in Indian Philosophy.

Lord Krishna motivated Arjuna successfully by this technique. In the beginning Arjuna says “I will not fight and at the end he says I will do what you say.” Arjuna was not offered any position etc. for this but all the obstacles have been removed. Motivated he was from the beginning he only required some of his doubts cleared.

The Gita shows the five clear stages of motivation
1. Patient Listening – When Lord Krishna did not interrupt Arjuna and gave patient listening when Arjuna put forth his problems.
2. Putting Stress on good points / strength while removing Arjuna’s doubts.
3. Discussing on intellectual level – Showing the essence of Karma / Duty.
4. Showing the action plan to achieve the goal.
5. Discussing the consequences of proposed actual plan.

Apart from the steps discusses above, Indian ethos highlights two very important factors in motivation:
1. The importance of being an “acharya” – In Sanskrit a teacher is called acahrya” i.e. he who teaches others by practicing the ideals himself. In India common men expect the leader to be uncommon, a better person than themselves. So a leader or a manager can motivate people more if he himself lives upto the ideals he speaks of.

2. The concept of “divinity of man” – that is, how the motivator should look at himself and at others. The significance is: everyone has got both good and weak sides, but harping on one’s weak point will not solve the problem. Rather, highlight his strong or good aspects; it will help him in the right direction. Stressing on this aspect you can boost him and this can make him more productive which in turn will help the organization and the society. A human being has unlimited potential for personal growth because he or she is potentially divine.

Thus Bhagwad Gita teaches how to motivate the individual from within.
MASLOW’S THEORY OF MOTIVATION & THE COMPARATIVE INDIAN NEEDS HIERARCHY

One of the most widely mentioned theories of motivation is the hierarchy of needs theory put forth by psychologist Abraham Maslow. Maslow saw human needs in the form of a hierarchy, ascending from the lowest to the highest, and he concluded that when one set of needs is satisfied, these kinds of needs cases to motivate.

As per his theory needs are:

1) **Physiological needs** – These are important needs for sustaining human life. Food, water, warmth, shelter, sleep, medicine and education are the basic physiological needs which fall in the primary list of need satisfaction. Maslow was an opinion that until these needs were satisfied to a degree to maintain life, no other motivating factors can work.

2) **Security or Safety needs** – These are the needs to be free from the physical dangers such as the fear of losing a job, property, food or shelter. It also includes protection against any emotional harm.

3) **Social needs** – Since people are social beings, they long for societal acceptation. People try to satisfy their needs for affection, acceptance and friendship.

4) **Esteem needs** – According to Maslow, one people begin to satisfy their social needs, they want to be held in esteem both by themselves and by others. This kind of need produces such satisfaction as power, prestige, status and self confidence. It includes both internal esteem factors like self-respect, autonomy, achievements, and external esteem factors such as status, recognition and attention.

5) **Need for self-actualization** – Maslow regards this as the highest need in his hierarchy. It is the drive to become what one is capable of becoming; it includes growth, achieving one’s potential and self-fulfillment. It is to maximize one’s potential and to accomplish something.

As each of these needs are substantially satisfied, the next need becomes dominant. From the standpoint of motivation the theory would say that although no need is ever fully gratified, a substantially satisfied need no longer motivates. So if you want to motivate someone, you need to understand what level of the hierarchy that person is on and focus on satisfying those needs or needs above that level.

Maslow’s need theory has received wide recognition, particularly among practicing managers. This can be attributed to the theory’s intuitive logic and ease of understanding. However, research does not validate these theories.

Maslow provided no empirical evidence and other several studies that sought to validate the theory found no support for it.
Maslow’s motivation framework emphasizes three basic premises:

1) Man always wants and he wants more.
2) A satisfied need can never be a motivator of human behavior. Only needs not yet satisfied can influence his behavior.
3) Man’s needs are arranged in a hierarchy of importance i.e. in a series of preference. Once a lower level need is satisfied, another higher level need emerges and demands satisfaction.

INDIAN (VEDANTIC) PERSPECTIVE ON NEEDS HIERARCHY

According to Vedanta Philosophy, needs fall into 3 categories:

1) **Desire / Need for Existence (SAT)** – This desire / need includes physiological, safety and security needs given by Maslow. Vedanta describes this need in its unique way. There is very strong desire in man to perpetuate his existence. This is a Natural Desire. Life is dearest to everybody. Man has a long agenda to be accomplished. All the means of security good job, good salary, safety that he surrounds himself with shelter, comforts, etc. are all with a view to continue life as much as possible.

But at the same time everybody knows that he or she will die one day. There is a feeling in everyone of us that if the body does not remain, let my name remain. This desire represents the love for life or immortality or existence in Indian Philosophy. The man works for satisfying this desire. Hence management is required to provide for all the basic necessities of life, safety and security which are described as existence need / desire in Vedanta philosophy to motive the employees for desired action.

2) **Desire for Knowledge (CHIT)** – We do want to know about everything that is happening in the world. Nobody can stand ignorance. This love for knowledge in all of us is also Natural Desire. Thus after existence, knowledge is another thing that a man is seeking. The manner in which a man pursues knowledge differs from person to person but the desire is very strong in everybody. Hence the employees want to know about all the things that affect them, their jobs, their working conditions, etc. They would also like to know about the new things happening in their areas of activities. For this management should provide all the necessary information about not only its own organization, its plans, policies, programs etc. to the employees and keep them informed about the happenings in the firm but also give them opportunities to develop themselves to expand their knowledge in their respective areas. Thus it can prove a very powerful means for motivation.

Eg. At Vikram Ispat, the Steel Manufacturing Association’s (SMA) Publications are distributed to employees on a regular basis to provide a holistic view of Industry happenings. At Tata Steel, Management has gone a step further and besides SMA Journals, they also have an in-house publication to inform employees about the latest developments within the organization. These journals give employees a greater understanding of their environment and make them more secure and aware of their role in the organization.
A young boy, Nachiketa, is given 3 boons by Yama (the Lord of Death) when it is time for him to die. For the 3rd boon, he asks for knowledge of the self in the face of death. Yama tries to entice him away from this demand by offering him every material boon, such as sons, grandsons, elephants, gold, land, beautiful women, and so on.

However, the youthful Nachiketa rejects them all, and firmly declares 'Navitena tarpaniyo manushyo', i.e. Wealth etc. can never satisfy man. (Scene 1: The Nachiketa – Yam Dialogue of Kathopanishad)

3) Desire for Happiness (ANANDA) – The third pursuit in life is to gain happiness. According to Vedanta Philosophy, man's basic desire is to attain happiness and avoid unhappiness. The desire for happiness is implied even in desire for existence and knowledge. By continuing his existence longer and by getting knowledge, the man wants to be happy.

For getting happiness – which is the ultimate end of the satisfaction of all needs and desires – the man does 4 kinds of efforts (Purusharthas) according to Vedanta Philosophy.

<table>
<thead>
<tr>
<th>Dharma</th>
<th>Artha</th>
<th>Kama</th>
<th>Moksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rectitude &amp; Righteousness</td>
<td>Money &amp; Wealth</td>
<td>Desires &amp; Needs</td>
<td>Liberation of the Spiritual Core</td>
</tr>
</tbody>
</table>

The secular goals of Artha and Kama are integrated into the model within the bounds of Dharma or ethico-moral propriety and moksha or liberation of the inner spirit-core. Positive and modern interpreters of this system view, like Vivekananda sum up the message pithily: Every act is a spiritual prayer, every step is a pilgrimage. To put it in another way, the key task of management in any secular aspect of life is to transform and elevate it into a sacred process. Otherwise, secular life is subject to entropic degeneration under cover of exterior gloss. Simple Living, High Thinking is exiled and its placed by 'Complex Living, Low Thinking'.

1) Dharma (Efforts to satisfy Artha and Kama – generated wants ethically)

Dharma is the first element in the scheme of Purusharthas. In its abstract conception, it means the underlying fundamental law of one's being, that which holds a thing together, makes it what it is, prevents it from breaking and changing into something else. The purpose of Dharma is stability of society, maintenance of social order and general welfare of mankind. Dharma is “Sadhya” as well as “Sadan”, i.e. The means to achieve the remaining phases of Purusharthas (Artha, Kama and Moksha) and also it is an end in itself. This is a unique characteristic of Dharma.
2) **Artha (Efforts for getting necessities of life):**
   The first thing a man will try to get in his life are food, clothing and shelter. These are the basic necessities of life for his existence. For getting them fulfilled, the man works and gets money through which he can satisfy his basic needs. Apart from this, a man wants to acquire various things that he does not possess and also wants to protect those things that he already possess. These are the desires felt at physiological level.

3) **Kama (Efforts for mental satisfaction):**
   When physical needs are satisfied, there arises the need of the mind, desire for mental pleasure, desire for satisfaction of mind. This is described as Kama in Indian Philosophy. It is basically delight in creativity and creativity is rooted in human nature.

4) **Moksha (Efforts for eternal happiness):**
   The fourth and the last of the Purusharthas is Moksha. It is the Param Purushartha, i.e. it is not mundane, it is purely spiritual in nature. It is such a stage where the soul is no longer subject to the effects of Karma and is freed from the possibilities of its taking further bodies in future lives on account of the consequences of such karma. It is described in Vedanta as limitless happiness. No gain in the world can satisfy this requirement because every worldly gain is limited. This quest of mankind is placed at the highest level of needs. It requires the consideration in motivating personnel, because there must be some people in every organization who are thinking in this direction.

Maslow describes his need hierarchy theory and goes upto the level of Self Actualization need. Though Maslow also explained later on “Transcendence of Ego Self, Selfishness, Ego-Centering, et. When we respond to the demand – character of external task, causes, duties, responsibilities towards others and the world of reality”, Vedanta Philosophy goes one step ahead and states a need for achieving limitless happiness. It further states that this is a natural desire as physiological needs are and every natural desire in this universe does have a solution. Eg. Hunger and thirst are natural desires, so food and water are provided by nature. Breathing is also a natural requirement, for which air has been provided.

Thus we have seen that Purushartha is the satisfaction of the whole man. It is the integrated pursuit of values in human life – the ethical (Dharma), economic (Artha), Sensual (Kama) an the spiritual (Moksha). Man should not practice Dharma, Kama & Artha exclusively but all the three must be used in harmonious way. First part of the day must be Dharma, second part for economic activities (Artha) and the third part (night) for Kama.

**Nature of Human Needs**

Man’s goals associated with his physical, safety, and social needs are largely achieved by means of extrinsic rewards that are controlled and manipulated by others i.e. by management. Goals associated with esteem or ego needs, such as status, recognition, are also achieved by extrinsic rewards. But goals associated with other ego needs, such as achievement of knowledge and skill, of autonomy, of self-respect are achieved by intrinsic rewards – the reward is the achievement of the goal.
Physiological and safety needs are innate or natural needs. Others are acquired needs. Most organizations succeed in satisfying lower-level needs. Salaries and fringe benefits satisfy primary needs like food, shelter and clothing as well as safety and security needs. Interpersonal interactions and association on the job (informal communications) provide satisfaction for some social needs.

Man is a creature of ever-expanding wants. As soon as one of his wants is satisfied, another appears in its place. A human being continuously puts forth effort – work, if you please – to satisfy his pressing needs. All of his life is a struggle to satisfy numerous wants that every one has, and it is a never ending struggle because the human being is built in such a way that as soon as he partially satisfies one or two pressing needs, several others are pressing on him and demanding his attending. Hence, our needs are the determiners of our behavior and provide the necessary motivating or driving forces including us to work.

**LEADERSHIP STYLES, HUMAN TOUCH AND JOB SECURITY AS MOTIVATORS**

Keeping in mind the different situations and people that one has to manage in the corporate world, the Vedas described four different leadership styles as shown below.

**Sam, Daam, Dand, Bhed Philosophy**

Let us first understand what do the words Saam Daam Dand Bhed mean.

- **Saam:** the policy of getting work done through brotherhood.
- **Daam:** the policy of getting work done through money.
- **Dand:** the policy of getting work done through punishment.
- **Bhed:** the policy of getting work done through creating differences.

**In Gita, Lord Krishna talks about three types of people:**

- The Tamasics are those who don’t have vision, less intellect, less capable and don’t want to take responsibilities. For them, the management strategy should be Dand (stick/strict order) so that they develop the right attitude. E.g. Bheema in the Mahabharatha.

- The Rajasics are those who want to take responsibilities at work and are more capable but looking for right returns. They are in the majority. They should be managed by Daam or attractions/ incentives. They are the not the most responsible types and thus job security needs to be around. If they perform well human touch should be displayed. As they become more mature, time comes when job insecurity levels can be decreased and management should be by associating them in the decision making process. Trying to incentivise everything with this group of people can backfire, for, they are looking for recognition. Eg. Nakula and Sahadeva.

- The Satvisk are highly intellectual and are visionaries. These people should be treated with Bed, i.e., treating differently from others by delegating powers. They would be most productive with least job security and perhaps even without any extra display of human concern. They need to be left alone and trusted completely. Management by delegation works wonders with them. E.g. Arjuna and Yudhishtira.
THE SOCIAL AUDIT

The discussion of social responsibility raises the question of how social performance should be evaluated. This led to the concept of the "social audit", which was first proposed in the 1950s by Howard R. Bowen. But it is only more recently that corporations have seriously concerned themselves with this idea. The social audit has been defined as "a commitment to systematic assessment of an report on some meaningful, definite domain of the company’s activities that have social impact."

One may distinguish between two types of audits. One is required by the government and involves, for example, pollution control; product performance requirements, and equal employment standards. The other kind of social audit concerns a great variety of voluntary social programs.

One survey of the Fortune 500 firms indicated that 458 companies (91 percent) have made social responsibility disclosures in their annual reports. Although these disclosures may not be equated with a social audit, the large number of firms making such disclosures shows that there is a general concern among corporations about their social responsibility.

It is rather difficult to determine what areas the social audit should encompass. Often the items include pollution and the hiring, training, and promotion of minorities, but there are many other areas. For example, General Electric developed a matrix that facilities the analysis of the expectations of customers, investors, employees, communities, and other claimants in the following areas; product, technical performance, economic performance, employment performance, environment and natural resources, community welfare and development, and government business relations as well as international trade and development.

Another difficulty is determining the amount of money an enterprise spends in selected areas. But cost alone is an inadequate measure. It does not necessarily indicate the results of social involvement. Other problems are the collection of the data and their presentation in a way that accurately reflects the social involvement of an enterprise. There is no doubt that many difficulties are associated with social audit, but there is evidence that many companies and other organization in the United States honestly attempt to address themselves to this challenge.

A social audit is a systematic study and evaluation of the social, rather than the economic, performance of an organization. It includes an assessment of the social impact of a firm’s activities, an evaluation of programs specifically aimed at achieving social goals, and a determination of areas in need of organizational action. Social audits are difficult to carry out because disagreements can arise regarding what should be included, results can be somewhat intangible and/or difficult to measure, and interpretations of what is adequate or good social performance are likely to vary.
Detached Involvement

Detached involvement (Nishkama Karma) is very aptly explained in Gita, which says non-attachment to the fruits or results of action performed for one's own selfish ends. Dedicated work has to mean work for the sake of work Detached Involvement advice to work disinterestedly abandoning all lust for the result. The man who aims at his own aggrandizement underrates everything else. The best e.g. is mother Theresa who distinguished herself from all the real mothers of the world serving to their own child. She treated the whole mankind as her own child and dedicated her soul for the benefit without expecting anything from her acts and deeds.

Working with detached involvement is the surest and the most ending preventive methods against stress and burn out in the work situation. Without realizing this, persons selfishly and greedily waiting for the fruits of working coming their way are designed to be the victims of destructive stress. Non-attachment is the key to inner poise as well as ethical choice. We get caught by what we expect. The great secret to success and true happiness is the man who asks for no returns. Give what you have to give, it will come back to you, but do not think about of that now.

Work Ethics v/s. Ethics at Work

Ethics is the science of a human being's character. The phrase work ethics renounces sustained hard labour filled with vigour and enthusiasm in pursuit of a given or chosen task. Work ethics is performed by drawing upon their one of these two sets of psychic resources, i.e. daivi-divine resources and asuri-demonic resources.

Work ethics inspired by divine resources are similar to the sattwa gunas whereas work ethics inspired by demonic resources are similar to rajo gunas. Work ethics means doing one's deeds with passion and zeal, whereas ethics-in-work stresses upon doing deeds with passion and zeal but in consonance with the universal law of righteous deeds. Work ethics refers to the skills required to perform a work whereas ethics-in-work relates to performance of work values ingrained in it.

Bliss (Ananda)

The word Bliss means perfect joy. It is a feeling of being in heaven. Bliss is not happiness or pleasure. The latter are only the complimentary opposites of sorrow or pain. Happiness is only the outer surface of the true commentment known as BLISS (a state of complete happiness).

Some people understand the concept that bliss and happiness are related directly but are not equal in meaning. There are some who believe that the doors to complete happiness only open when a person-fully understands and accepts the unexplained realities of life's many unanswered questions. Total control over one's inner self leads to the concept of eternal bliss. Understanding the significance of life, the control of mind, the unity of all things, and the realization of time will release the mind of many puzzling questions that are in realistic sense, pointless. Complete happiness will not be achieved unless the mind is able to fathom the completeness of life even though many unanswered questions lie in that plane. To prevail against the mind you have to step forth, above and beyond the plane of thinking created by society and into a different realm of thought.
Mental Health

The prime privilege of the human being is the presence of mind, which helps him to think, judge and work. Thinking, judging and working should be logical, understandable and admissible to self and society. The derangement of this process an be said to be a mental disorder. Man having prodigious mental power has succeeded in ruling the whole world.

The man’s desire for power and exploitation of the weak has not changed. Biologically, he is yet in the pushman stage though in a civilized disguise. His sufferings and illness have found no lasting remedy. Meanwhile, natural catastrophes and war threaten to wipe out his existence. There is essential lack in his wisdom, which disputes, all that modern science and civilization stand for. Ananda is the state where Samatwa or Equivision towards these pairs of opposites (Dwandwas) is experienced.

Values and Skills

Values expresses dharma or divine nature as understood in the East particularly in Indian ethos and insight, and the ideas of integrity s understood in the West. Values and skills could be discussed as follows:

1. To “become” we need values. To “do” we need skills.

2. “Becoming” (needing values) must precede “dong” (needing skills) in values-oriented management. Values act as a base of skills.

3. Values are the means of perfection. Skills must have sound system of values as the base. Otherwise, one can manipulate skills like communication. Skills may be misused for manipulating men, money, and materials if management ignores values.

4. Values are internal. Dealing with internal development of a person, purifying mind and heart. The person becomes good in thought in speech, in action, job or work. Skills only make a person proficient. Values are the means of perfection of personality.

5. The fields of values are governed by union, holism, and relatedness. The area ruled by skills is division, fragmentation and separation.

6. Values bring about excellence and universal good, i.e. Software aspect skills see us through mechanics of management (hardware aspect). Both means and ends must have values.

7. Skills are not enduring due to fatigue. Values are enduring. Skills change with passage of time. Policy is flexible but Principles are not. We have permanent fundamental values.
Organizations, institutions as well as nations are living entities having collective conscious heart and mind: Elucidate.

Management and organizations are now recognized as living entities. They have mind, heart and soul. They have their own distinct dharma. They are bound to nature ecological, human, ethical and moral values,. Which determine their public image. Dharma means right through, right speech, right action and right behaviour. The citizens and government all over the world are demanding quality enhancement of peoples living environment. Management must maximize life quality but also the quality of work. All living things are related to one another. They are also related to their physical environment or nature.

Organizations, institutions as well as nations comprise of human beings, nature and environment and all these are interrelated to each other. If we harm one, the other two will have an impact. Holism means oneness. The unity or oneness demands social responsibility, social awareness and social responsiveness of management to society.

- An enterprise must interact with and live in as a responsible enlightened citizen in the society. In age of fast changing and turbulent environment proactive management is demanded to meet challenges of change in the society, through wisdom, leadership, and learning organization.

- Each organization and management is considered by Indian ethos as a living entity, having heart and soul and dharma. The traits of dharma or integrity. E.g. Courage, Self Discipline, Goodness, Righteousness and all other essential human and ethical values constitute the character (collective character) of management or organization, just as they are of individual character.

- All the human beings follow their own dharma. They have their heart, mind and soul with their own opinions, values, ethos that constitute an organization, institute and so on hence represent living entity.

- Soul less company has no life. The spirit is the root or ultimate source of all values and character. These values and character are the invaluable assets of the credibility and goodwill of individuals, organization and management.

- The dharma of the chairman or president of a company is different from the dharma of a clerk in the office. They are in different places in life. They have different roles, duties and responsibilities.

- The corporate/organization culture and character govern their image, credibility and goodwill in the market and we have profitability, harmony and prosperity.
How did the violation of ethical values and human rights lead to ecological degradation?

- In today’s world, if we talk about ethical values, we may say that to be ethical is not to harm anybody for our benefit and only earn through righteous means. But we hardly find all of us including the business following these values.

- Almost all of us are on the verge of disturbing and harming environment for our own benefits and advancements. We are always ready to violate all the laws and human rights to make money for our own selves.

- We have seen people making business out of cutting trees to acquire wood for making furniture and also cutting of trees to build highways for better motorization. Nonetheless these people forget that cutting trees would definitely benefit them, but what about the increasing pollution it would cause. This is where they forget about the ethical values. If exploitation of one person by another person is now considered unethical, we cannot justify exploitation of earth merely to satisfy greed and not need.

- We don’t think while dumping the wast garbage in the nearby river or land in order to keep our house clean. But what about the hometown in which we live. The water is thus contaminated thus causing health hazards to thousands of lives.

- The government very well wanted to build a dam across Narmada River which would mean a destruction of forests and displacement of large number of tribals. This violation of ethic would lead to ecological degradation as well would harm the human life.

- Organizations find themselves out of the competition if they resort to ethics and hence would start destroying the environment and saving themselves of the corresponding costs.

The above example illustrates how the violation of human ethical values leads to environmental degradation. Not to forget the killing of animals for making leather, wool, for coats etc... Who has given us the right to kill another living being. Is this not the violation of human rights?

How does the model of self-sufficient villages bear relevance in the present ecologically degraded scenario?

Nature has been a gift for mankind. Right from the start of creation it has been a good companion to man but man for his own benefits have made alterations in its make-up in the form of bridges, dams etc. which has spoiled its balance. Today we find Mother Earth suffering and that is because of we humans. Everything was made available by nature to us.

- If we look at the Indian village, they were self-sufficient in all aspects. The farmer grew foodgrains, which were made available to all the people in the village. There were potters
and other artisans who made pots and other things and exchanged them for foodgrains with the farmers. The major reason behind all this was nature of the people. They were happy with what they had and never demanded for anything more.

- Our Indian history had stated that even Kings like Maurya, Asoka etc. took care of their subjects and fulfilled their needs. Socialism was of this kind then. But with the rise in desire we find factories coming in, dams being built, nuclear weapons produced etc.

- We find pollution being created, cutting down of trees, increase in population thus straining the available resources, thus reducing our natural resources and even burdening the civic amenities. This shows that ancient Indian self-sufficient model still bears a lot of relevance today but the fact is that we can revert back. In the village model, people used fuel like gobbergas, cowdung that causes less pollution compared to diesel and petrol today.

- Lastly, the mode of transport was bullock-cart and not car like today which causes pollution. For making products people used indigenous technology hand-made tools which did not cause pollution or any waste residue compared to machines and newer technology which causes a lot of pollution today. Thus the villages model provides a lot of benefits compared to modern technology.

Discuss the co-relation between human society and nature:

The nature has given a lot of things to us but what has human given to nature in return? Pollution…. Which only degrades the society. Any industrial activity however environmentally friendly it is, is bound to create pollution. In today’s world, industry is competing with each other in order to give best of its products and thus comes up with new ideas and innovations which in turn pollutes the entire nature.

For eg. Cars, Air Conditioners etc. these are luxuries which one can do without but doesn’t want to do so.

Nature is the greatest teacher as Rutherford has said “if you have a serious scientific problem look at the nature. The answer is available.” Hence, one should not be technological slaves but should try to get rid of this. Industries are like parasites which only degrade the society more and more and in return Mother Earth suffers from this.

But no industrialist thinks of pumping his profit back to nature in ways like planting more trees, treating of waste pollutants that is discharged from their factories, conserving water by constructing an irrigation dam etc. we can see that industries are concentrated only in some parts of our state and hence in order to keep the equilibrium, one should try to spread the industries evenly all over the country.
One shouldn’t forget the river Ganga which is holy river of the Hindus has been polluted by humans only. Ganga, which has been polluted by the industries who discharge the wastes directly into the water without treating it.

Humans are the reason for deforestation, for creating bombs and nuclear weapons and try to degrade the environment. We pollute the environment by using polythene bags which can’t be recycled. Here we have the alternative of using paper bags which can at least be recycled.

Hence it is high time that we protect our environment. Nature has given everything to us but we are not satisfied by this and try to get more of everything. One should think of what we are giving to the next generation and thus should try to improve so that we don’t feel ashamed when our future generations ask us the question” who did all this to my earth?

Development of Indian Society draws its basis from the natural environment. Explain:
The dominant characteristic of Indian tradition is that it is non-religious, secular in outlook, tolerant of diversity and differences, respectful of all living beings believing in the oneness pervading the entire universe. If we look at the Indian Society at a whole we would observe the Human mankind is very much influenced by the nature and environment. A look at ancient past would show that how our ancient ancestors use to survive on nature for their livelihood.

- Every source of food, clothing and shelter use to come from environment. Nothing was so called artificial. As in the Indian human society we have to respect for our elders also in the environment we respect or worship many of the objects and elements that are to call to be divine in some or the other way. A good e.g. Can be river Ganga, which is worshipped by the whole nation and seen as a holy sacred river, which is a part of the environment and nature. The belief that goddess Ganga, who was very pure, away from all the sins and impurity and dirt is submerged in the river Ganga and that is the reason everyday thousands of people take bath in that river to wash away their sins.

- As in the olden days there were no artificial foods available man survived on natural resources. One such resource was milk obtained from the cow. Cow without asking anything continued to feed human for years and also today it does that considering them as children. Similarly a mother also feeds her child till she becomes independent and strong enough to take care of itself. Cow who also acts as a mother to mankind is worshipped as good because it is the one who helped the mankind for its survival. We in the Indian society have always admired and prayed to nature and considered it as a Living entity.

- Nature has always given and never taken anything from us. Indian society also believes in the same Karma yoga without expecting anything in return and working for well being of others. Forest that gives us flower, fruits, fragrance, and pure air would have to be destroyed if Narmada Dam would be built. Also many tribal would be displaced it is only the respect and affection that inspires us to fight against such destruction of nature.
The care for earth, for the well being of all living entities, physical environment mental and spiritual environment are aspects of each other i.e. interconnected under holism. If anyone is harmed all others will have an impact, Indian society is built on the very values of Karma, Dharma, Mokhs and Aartha.

Values and Ideals in our culture and ethos are based on and evolved from the deepest truth of man, life and nature. Explain:

'The values and ideas in our ethos and culture are based on and evolved from the deepest truth of man, life, and nature, i.e. the deepest truth of all three of above elements of universe which are assumed to be inter connected and insolated under any circumstances.

When we talk about man, life and nature as a whole, the concept of holistic approach has to come in Indian values are dharmas (divine nature), integrity, one-ness, fearlessness, non-greediness, non-violence, spirit of sacrifice for the sake of common good and so on and the people who imbibe these qualities in them and line of their inner truth become the ideals in our society. All these years what was passed as customs or beliefs from one generation to others by our fore fathers later on came to be known as values of our society.

Dharma is the law of right living the observance of, which secures the double object of happiness in your own life and also happiness in life of others. It stands for all those ideas, purposes, influences, institutions and ways of life and conducts that shape the character and evolution of man both as an individual and as a member of the society. What all the leaders of our nation had been doing Mahatma Gandhi, Swami Vivekananda and others have lived their life in explaining and preaching the values of mankind.

Under the holistic approach man and nature are deeply inter connected and inter dependent. Hence there is no such right to exploit nature for purely selfish motives. If exploitation of one person by another is now considered unethical we cannot justify exploitation of earth merely to satisfy greed and not need. Value based holistic management alone can prevent this exploitation of mother Earth.

Value oriented management also recognizes the divine model of men and alters the old man machine equation drastically. Ethos and culture which are expressions of its mind and soul, that is why we give importance to our heritage – insight, temperament and genius of its mind and soul.

The higher consciousness or the inner mind is the right instrument or medium to have the experience of the soul the portion of the divine which enables you to lead a much better life, much more qualitatively superior life which is possible only through value based holistic management.
How can holistic management help in curbing the exploitation of nature?

It is imperative to understand the concept or philosophy of holistic management before we proceed in using holistic management for curbing the exploitation of nature. Holism/Holism means oneness. Holism is a state of consciousness, which reflects integrated consciousness evident in human feelings of the whole or the one i.e. the divine origin, the source of the universe and all living creatures. Holism-Ekatmanubhuti indicates oneness.

It is an accepted fact that all living entities including nature are closely interconnected and interrelated as well as interdependent with one another because the pure consciousness or chetana is one common unchangeable vital element. Holistic approach brings about a state of mind pointing out emotional entity, harmony, purity between the individual and universe. Till the present era the nature has been exploited. In order to curb such exploitation one resorts to the ingredients of holistic management.

i. **Be good and do Good:**
Be good and do Good to others is an important aspect of holistic management. In order to curb exploitation of nature we can ingrain such values of being good to the nature. If one sets an example of not going in for large scale cutting of trees will emulate it. We feel that cutting itself is an act of violence and so we should abstain from it though there may be contradictory views about this issue.

ii. **Self-Discipline:**
The human civilization should be self-disciplined towards usage of nature. Only that much amount of resources should be drawn from the nature which would satisfy our basic needs and not exploit it for our exaggerated desires of comfort.

iii. **Dharma (Abiding with Ethical Standards):**
   - Dharma should be resorted to avoid exploitation of nature.
   - Dharma is the law of righteous living.

Dharma is what sustains society and produces social stability and harmony. Each organization or individual should internalize the purpose and principal of dharma. Once it is internalized we would be on the path of saving the nature as dharma would in no means suggest exploitation and hence no exploitation of nature.

Dhrma upholds, maintains, sustains and expresses universally of ethico-morality providing for universal brother/sisterhood i.e. Global Family or Khutumb nature would definitely be a part of this global Family and hence one would not thinking of harming or hurting the nature.

iv. **Co-operation:**
The holistic approach stresses on co-operation between business entities. Through holistic approach mutual benefit is achieved and the society’s enlistment takes place.
v.  **Golden rules of ethics:**

Lastly we can also use the golden rules of ethics provided by the holistic approach to life and management. They are

- Everything you want others to do to you, you shall do to others.
- Do not to others that which you do not wish them to do to you.
- Do not do anything to others that if done to you, would cause harm to you.

Thus if one relates these golden principles to nature we can definitely curb exploitation of nature. Therefore we can state that flowering and blossoming of any society lies in the evolution of value based holistic approach.
VALUE ORIENTED HOLISTIC MANAGEMENT

The most valuable human possessions are health, harmony, happiness, wisdom, and above all character reflecting ethical and human values. When these values are manifested in your thoughts, speech and actions, you are called a noble and enlightened person. As we think sincerely and constantly we become. Our actions and behaviour reflect our ideas and feelings.

We work not for name, fame, money, power and status but for greater worth, for cultivating values, for building up strong character, for wisdom so that our intrinsic values enhances. True greatness is not measured by tangible or extrinsic values such as name fame, etc. but always greatness in life is to be pure, kind, true, selfless. Health is more important than wealth. Character is most important than money.

VALUES:
Human and ethical values constitute the wealth of characters. Values express dharma or divine nature as understood in the East, particularly in the Indian ethos and insight and the ideas of integrity as understood in the West.

Integrity: Integrity is wholeness, goodness, courage, and self-discipline to live by your inner truth.

Wholeness: Wholeness implies totality, soundness, perfection and completeness. In the West, spirit in Wholeness is given only a slight reference. It is nearly forgotten. In all of our heart’s chamber lives the unworshipped God. We are not aware of the divine presence within thought the divine is constantly looking at the person. Our ego has become the pretended ruler. Ego is the false notion of our mind, because it is ignorant of the reality.

Goodness: It covers all essential values such as honesty, morality, kindness, fairness, charity, truthfulness, generosity etc. we need goodness in our thoughts, our speeches, and our actions. ‘Be Good. Do Good’ leads to purification of thoughts, talks and actions associated with good thoughts. Good things do not happen easily. You have to make them happen.

Courage: In the world of management, courage points out acts of bravery, e.g. deciding not to conceal something one knows, and needs to be expressed openly. Courage is telling the truth in the face of danger. You have the guts to go ahead, do something which is risky.

Self-discipline: Self-discipline and self-control indicates that the soul is the boss who takes control of the mind and directs the mind and the senses to move on the journey to reach the goal known to the master. When the soul, the individual consciousness, wakes up, we have self-discipline and self-control to deal with life. The quality of life will now be different. That quality of life will give you greater harmony, happiness and moderation. Please remember that we need discipline and courage together to reach our objectives in time.
Living by Inner Truth: Living by inner truth or by inner mind, which is the right instrument within us but which is not known to us unless we go within, may be regarded as the last ingredient of integrity. It is the most important of all.

Inner mind or truth communicates through faint whispers, intuitive thoughts, feeling buried deep within us. Each one of us possesses this fine instrument and has the capacity to call it forth. We need practice to tap this cache. It is rediscovery of one’s subtle but true awareness which generally lies in the secret hiding place. We must turn inwards to interact with our inner mind and live by inner truth as per its adesh or direction. The voice of inner mind can be heard only in silence.

To live by inner truth at work amounts to remain yourself incorruptible, clean and inviolable in this world, which at present is invaded by total crisis oh human and ethical values. In the business world we have kickbacks, double dealings, shady behavior and all forms of corruption and fraudulent dealings. Corruption is world-wide. Let your mind be ruled and guided by your Conscience.

Dharma

Dharma is the law of right living the observance of which secures the double object of happiness in your own life and also the happiness in life of others. It stands for all those ideals, purposes, influences, institutions, and the ways of life and conduct that shapes the character and evolution of man both as an individual and as member of the society. Dharma is the Indian Concept almost synonymous with integrity. However it has a wider scope. It includes openly spirit, righteousness (godliness) and fearlessness. Let us review these three divine elements.

Spirit: Man is the soul. He is essentially divine. Dharma directly evolves from spirit. Integrity seems to shy away from it. There is no shyness regarding spirituality in dharma. Dharma is spirit in Indian Ethos. The Western society is secularized. Indian society has a happy union between spiritualism and materialism. Although integrity honours all moral values, it gives only lips sympathy to the spirit through the notion of wholeness. Integrity defines wholeness leaving out spirit. It is the spirit which can bring out a true sense of wholeness. It is the spirit which makes us whole (Poornatva)

The inclusion of dharma is like rediscovering a vacant upstairs’ room in one’s heart chamber. The spirit, our boss, lives there. We imagine that spirit is not within us and the upper floor seems to be empty. . Indian ethos openly recognizes the spirit as our boss and declares ‘Do right, do good, and be good’ and the whole chamber of our heart shines with the Light of Consciousness.

Righteousness: Dharma demands right action. Do the right thing. In dharma, not mere action but rightness is given great emphasis.

Fearlessness: integrity means courage. Dharma stresses fearlessness. When the divine is present within you and you experience his presence, what is there that can touch you or whom you need
fear when He is offering His protection to you? Even a little of His awareness will carry you through all risks and uncertainties.

Remember that the Divine Touch is enough to convert difficulties into opportunities. Of course, you should know the truth about yourself. Dharma is the inner law of one's life. Follow your Dharma and it will protect you or stand by you. We have to comply with our own dharma. Nobody has ever violated dharma without ultimately courting disaster. Adharma ultimately brings certain irremediable fall. Each one has his/her own Dharma.

The idea of an individual's own dharma is the insight that shines through Indian insight. The moment we are unconscious or ignore that inner law, our life is paralysed. We feel isolated. Or degeneration is sure. No wonder we feel missing and incomplete. Dharma is ethics and spiritualism combined.

**MORAL AND ETHICAL VALUES**

The mental contents of a good person are called moral and ethical values. This is also called Daivi sampati or divine qualities. Values are also called gunas. Some of the values are:

- Fearlessness
- Courage
- Purity of mind and heart
- Integration of thought, action and behavior
- Generosity
- Non-violence
- Modesty
- Humility
- Integrity
- Charity
- Loyalty
- Calmness

A manager/worker with these values can mobilize his energies as well as of those around him and canalize in to productive purposes to accomplish greater tasks.

The proof of sincerity and seriousness is a strong emphasis on integrity of character in a job. A man might have too little knowledge, perform poorly, lack judgement or analytical ability and yet may not do much harm. But a man who lacks character and integrity may cause much greater harm. E.g. A salesman who does not possess good communication/ negotiating skills may at the most cause low sales. But a salesman who makes tall claims, false promises with regards to the product will cause disrepute the organization; which will be fatal to the company in the long run.
SIGNIFICANCE OF VALUES

Our effectiveness at work depends on our moral and ethical values. These human values support established business values such as service, communication, excellence, credibility, and innovation etc. These human values help self-development. Even the managerial functions of direction, control, supervision etc. become much easier, thus leading to goodwill and harmony in the organization.

We need to look at success with a holistic view. Outer fulfillment must be combined with inner fulfillment. Inner fulfillment relates to our spiritual, mental and emotional enrichment. While the outer achievement concerns meeting set targets, using your talents to the fullest extent etc.

One would be very pleased at being appointed as the CEO or MD of a company but if you cannot spare time for your family or can’t enjoy a peaceful Sunday with your kids then your success is not complete.

GOLDEN RULE OF ETHICS

Earlier, the business community and society at large neglected ethics. But over the years people have realized its importance for the welfare of an organization.

The golden rules, which find its mention in the Bible, are:

✓ Everything you want others to do to you, you shall do to others.
✓ Do not do to others that which you do not wish them to do to you.
✓ Do not do anything that if done to you, would cause harm to you.

In a nutshell, treat others, as you would like to be treated. So if you do not want to be spoken to rudely then you must not speak rudely. So if don’t want to use flawed goods you must also refrain from adulteration.

VALUES AND SKILLS

➢ Values help us to ‘become’ while we need skills to ‘do’.
➢ Values act as a base for the skills and hence precede skills in their importance.
➢ Values are internal – deal with purity of mind and soul. While skills are external – deal with functioning well at job.
➢ Values bring about universal good (software aspect). Skills bring about achievement of tasks (hardware aspect).
➢ Values are enduring and do not change with time. But skills have to be updated regularly and change with passage of time.

E.g. Excellent service to the customer may be a value of the company. Personal visits may be the method used by the company. With the advent of technology, the company may use personalized e-mails etc. here the skill is changing but the service orientation (value) remains constant.
VALUES AND THE WORK PLACE

The modern world has brought about many developments at the workplace. This has led to a lot of comforts, luxuries and money in the hands of people. But it has also led to moral, ethical and spiritual degeneration.

Enterprises worldwide have been disregarding the importance of values. Cheating, corruption and malpractices are rampant in the companies. Fortunately we are gradually awakening to redeem ourselves. More and more corporate are awakening to the fact that it is not necessary to indulge in malpractices to make money. Illustrious men like Narayan Murthy are setting examples that ethical management practices can yield results. In fact, even today when we think of great people like Jamshedji Tata we do not associate him only with his steel plant but the entire township of Jamshednagar and the various Tata hospitals.

Values and ethics must be an integral part of management and work culture. We have created unwanted stress and unrest in the society. An organization that cares for its people cannot ignore such unhealthy developments and must take steps to see to it that our value system is in place.

HUMAN RESPONSE MANAGEMENT

People constitute the greatest dynamic inputs in any organization. They are the center and must be regarded as the vital and integral part of organization. Every individual is the representation of a divine essence. People should be developed not only in skills but also in moral, ethical and spiritual values. Morality and rationality are combined at the same time in HRD.

WHY DO WE NEED VALUE-BASED HOLISTIC MANAGEMENT?

Let us see two examples to prove that value-based holistic management is essential and there is no choice:

1. Man machine equation:
   In the earlier times man was treated as any machine in the organisation, who could be hired and fired whenever the owners felt. Their feelings and emotions were nil for the organisation. It is due to Behavioral Scientists that this situation has considerably improved. Today there are various concepts like Performance Appraisal, Motivation, Job Satisfaction, Job Rotation, etc which draw a line of difference between a man and a machine. Value-oriented management will recognize the divine model of man. This will surely help in eliminating the man machine equation. Human values for managers will honour the core of humanness and bring about harmony and balance between values as ends. We will evolve a judicious combination between values and skills.

2. Prevention of exploitation of mother nature:
   Science and technology brought about phenomenal industrialization at the cost of indiscriminate and ruthless exploitation of Nature. It is wrongly assumed that man is having a birthright to draw on resources supplied by nature at his will. Under the holistic approach man and Nature are deeply interconnected and interdependent. Hence, there is no right to exploit Nature for
purely selfish motives. As one man exploiting another man is bad so is exploiting Mother Nature bad. Many organisations knowingly and unknowingly pollute the environment. Value-based holistic management alone can prevent this exploitation of Mother Nature.

VALUE DRIVEN MANAGEMENT:
Effectiveness in performance of managers and workers is a function of values and skills together. A good manager has strength in both values and skills. We have management by consciousness. The purity of mind and heart guides the reasoning and intellect in all managerial functions particularly in HRM.

Every effort must be made by the top management in the organization to inculcate values. Values relate to the internal domain of business i.e. interactions with employees, customers, suppliers, creditors, public, etc. In the corporate mission or creed we describe values, vision, goals and objectives cherished by the organization. values should be an integral part of corporate mission, objectives. They should be expressly mentioned in the mission document. Value-orientation must be a program-based activity. It is a long-term activity with the constant follow-up and motivation through management support.

The members of the management team and the union leaders of workers must be regularly exposed to spiritualization, satsang of spiritual leaders, seminars and workshops, meditation, introspection, common prayers, etc. the organization should inculcate the spirit of giving rather than taking in the work life. The individuals are encouraged to subdue their ego, overcome to some extent selfishness, anger, jealousy, greediness, hatred, partiality and such other undivine elements.

The employees must strive internal developments rather than only specialize in skills and proficiency. They should sharpen their mind and intellect. Purer heart and mind would influence and sustain enduring values as a basis for improved effectiveness in the organization.

Let us note that success of Japan is based on values familiar to Indians, using spiritual education and practices, example concentration, meditation, lectures of spiritual leaders, mind stilling, intuition, etc., to neutralize the evil effects of reckless industrialization and to synthesize the human values into management and organization. Japan has combined spiritualism and materialism and adopted value driven holistic approach in management and organization. Let the global management adopt this.

INDIAN CULTURE AND WISDOM
The long term viability and progress or the sustainable all round development of a nation depend not so much on its material, ecological or technological resources but primarily in its human resources having ample potential energies- spiritual and psychological resources of our people. The greatest of the spiritual and psychological resources of any nation are its people who are conveniently forgotten or ignored. The essential and enduring part of a collective being or a nation is not its economics, commerce, ecology or politics which form only its outer body but its Insight,
Ethos and Culture, which are the expression of its Mind and Soul.

Just as the outer material and economic progress and well-being of a nation depends on a scientific preservation and harnessing of the material and biological resources of its ecological heritage; the inner evolution and progress of a nation depends on the enlightened preservation and harnessing of its human and cultural heritage. Fortunately, in India we have the immense potential of our insight, and culture for motivating, managing and leading our abundant human resources.

**THE ETHICAL AND SPIRITUAL VALUES:** The Driving force for Achieving Excellence

There are two levels of human consciousness:
- Lower consciousness operating through our five senses in contact with the external world. This is also called the lower mind.
- Higher consciousness or higher mind which is the door to get the vision of the spirit or pure consciousness. This is also called the inner mind. We are in touch with this inner mind only in silence. It can commune with the Divine within us. It can hear the small voice in the form of inspiration, or intuitive purified mind.

Traditional methods of purification of mind/heart are:
- Karma Yoga
- Bhakti Yoga
- Jnan Yoga
- Raja Yoga

**METHODS OF HEART/MIND PURIFICATION**

the four traditional methods of mind purification.

Jnan Yoga- Path of knowledge
Raja Yoga- Path of Mind Control
Bhakti Yoga- Path of Devotion
Karma Yoga- Path of Action

All these help to develop a pure mind. Pure mind is the origin of all values. Values emerge only from a purified mind i.e. from the inner mind or higher consciousness. This is a key factor for managerial effectiveness.

**CONCLUSION**

We are living in a world of unprecedented change. Development of science and technology is in turn forcing social, economic and political institutions everywhere all over the world to promptly adjust and adapt to the fast changing environment. We cannot disown the use of modern science and technology to improve the human life in India. But the question has to be raised that whether human life can be improved by science and technology if yes than up to what extent. Human life is not a machine; it has a consciousness and sensitivity. Modern science can only give materialistic
satisfaction but not the inner satisfaction and not the piece of mind. In today's world the life has become much more complex. Human life needs to nurture with love affections. An organization cannot succeed, a society cannot succeed, and a nation cannot succeed in absence of development of human life. Technology has its own limitation, pros and cons.

Today the foremost challenge lies in the not controlling the human resource but let the human resource be so conscious that it controls itself, its activities and utmost thing is that they themselves should realize what is right or wrong for them, their society and organization. We need to invoke the consciousness of human being that a technology and science can't do. The growth has to be internal as well as external. It is very sorry to state that today people are running behind the luxury things, they have become much more possessive in nature.

Organization can import technology and can develop technology but they cannot import a self conscious and spiritual human being. They have to develop and it is a challenge for them.
The elements of management—planning, organizing, staffing, directing, motivating and controlling—are universally applicable to all joint or collective enterprises. In short, management involves: (1) Managing the enterprise, (2) Managing the managers, and (3) Managing the works and the workers.

In a typical business organization the mix of planning, organizing, leading and controlling will vary according to level of management. At the higher level, planning is the major function, organizing next, leading and controlling is less important. At the lower level of management, leading and controlling are of major importance. Planning is of short-term nature, and organizing is limited.

FLOW OF PRODUCTS, SERVICES AND SATISFACTION TO THE ENVIRONMENT

A business enterprise is an organization system with (a) inputs (b) processing (c) outputs and (d) feedback to the environment and the organization. Emphasis is upon the firm as a whole rather than as a collection if separate departments such as manufacturing, finance, personnel, sales, etc. The flow of the products, services and satisfaction to the environment are explained in 2 steps.

**Fig1.1: Flow Of Products, Services & Satisfaction to the Environment.**

- **Inputs**
  - Customer Needs & Desires
  - Degree of competition
  - Science and technology
  - Resources

- **Processing**
  - Plan
  - Control
  - Organize
  - Motivate

- **Outputs**
  - Products
  - Services
  - Information
  - Satisfaction
  - Money

Feedback to the Organization

Inputs are received from the environment

Feedback to the Organization
Organizational system has subsystems mutually interconnected and interdependent. Organization has its own environment. It gets input from the environment: people, capital, managerial and technical skill and knowledge. In addition many group of people make demand on the enterprise, e.g. higher pay for employees, reliable products at reasonable price for consumers. Higher dividend for shareholders, quality of life for community etc.

Management leads and co-ordinates all other subsystems, utilizes inputs, transforms them through managerial functions and offers outputs in the form of goods, services and satisfaction to the members of the environment. Integration of goals is an important output. These goals are divergent and also conflicting. Management resolve conflicts and integrates these goals. Integration of goals of the various claimants to the enterprise is a vital managerial task at present.

Quality of work and quality of life at work are the twin goals. Some of the outputs become inputs again. For instance, employee satisfaction is a valuable input for a higher productivity. Reinvestment of earnings in capital goods will assure sustained growth.

**CONCLUSION**

In carrying out the managerial functions, the manager engages in structuring activities relating to function, decision making in the functional areas of management, and human interaction (interpersonal relations). Human interaction is with persons inside and outside the organization and with the superiors and subordinates. Both the quality of his decision making and the quality of his interactions with people will affect the effectiveness of operations. The management functions, decision making, and human interactions are constrained or controlled by both the resources
available to the organization and the overall environmental controlling factors (industry, society, government policies, etc.) in which the organization operates. Managerial functions assume an organization with goals and objectives, which cannot be achieved without management of the material and the human resources. Value-driven holistic management offers enriched quality of work and enriched quality of mind. We can have extra-ordinary performance even with available resources. Holism indicates unity and harmony.

**MANAGERIAL PERFORMANCE**

Peter F. Druker has defined managerial performance in two terms that bring about the relationship between successful organisations and managers. The two terms are efficiency and effectiveness.

Efficiency means doing things right. It is an input-output concept. The manager has to minimize the total cost of production i.e. cost of labour, materials and time to achieve set goals. If he is doing so then he is considered as efficient.

Effectiveness means the ability to do the right thing. This involves choosing the right goals or ends. Thus, effectiveness not only requires a manager to be efficient but also to understand the overall goal of the organization to be able to deliver the output effectively.

As per Indian wisdom, under value driven management, both means as well as ends must be driven by the values of the organization. Hence, skill-giving efficiency must recognize human values, and goals must be based on them. Then only both the company and the society will be happy and prosperous.

Thus, effectiveness is regarded as the key to the success of the organization.

**Example:**

The US car manufacturers in the late 1970’s and 80’s were concentrating on manufacturing large, luxurious but fuel ineffective cars. At the same time the nascent Japanese car manufacturers were manufacturing small but fuel-efficient cars. The same era was marked by the fuel crisis of the mid 70’s. Thus the Japanese manufacturers were doing the right thing at the right time. This strategy of theirs helped them to gain recognition world over and even in the US markets.

Thus, this example highlights the importance of effectiveness in today’s business.

**MANAGERIAL FUNCTIONS & ORGANIZATIONAL FUNCTIONS**

The process school of management has adopted functional approach in describing the managerial work and distinguishing it from non-managerial or operational work. In fact many of the activities Mintzberg found are indicators of planning, organizing, staffing, leading and controlling. For instance the entrepreneurial role represents almost the whole field of planning. Interpersonal role represents leading etc.
The functional approach to management is a time-tested device and it also fits into the systems approach to management.

The major functions of management are:
1. Planning
2. Organizing
3. Leading & Motivating
4. Controlling etc.

Management functions should not be confused with organizational or enterprise functions. Thus, production, finance, marketing and personnel are the enterprise functions or functional areas of business. In each area of enterprise functions there exists managerial functions like planning, leading, coordinating, controlling etc.

The following diagram shows the dual analysis of managerial work.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>Planning</th>
<th>Organising</th>
<th>Directing</th>
<th>Controlling</th>
<th>Coordinating</th>
<th>Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Production</td>
<td>Marketing</td>
<td>Finance</td>
<td>Personnel</td>
<td>Others</td>
<td></td>
</tr>
</tbody>
</table>

**COMMENTS ON DUAL ANALYSIS:**
1. The work of executives maybe divided into subject fields such as production, marketing, finance, personnel etc. these are the functional areas of the enterprise.
2. The work or activates of the manager may be divided into areas like planning, coordinating, leading etc.
3. A manager has to give attention to both the above areas to achieve the goals of the organization.
4. The functions are common to every enterprise and at all levels. The amount of importance to each task may however differ as per the level.
5. Through the process of management the theme of human relationships will always be visible.

The entire management system stresses the integration of planning and control of decisions via the feedback mechanism,
FLOW OF MANAGING PROCESS

The sequence of manager’s functions begins with planning.

1. **Planning:**
   
   When management is reviewed as a process, planning is the first step taken by a manager. The work of a manager begins with the setting of objectives of the organization in each area of the business. This is done through planning. The alternatives to achieve the objectives are evaluated and the selected alternative becomes the plan of action.

   A plan is a predetermined course of action to accomplish the set objectives. It is today’s projection for tomorrow’s activity. Once the plan is formulated, the manager has to indicate the objectives of the plan are formulated; the manager has to indicate the objectives of the plan and steps to be taken by his subordinates. Planning makes things happen that would not otherwise occur.

2. **Organizing:**
   
   Managing a business is not just planning. It includes putting life into the plan by bringing together the executive personnel, workers, capital, machinery, materials, physical facilities and other things or services to execute the plans. When these resources are assembled the enterprise comes to life. Organizing involves determining activities needed by to fulfill the objectives, grouping these activities into various departments, and assigning such group of activities to managers. Planning decides what management wants to do, while organizing provides an effective machine for achieving the plan or objectives.

3. **Staffing:**
   
   Staffing involves filling positions needed in the organization structure by appointing competent and qualified persons for the jobs. This needs planning and management of Human Resource. We have to provide suitable methods of remuneration and performance appraisal. Personnel manager does staffing. However, the top management is the ultimate authority responsible for all activities relating to staffing.

4. **Leading:**
   
   The Function of leading has been termed Motivating. Directing, Guiding, Teaching, Stimulating and actuating. This managerial function is directly concerned with human factors of an organization. Manager by leadership and motivation has lead and guide all subordinates and get the work done through people. Leading involves managers, Managing workers and the work through the means of motivation, proper leadership, effective communication as well as co-ordination. Manager must develop the ability to lead. He must be able to secure willing obedience from his subordinates without destroying their initiative and creativity. The term "Leading' instead of directing reflects the trend of modern management philosophy. Leading is the art of influencing people so that they work willingly and enthusiastically in order to achieve group goals.
5. Motivating:
This managerial function is fully reflected when we define management as the art of getting things done willingly through and with other people. Management is interested in two primarily elements:

1. Things i.e. material resources and
2. Men and women i.e. Human Resources. A thing is subject to the laws of mechanics and it is susceptible to scientific or machine like treatment. But human beings cannot be subjected to scientific or machine like treatment. However, through the power of leadership and the science of co-operation we can evolve a suitable method of integrating the interests of individuals and the organization. Motivating is inseparably interwined with leadership.

The power of management exists with or through people, but never over them, at least in a democratic society. Authority may be imposed from above but it must be supported, nourished and recognised from below, i.e. from the subordinates. Then only the authority is meaningful and it can work smoothly. The managerial power has its source in the methods of leading, motivating, appraising, teaching, influencing, counseling, coaching, delegating and setting an example. So the manager plans, organizes, leads, and motivates the people working with him.

Motivating and leadership are the master-keys to successful management of any enterprise. They are also responsible to ensure productivity of human resources. Motivation can set into motion a person to carry out certain activity. Motivation assumes unique in modern management. Democratic leadership heavily relies on motivation of employees, through inspiration and financial incentives. Human values in industry have accorded special emphasis to this managerial function.

Effective communication and participation enhance the power of motivation. Feedback of information (upward communication) is necessary for effective motivation and leadership. When the job itself is meaningful, interesting and challenging it can provide maximum motivation power to the employee. Self-motivation from within is preferable for extra-ordinary performance. Satisfaction for accomplishing a challenging job becomes the self-administered reward.

6. Controlling:
Controlling is the last phase of the management process. Control is the process of measuring actual results of present performance, comparing those results to plans or some standard of performance, finding out the reason for deviations of actual from desired result and taking corrective action when necessary. The corrective action may lead to a change in the method of implementation of the plan or even a change in the objectives. Usually our desired performance standard is the objectives, policies, programmes, procedures and budgets. A good plan assures effective control.
MANAGEMENT CYCLE

There are three important elements in the total management cycle or system:
(1) Planning
(2) Implementation (action) of the plan and
(3) Controlling.

The entire planning-action-control process in the management is repetitive. The control process generates information for modification or even creation of new plans. Planning is followed by action, then by review and control in order to achieve the desired result. Complete operating cycle or planning control cycle includes:
(1) Objectives
(2) Planning
(3) Action
(4) Accomplishment
(5) Feedback of information and
(6) Mechanism of Control

Hood management adopts this cycle and assures not only survival but also promotes growth. Manager must have a budget and live within the set budget. Budgeting itself involves planning. Budget is not only a plan but also a valuable means of control. Reporting is another means of control. Manager is accountable for quality and quantity of results. He has to maintain them. He must meet the deadline. This he does by setting standards of performance, measuring and comparing actual performance with the expected standards. Self-management assures self-discipline and self-control. The enriched quality of mind enables best performance both for quality and quantity.

We have noted that controlling is the process of ensuring that actual activities comply with the planned activities. At present, organisations are emphasizing the Total Quality Management also to be incorporated in the controlling function. TQM focuses management on the continuous improvement of all operations, functions, and above all, processes of work. TQM will assure complete fulfillment of customer needs and desires. This is feasible when we have value oriented holistic management as per Indian insight in Management.

Controlling means checking that the plans are carried out as per expectations. Manager has to attend, if there are any deviations and these must be corrected or rectified in time. Thus controlling enables the realization of plans. There is no control without plans and plans without control means no achievements. Plans are not self-achieving and control seeks to compel events to confirm to plans. Automation in plans is not feasible. Things are controlled by controlling what people do.

Control Mechanism:
Manager must adopt the following steps in controlling:
(1) Identify potential problems
(2) Select mode of control
(3) Audit, measure and evaluate performance in terms of planning
(4) Spot significant deviations
(5) Ascertain causes of deviations
(6) Take remedial measures
(7) Ensure accomplishment of targets

7. **Co-ordination**

Each managerial function is an exercise of co-ordination. It is said that co-ordination is the essence of management. It is an integral part of leadership. Co-ordination is concerned with harmonious and unified action directed towards a common objective. It involves inter-relating various parts of the work or organization. It is not a separate activity but a condition that should diffuse itself through all phases of management process. Co-ordination is an orderly arrangement of group efforts to provide unity of action. It ensures that all group and persons work efficiently, economically and in harmony. Co-ordination can be accomplished automatically if we have sound organization structure. Co-ordination is essential in a large organization because we have:

1. Multiple and complex activities.
2. Complex and elaborate organization structure.
3. Multiple levels of management due to limited span of control and
4. Acute division of work leading to increasing use of specialists.

A Manager must co-ordinate the work for which he is accountable by balancing, timing and integrating the work. Co-ordination means achieving harmony of individual effort with group effort toward the accomplished of group objectives. Such efforts of co-ordination are required at all levels of management. Board of directors, managing directors, heads of division and/or departments are the usual agencies of co-ordination to develop, an orderly and integrated pattern of group efforts in proper sequence and at proper time. Co-ordination requires effective channels of communications. Person-to-person communication is most effective for co-ordination.

8. **Communication**

In its broadest sense, communication is the transmission of meaning to others. It means transfer of information and understanding from person to person- a flow of information from the top to the bottom and from the bottom to the top as well as horizontal or sideways on the same level of organization. In formal communication we have dissemination of information primarily. In inter-personal communication between two or more persons we have transmission of information as well as flow of understanding based on two-way traffic of communication. Personal or face-to-face communication is the best form of communication. Managerial leadership depends upon upwards communication to the leader in the form of feedback so that he can understand the feelings, emotions, motives and problems of subordinates and his power will have support and acceptance from below. Communication also leads to sharing of information, ideas and knowledge. Communication is the cement that makes organization. It enables a group to think together, act together. Society’s very existence is dependent upon communication. i.e. passing of information
and understanding from one person to another. An organization exists on the basis of good system of communication networks. A manager spends more than 80 per cent of his time daily on the communication in order to direct, motive, lead and co-ordinate management activities. When communication breaks down, organized activity also fails. Communication system serves two-fold purposes:

1. Can integrate and co-ordinate all managerial functions as well as all enterprise operations and areas.
2. It links the organization with its environment and enables the enterprises to adapt with all variable forces of the environment. The organization is aware of customer needs, competition, marketing opportunities, threats and risks only through effective system of communication or information. Communication process must have union of values and skills. This will eliminate any tendency to manipulate the devices of communication.

CONCLUSION

There are five basic managerial functions constituting the process of management.

1. A manager sets objectives, plans and policies and communicates these to his subordinates who are expected to implement the plans and achieve the stated goals.
2. A manager organizes, i.e., establishes departments, delegates authority develops channels of authority and communication, co-ordinates the work of his subordinates – thus creates an effective medium to carry out his plans and policies.
3. A manager leads and motivates his subordinates to secure teamwork and team spirit and uses for this purpose the devices of co-ordination and communication. He provides all incentives and favorable environment. He has to establish the right psychological climate for higher morale and productivity.
4. A manager controls or checks the work performance through various control devices and takes corrective action, when needed.
5. Finally a manager develops people – the invaluable and dynamic resource that can give rich dividend in any enterprise.

The process of management is fundamentally the same in all organization involving collective work. Managerial functions are essentially the same regardless of the type of organization or the level of the manager in the organization.
NEW PEOPLE MANAGEMENT

IN THE KNOWLEDGE ECONOMY

INTRODUCTION:

*I am therefore I think...*

If thought generates knowledge, then the vision of tomorrow’s corporation is clear. Knowledge is nothing but a combination of know how, know what and know why, as consciously incorporated in people – the only beings capable of producing and processing it. Today, knowledge is gaining more and more importance. Thus, it becomes imperative for any organisation to realise the value of knowledge and leverage it to maximise it’s potential.

KNOWLEDGE WORKERS:

The massed ranks of knowledge workers are increasing at a fast pace. In just about every developed economy - and some undeveloped ones -- knowledge workers now make up the fastest growing employment group. *Basically anyone who makes a living out of creating, manipulating or disseminating knowledge is a knowledge worker.* Of course this definition covers a very wide range of activities. Teachers, trainers, university professors and other academics are clearly included. Writers, journalists, authors, editors and public relations or communications people can all be categorised as knowledge workers. Throughout the developed world knowledge workers already outnumber industrial workers and agricultural workers. In more advanced countries they outnumber these two groups added together.

IMPORTANCE OF PEOPLE:

Thus we realize that in the knowledge economy, people are crucial because:
1] People are the exclusive source of knowledge for any organisation.
2] Individual knowledge is the starting point for organisational knowledge.
3] The knowledge pool of a person cannot be duplicated.
4] Only people can spread knowledge resources across the company.
5] Only people can convert knowledge and wisdom into action.

Human beings have immense potential energy and self-motivated human beings can tap it to produce extraordinary results even with normal material resources. A manager must develop a healthy relationship with his staff to create a sense of belonging and a family feeling, so that the employees can put their heart and soul into their work. There must be a feeling that employees and managers share the same fate.

NEW PEOPLE ECONOMY:

An economy where fundamental changes have taken place in every branch of society and organisations with knowledge emerging as the one competitive source i.e. people.
NEW PEOPLE ORGANISATION:
To benefit from it’s people’s knowledge, a company must become a learning organisation i.e. an organisation that expands knowledge continuously.

NEW PEOPLE MANAGEMENT:
To leverage it’s people, the corporation must integrate human resource management into it’s business strategies. The individual and organisational goals have to be united so that the employees put in their best for the organisation.

KNOWLEDGE - THE COMPETITIVE EDGE:
A company can hope to get an edge over its rivals in the global market due to its knowledge workers. This is because knowledge workers provide 3 abilities:

1] Innovation in the market
2] Originality of service
3] Deep understanding of customer needs which market surveys yield.

The real value addition is knowledge. Thus knowledge workers provide competitive edge o the company, more so due to the relative scarcity of knowledge workers.

1] PRODUCTS = PEOPLE
Companies that compete on the strength of its products have to use people as the source for winning concepts. Product improvements are also dependant on people especially when it comes to breakthrough products. Such innovations are possible only when there is intensive, planned human efforts to scrutinise the ideas – many of them originating in people related activities such as laboratory. Indeed, the development of a successful product depends on using knowledge as the core competence of the corporation.

2] MANUFACTURING = PEOPLE
The more hi tech the shop floor, the more crucial is the role of people in manufacturing. This is because as people reduce on the shop floor, the machinery to carry out their work becomes more and more complex, needed to be operated by a few workers. Yet these workers play a crucial role, since these machines cannot be operated by simple commands as in the past. Operators need to have thorough knowledge about the machinery such that each is a vital resource difficult to be replaced by another.

3] MARKETING = PEOPLE
To convert people from wandering experimenters to loyalists, companies are forced to improve the quality of their interactions with them. New forms of interfacing with the customer are developed. This requires in-depth knowledge about customers. Also. More and more people refuse to be swayed by brand name alone. It is the service component, which makes the difference. This can be provided only by people. Thus, people with knowledge and skills are now becoming principal instruments to offer delight to the customers.
4] MANAGEMENT TECHNIQUES = PEOPLE
Right people constitute the fundamental strength of any organisation. Even new processes demand necessary talents. Companies are realising that their core abilities lie not in particular product, but in their unique expertise. New processes need to be managed by people with the right skills. Tools such as BPR or TQM can succeed only if people’s mindsets are changed. Hence, now companies are using their people in self-managing teams in the shop floors and cubicles to solve problems and meet targets.

5] ORGANISATION STRUCTURE = PEOPLE
New organisation forms depend on people to for their success. The burden of performance is not on rigid systems, but on the resourcefulness, initiative, and responsibility of the process owners. People spread knowledge throughout the organisation. Flatter structures are thus preferred over traditional vertical hierarchies, to facilitate the flow of information. Every action taken is oriented towards the customer.

THE AGE OF THE KNOWLEDGE CAPITAL:
Comparative advantage lays no more in the location of natural resources. It is now man made. Any industry or country having brain power i.e. knowledge assets can compete in the global markets. This knowledge capital is not owed by the shareholders, but by the core workers of the company. It is the assets who themselves own the assets. They have much greater power in the company management under the new people management of the 21st century.

LEARNING ORGANISATIONS:
The importance of learning was first put forward by a Chinese philosopher, Confucius "Without learning, the wise become foolish; by learning, the foolish become wise." "Learn as if you could never have enough of learning, as if you might miss something."

The underlying cause for recent emphasis on organisational learning is because of the increased pace of change. Classically, work has been thought of as being conservative and difficult to change. Learning was something divorced from work and innovation was seen as the necessary but disruptive way to change. Change is now measured in terms of months not years as it was in the past. This means that organisations need to be aware of both the company as a whole as well as the individuals within the company. If the changeover to a Learning Organisation happens overnight, the environment around the workers will be complex and dynamic. There will be agitations and confusion, which means learning, may not take place because of the chaos caused. So it can only be introduced into a company that is prepared to reach a balance between change and stability, i.e. a balance between the old and the new. Organisations must interact with the environment around them, so the environment must be suitable for that interaction.

Def: An organisation that learns and encourages learning among its people. It promotes exchange of information between employees hence creating a more knowledgeable workforce. This produces a very flexible organisation where people will accept and adapt to new ideas and changes through a shared vision.
ADVANTAGES OF A LEARNING ORGANISATION:
1] It can survive the knowledge based economy of the 21st century.
2] It can manage global competition.
3] It can cope with future rapid-fire changes in technology.
4] It can handle tomorrow’s demanding and fragile markets.
5] It can build people based work system in a company.
6] It also leads to holism and values.

LEARNING STRATEGY:
1] Team Learning: Virtually all important decisions occur in groups. Teams, not individuals, are the fundamental learning units. Unless a team can learn, the organisation cannot learn. Team learning focuses on the learning ability of the group. Adults learn best from each other, by reflecting on how they are addressing problems, questioning assumptions, and receiving feedback from their team and from their results. With team learning, the learning ability of the group becomes greater than the learning ability of any individual in the group.

2] Shared Visions: To create a shared vision, large numbers of people within the organisation must draft it, empowering them to create a single image of the future. All members of the organisation must understand, share and contribute to the vision for it to become reality. With a shared vision, people will do things because they want to, not because they have to.

3] Mental Models: Each individual has an internal image of the world, with deeply ingrained assumptions. Individuals will act according to the true mental model that they subconsciously hold, not according to the theories that they claim to believe. If team members can constructively challenge each other’s ideas and assumptions, they can begin to perceive their mental models, and to change these to create a shared mental model for the team. This is important as the individual’s mental model will control what they think can or cannot be done.

4] Personal Mastery: Personal mastery is the process of continually clarifying and deepening an individual's personal vision. This is a matter of personal choice for the individual and involves continually assessing the gap between their current and desired proficiencies in an objective manner, and practising and refining skills until they are internalised. This develops self esteem and creates the confidence to tackle new challenges.

5] Systems Thinking / Holism/ 5th sense: This is the ability to see the bigger picture, to look at the interrelationships of a system as opposed to simple cause-effect chains; allowing continuous processes to be studied rather than single snapshots. It shows us that the essential properties of a system are not determined by the sum of its parts but by the process of interactions between those parts. It says that 1+1 could be equal to 3, 4, 5 or even more. It is important to view the organisation as a whole unit and then solve the problems in it.
The Laws of the Systems Thinking:

- Today's problems come from yesterday’s solutions.
- Solutions shift problems from one part of a system to another.
- The easy way out usually leads back in.
- Familiar solutions that are easy to implement usually do not solve the problem.
- The cure can be worse than the disease.
- Faster is slower.
- The optimal rate of growth is much slower than the fastest growth possible.
- You can have your cake and eat it too - but not at once.
- Problems viewed from a systems point of view, as opposed to a single snapshot, can turn out not to be problems at all.
- Dividing an elephant in half does not produce two small elephants.

BUILDING BLOCKS OF A LEARNING ORGANISATION:

**Awareness:** Organisations must be aware that learning is necessary before they can develop into a Learning Organisation. This learning must take place at all levels; not just the Management level. Once the company has accepted the need for change, it is then responsible for creating the appropriate environment for this change to occur in.

**Environment:** Therefore a more flexible, organic structure must be formed. By organic, we mean, flatter structure which encourages innovations. The flatter structure also promotes passing of information between workers and so creating a more informed work force. It is necessary for management to encourage openness, reflectivity and accept error and uncertainty. Members need to be able to question decisions without the fear of reprimand. This questioning can often highlight problems at an early stage and reduce time consuming errors. One way of over-coming this fear is to introduce anonymity so that questions can be asked or suggestions made but the source is not necessarily known.

**Leadership:** It is the leader’s responsibility to help restructure the individual views of team members. For example, they need to help the teams understand that competition is a form of learning; not a hostile act. Management must provide commitment for long-term learning in the form of resources.

**Empowerment:** The locus of control shifts from managers to workers. Workers become responsible for their actions; but the managers do not lose their involvement. They still need to encourage, enthuse and co-ordinate the workers. This is unlike traditionally learning that involves a top-down structure (classroom-type example), which is time consuming.

**Learning:** These aims can be achieved in Learning Labs. These are small-scale models of real-life settings where management teams learn how to learn together through simulation games. They need to find out what failure is like so that they can learn from their mistakes in the future. The managers are then responsible for setting up an open, flexible atmosphere in their organisations to encourage their workers to follow their learning example.
STRUCTURE OF THE NEW PEOPLE MANAGEMENT:
The old Human Resource Development is being replaced by the New People management. It would play a role much broader in scope, much stronger in impact and much more permanent in effect. The NPM makes the entire organisation its area of operation.

1] RECRUITMENT:
This involves long-term vacancy filling measures. It translates strategies into a manpower plan and develops a hiring programme accordingly. People with the right combination of knowledge, experience, values, skills and behaviour are absorbed to meet the corporate objectives.

2] PERFORMANCE MANAGEMENT:
To ensure that the talent they have attracted achieve their goals, companies use NPM to create appropriate working conditions. Jobs are evaluated so that the individuals best suited to carry them out are assigned to it. Corporate and employee interests are balanced by designing individual careers.

3] TRAINING AND DEVELOPMENT:
As change overtakes the stable environment, organisational goals are changing rapidly. Naturally tasks that people perform are also changing. The function of the NPM is to bridge the gap between the abilities the individuals possess and those, which they need to fulfil those tasks, by training and development.

4] APPRAISAL AND REWARD:
Evaluation and compensation are being used to directly link organisational objectives to individual performance. By ensuring that individual rewards are available only when corporate goals are met, the NPM successfully prevents people from expanding their energies on activities that bear no relationship to the organisation.

5] ORGANISATIONAL EXIT:
A planned separation from employees whose contribution is no longer adds value to the organisation is becoming important either because bloated wage bills have to be rationalised or because the company has moved into a different stage of existence where a new set of skill is necessary.

EFFECTIVE BUSINESS STRATEGY:
In any business strategy, people are becoming more crucial that plans. Effective implementation of the company’s business strategy is possible only with self-motivated people working in small self-managed teams. The winning corporation dominates the market by offering their customers one of the three competitive benefits:

1] BEST PRODUCT AND THE NPM:
Offering the best product involves continuous innovation within the company, using knowledge and
abilities of individuals. People with originality will be recruited. Working conditions with few controls will be created. Resources are provided for experimentation. Risk taking and failure must be provided for; training and development also need to be ensured. Appraisal and rewards will be tied to long term gains in the market rather than short-term achievements.

2] BEST PRICE AND NPM:
In ensuring the lowest price for their products, companies have to tailor their process as well. No compromise of value for price is acceptable. However lowest cost can be ensured. Best man planning ensures minimum wage bill. People who suit the organisation must be recruited. Cost cutting technologies can be incorporated. A special mandate will be to link organisational cost cutting to individual cost cutting goals and reward employees accordingly.

3] BEST SERVICE AND NPM:
Individuals with the right mix of creativity, initiative, values and skills will be able to provide world-class service to the customers. The employees of a service leader will have to stay at the forefront of new models and techniques that affect their clients business. A company can assist its people to solve customer’s problems. The NPM binds the level of customer satisfaction and delight achieved directly by appraisal and reward.

THE NEW MARKET PLACE IN THE KNOWLEDGE ECONOMY:
The future belongs to those knowledge employees who will have a high income for their knowledge and values. They will be intelligent and better-informed consumer citizens. Their work will be meaningful and interesting. They will work to live a higher standard of life. Customers will be choosier. Markets will prefer to serve niches and earn high profits. Thus we will witness, value driven and price driven pricing. Service will be an important tool in competition; value beyond the purchase value will be the selling point of customer delight.
HARMONY WITH ENVIRONMENT

The term can be best described as "Ethico moral responsiveness of business to all the members of the environment."

Man and nature are deeply interconnected and interdependent. The social responsibility of business must ensure that dealings and transactions with its stakeholders are ethico-moral. Ecology or nature is also an important stakeholder. Hence there is no such right to exploit nature for purely selfish motives.

As some one rightly said, "Man, nature, divine are one, attack one, the other two get the impact. They are part of a grand cycle. Hold a global vision and do not be greedy. Dependence of any business on its social and ecological environment is so complete that the very existence, survival and growth of any enterprise depends upon its acceptance by society and environment (who provide all inputs of resources). If it outlives its utility to the Society and environment it has no place and reason to exist.

Today, we insist on the social responsiveness and awareness, the ability to relate the plans, policies and programmes to the social environment in such a way that these are mutually beneficial to the organization, society and ecology. The current trend is an organizations’ involvement in social actions. The mission and vision of any organization must express deep involvement in social actions to improve the quality of life in the society and quality of the environment.

SELF CONTROL

Controlling is an important function in management. But to perform this effectively, one should be self-controlled. This implies that one must have control over desires, which arise, at the mental level. A person having self-control is detached form the sense objects, free of desire and anger and remains engrossed in the bliss of the self. He who thus remains absorbed in the self may be considered without doubt to have a stable intellect and insight.

- It indicates maintaining a balance against the pairs of opposites like joy and sorrow, success and failure, praise and insult, victory and defeat and so on. Feeling of stability in the mind helps to achieve inner peace and happiness. Worldly sorrows do not enter a cheerful mind.

- It implies performing duties with full concentration and dedication without having any attachment to the result thereof.

- It also implies ones perfect control over Raga (attachment), Krodh (anger) and Bhava (fear) in ones day-to-day life.

Self control helps a person to resolve conflicts in life and create a balance between him and his desires.
Dharma, Swadharma and Detachment

Dharma: (Lit, that which holds up the existence of a thing) Essential quality; religion, code of duties, duty. The law of being. Our religious scriptures have laid down the duties for different varnas-classes of people and ashrams-stages of life.

The most central and core concept of Hindu philosophy is known as Dharma. All the other principles and values flow from dharma. The word Dharma is formed from the root, dhr and literally means to hold, sustain and maintain a thing in its being. There is no accurate translation of the word into English but it an be termed as a right action, right conduct, virtue, moral law etc. Every form of life, very group people has its Dharma, which is the law of its being. Dharma is the duty or the path of righteousness. Dharma comprises of Satya (truth), Yagna (dedication) and Tapas (sublimation). The basis of Dharma is Truth. Dharma or virtue is conformity with the truth of things; a dharma or voice is opposition to it. Dharma or ‘duty’ is at the center of the Hindu way of thinking, with its stress on personal responsibility, the concept gives to Hinduism its particular stress on the centrality of humanity in the universe.

Swadharma: Gita emphasizes that Swadharma (one’s duty based on one’s Swabhava inclination and aptitude – one the work that falls into one’s lot by virtue of one’s placement in the society) should be carried on for the general welfare of the society and as worship of the Divine, as our offering to God. The will to support and actively co-operate in the Divine’s evolutionary design and to live with the mother earth, safeguarding her grand ecological balance.

Detachment: It refers to detached involvement also known as Niksham Karma. It is among the most surest and most enduring preventive methods against stress and burnout in situations faced by us. According to this theory one has to engage in quiet inner sadhana to appreciate the true meaning, for it does not hold out a technique but beckons towards anubhuti, a deep inner feeling. Detachment helps one to keep out speculation about gain or losses from his work / activities. One can look after family with all love and care they need, because it’s one’s duty to do so. Possessions including relations and friends are transient in nature. They do not last. Neither should one be ecstatic at having it nor be horrified at losing it. It is only when one is very proud of his possessions that he gets depressed at losing them. Detachment is one of the simplest techniques to maintain equanimity.

Holistic Approach to Personality

The holistic approach is based on the principle of unity, oneness, non-dual or Advaita concept: jiva, jagat, jagdish are one. Under the principle of unity, the universe is an undivided whole where every particle is interconnected with every other particle and forms a golden chain. Hence, entire humanity is one. The only dharma or law of life is the offer of service to others. I cannot cheat you without cheating myself, it is a holistic world. The management must recognize the Oneness of Humanity. Respect the divine in all beings. See yourself in all selves. This is the yoga of the highest order. Let the inner beings or higher consciousness assume the managerial leadership to manage and lead effectively your physical, vital, mental, intellectual entities. Your inner beings is the delegate of the divine.
Such an integrated human personality of self-developed manager and worker assume best and competent management of any enterprise, involving collective works and efforts. The refined or higher consciousness will adopt holistic attitude. It will bring out the divine in man. It will achieve perfection or excellence in whatever you do. We shall achieve Peace, Harmony and Prosperity in our internal world and in our external world simultaneously. This is the idea of Indian Ethos. Atmano Mokshartham Jagat Hitaya Cha (for gaining perfection in individual life, as well as for the welfare of the world). This is the motto of the Ramakrishna Order founded by Swami Vivekananda. The holistic approach of management will not exploit shareholders, employees, customers, society and nature.

**Dharmic Leadership**

Dharmic leadership combines ethical decision-making and ethical behavior, and it occurs in both an individual and an organizations’ context. Dharmic leadership emphasizes perfection of the self through planned self-development as a whole human being man in the manager first and then blending work ethics. A dharmic leader is someone who “supposedly tells the people the difference between right and wrong”. A major responsibility of a dharmic leader is to make ethical decision and behave in ethical ways and to see that others understand and practice the ethical code.

The Indian Ethos of Management contains principles to guide one’s life. These principles are described in the Upanishads and Geeta. The following are certain principles as per Indian wisdom and insight.

**Concept of Divinity**

These texts do not refer to any God, but to a certain divinity, which pervades all beings. According to this concept all people are equal and divine to be dealt with equal respect. This attitude at work serves the interests of both the workers and customers.

Discriminatory remuneration packages will be avoided, trust and support will improve, the sense of concern would be avoided, trust and support will improve, the sense of concern would make counseling and development more natural and managers will find it easy to take disciplinary actions as there would be no feeling of remorse if severe action becomes necessary. This would greatly improve the atmosphere at work. It is the respect to divinity, individually, which assures maximum productivity in them and Total Quality Minds. Truth, divinity and culture are more powerful than money. Civilization is the manifestation of divinity in man. Hence, entire HUMANITY is ONE.

**Concept of Man**

Man is constituted of various sheaths. The grossest of them is the physical body called “annamaya” which constitutes of matter created by food. The second sheath covering the physical body is the “pranamaya” which is related to the breathing. The third sheath is “manomaya” which is the mind. The forth sheath is the “vijnanamaya” – the power of discrimination. The final sheath is the “anandmaya” – eternal bliss. Every person has the capability to move from the constraints of the physical sheath and live in eternal bliss. Human being is not just a body. Within the physical
body there lies the “SELF” – the HRAHMAN – Knowledge, Existence and Bliss – (SAT, CHIT and ANAND). This is the real nature of a human being. Every man has immense potentiality and divine spirit. Our Upanishads repeatedly say, ’I am Brahman”. That is why Shankaracharya sang, “CHIT ANAND RUPAH SHIVOHAM SHIVOHAM”. Vedanta brings expansion of the mind, breaks down all the barriers and brings out the GOD in MAN.

CONCEPT OF KARMA

According to this concept, the future of an individual depends upon what he does or does not do with his life. His actions (Karma) and the consequences of his actions shape his future. The cycle of birth and rebirth has the concept that each action (karma) one takes, causes other actions one takes in the future and has been caused by actions in the past. Since one assumes this life as a necessary consequence of previous lives and previous actions, it follows that one should perform the prescribed duties of life unflaggingly.

A major facet of karma is the work one does, and the attitude with which he goes about his duty. To work for selfish reasons, such as to be able to afford luxuries such as convertible cars is bad karma, especially when one craves these possessions to gain stature in society. Actions such as materialism restrain one from furthering his place in life and from attaining an honest satisfaction with his spiritual growth. Good karma and advances towards knowledge are achieved first through the freedom to make personal decision to work for the sake of getting the job done in a selfless manner. Only when a person handles a duty in this fashion will he find himself in progression.

CONCEPT OF DHARMA

Dharma: (Lit, that which holds up the existence of a thing) Essential quality; religion, code of duties, duty. The law of being. Our religious scriptures have laid down the duties for different varnas-classes of people and ashrams-stages of life.

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CONCEPT OF YOGA

The word ‘yoga’ is derived from Sanskrit, one of the world ancient languages. In its simplicity, Yoga means – “a bringing together of the parts in order to create a union or balance of a person’s body, mind and spirit. Yoga teaches guidelines and values to follow, and practices for purification for the body, mind and spirit.
The roots of Yoga evolved from the spiritual and metaphysical disciplines of the Vedas and Upanishads, a sacred text from near 600 B.C. Yoga, however, rejects the pursuit of metaphysics, and sticks to the practical path of transcending the ego in order to awaken the center self, the pure being of consciousness and awareness. Yoga looks top engage in the spiritual path rather than to speculate about it. The term YOGA indicates a special condition of the mind-tranquility of the mental composure – in such a condition one can perform desire less action.

There are various forms suited to the different natures of practitioners. Three paths have been delineated to achieve this purpose. Bhakti Yoga – The way of Devotion, Karma-Yoga-action, clarity of thinking and Jnana yoga – knowledge. Once these are realized employees contribution to corporate’s objectives can be achieved. To the customer sub-standard products will not be sold, warranties would be respected, there will be no over pricing, misrepresentations or compromises with safety, environmental protection will be avoided.

**CONCEPT OF ATTACHMENT**

Attachment is the band of desire we form with things of the outside world. The gunas are responsible for the attachment. Those who are deluded remain attached to those modes and actions. The senses play a very important role in the development of attachment. The individual, thinking of sense objects, develops attachment with them. From attachment are born various desires. From desires arises anger. From anger comes delusion, and from delusion arises confusion of memory. From confusion of memory comes loss of intelligence and when intelligence is lost the breath of life is also lost.

**CONCEPT OF WEALTH**

Wealth, in common parlance, is perceived to be tangible achievements, mostly money-based and related acquisitions. Wealth goes beyond just the basic need fulfillment of life. Wealth is perceived to be the surplus that one possesses through which besides financial security; one experiences a more-than-comfortable lifestyle. More importantly, Wealth creates social status, as Wealth has an interactive social status, leading to power situations. Surplus acquisitions have to be sustained, nurtured and grown and maintained by adequate controls systems. Only then surplus becomes Wealth.

Wealth in the Indian context, although in the modern appears to be material in nature, is more than that traditionally. Dharma, Artha, Kama, Moksha is the path of living prescribed by the scriptures. These four stages are the a must for a character-based growth and involves the induction at the first stage into Dharma – the path of Righteousness and Truth, involving Values, Ethics, etc. Only when the individual through the Guru gets thoroughly trained into Dharma is he inducted into the second stage in life, Artha – the material wealth creation & sustenance stage, in which his prime duty is to create enough material Wealth based on Dharma principles. It is the combination of these two that constitute the concept of Wealth in the Indian ethos. It must be remembered that material Wealth without Dharma is not acceptable. Material Wealth generation has to be through the primary path of Dharma. If any situation material Wealth is available in
plenty but by unfair means, i.e. without Dharma, such Wealth is not considered as Wealth. While material Wealth is a means to good living, the means of acquiring it is important. The means do not justify the ends. Hence Wealth in the Indian context is seen from the Value angle. Wealth generated through Moral practices is considered as real Wealth, because such Wealth when used for any cause, social or otherwise would result positive outcomes.

APPLICATION IN BUSINESS
Businesses are seen as profit centres and many an organizations especially in West has almost propagated that profits generation is the main reason why they exist, and that how they generate the Wealth is not important. Value-based Wealth generation is being talked about and being implemented these days in many organizations.

From the OB angle, we need to remember that “organizations are social entities” and that they exist for the benefit of society and because of society. They owe to society reciprocation in the form of Dharmic path of creation of Wealth. Such Wealth is always seen to sustain organizations (even if they do not make mega profits) with goodwill and such companies automatically build the Impression of an ethical organization. Such an organization would take care of its shareholders realistically in the form of realistic returns. In the final analysis, such organizations create national Wealth and global brand for itself and the nation and find themselves are truly global players.

(Please identify organizations that have sustained the post 1991 globalization and those that have crashed and relate with this discussion)

DHARMIC LEADERSHIP
We have come across principle-centered Leadership which Stephen Covey talks about. Simply stated, Dharmic Leadership is an all-encompassing approach towards leading people into goal achievement. It emphasizes as much on the means as on the ends. In fact, there is a greater emphasis on the means.

Dharmic Leadership is based on the concept of Dharma, which includes the path of Truth & Righteousness. In the corporate context, to be a Dharmic Leader is not easy. On one hand we have the challenges of performance in a highly competitive marketplace, while on the other hand we have the brand/image of the company to be maintained in the marketplace as a truly fair and ethical player.

While in the past due to certain compulsions, companies “mindlessly” and/or “ignorantly” emphasized on results (ends) and did not give importance to the means, in the global businesses of today, companies have increasingly become conscious of their brand and image. To create an enduring true brand, one needs to be value-centered, in other words Dharmic centered. Hence Dharmic Leadership is more relevant today and imperative to be understood and followed and propagated.
ETHICS AND MORALS

Ethics could be defined as those do’s and don’ts that an individual or a body follows based certain Values. These are internal control systems that every individual or body creates and adopts to seek and live with meaningfulness actions.

All of us are born with Core Values that are common, based on the Universal Laws of the Creator. These are based on the spiritual path that one needs to tread to return to the Source from where we all emerge. Through the religious practices and rituals we learn these Values and their importance. All mankind is aware of these Core Values deep within him.

However, with time and growth, human beings develop certain derived Values – Primary, Secondary, Tertiary, etc. which are modifications at best or dilutions at worst of the Core Values. As we develop Primary Values, we tend to “deviate” from the Core Values. Although deep within us we are aware that Core Values need to be followed, we tend to follow Primary Values.

For example, one of the core Values is, say, Honesty as a policy. If we were to follow Core Values, no matter what, we would be truthful at all times, in all situations and with all people. We would stand by Truth “ruthlessly”. As we follow Primary Values, we tend to make allowances or tell lies situationally with due justification. We are not telling “major” lies, but we are telling lies. We are slightly “deviated” from the straight path of Honesty.

Further as we grow we tend to get drawn into telling more lies and “major” ones again justifiably. We are in the zone of Secondary Values, wherein we tell more lies than before. We have “deviated” further away from the straight path. This continues through the choices that we make. In extreme case, we “deviate” far away from the straight path. All along we are deep within us aware that we are supposed to be following the Core Values only, but as we progress from Core to Primary to Secondary to Tertiary “outwards” our awareness gets “muffled” or silenced by the logic of our actions and justification. Group justification further compounds this state.

Ethics are the inner we set for ourselves and we like to live by. These are based on the Value system that we follow. Each of us, depending upon where we are and what choices of actions we take with our Will to achieve our goals, follow either Core or derived Values (Primary, Secondary, Tertiary, etc.) The levels of “dilution” of the Core Values result out of the Goals we want to achieve and the intensity with which we act to fulfill these goals. Ambition (regardless of the field we are pursuing) plays an important contributor to the level to which we could tend to lose our awareness of Core Values and follow them in practice.

When we follow Ethics we set standards for ourselves and have our own check-and-control system of ensuring that we stick to our Ethical Base. Usually we are seen to keep the “conscience” as the inner controller/watchdog to help us maintain our Ethics. Morals are Ethics-in-action. While Ethics are inner controllers, Morals are social controllers. Applications of Ethics in action in a situation constitute Morals. We spend our lives in groups (like the family, workplace, etc.) Every group has
certain norms set as Group Ethics. These norms are displayed through accepted Moral practices. It is expected that the members of the group follow the accepted and arrived at Moral practices. These Moral practices are usually defined by the creation and laying down of Laws which addresses the majority of the group good. (Why majority? Why not all? Because it must be remembered that people come together to seek comfort and share their skills and have better lives, hence group needs to have a comfort of operation. When majority is comfortable the group performs comfortably and efficiently.)

We have thus, Personal Ethics, Personal Morals
Group Ethics, Group Morals
Organizational Ethics, Organizational Morals
State Ethics, State Morals

APPLICATION
Modern Organizations are laying a lot of emphasis on Ethics and terms like Corporate Governance. We need to understand that unless the individual at his personal level is Ethical and follows Moral practices, he cannot appreciate the importance/meaningfulness of Ethics/Morals. And when he cannot appreciate, he tends to easily “drift” away from the Core Values. Such a person would not have the “moral Will” to stand up to the “heat” of a situation which is basically Unethical. He would bend down to the collective logic of clouded thinking and be a party to Unethical practices.

Since businesses and global, one of the few factors that are globally common is Ethics and Morals. While we are dealing with the newer work cultures that too across countries which we are not too familiar with, the Ethical and Moral practices when followed make our organizations thrive in the fiercely competitive environment.

HARMONY WITH ENVIRONMENT

Environment in the context in which we normally understand implies: Anything and Everything that surrounds us”. This forms the part of definition which we have learnt from the Western context. In the Eastern context, Environment involves two parts: the internal Environment & the external Environment. As we all know the, in the oriental spiritual context, only purpose of our lives is to find our way back to the Source (Cosmic Force) from where we originate. The journey back to the Source is Life, which has to be led understanding the “complex” laws of the Cosmic Force that has created us and the whole world.

Man as we know comprises of the five sheaths (koshas/coverings/bodies) within which is contained the Life Force (Jiva Atma) which is the part of the Cosmic Force (Param Atma). To attain the Param Atma and merge within It as a final destination, we need to follow certain guidelines/rules of living, based on Self-control and moderation in the nurturing and upkeep of the five sheaths. Internal Environment includes all the five sheaths within which the Life Force is contained. This environment should be harmoniously balanced such that all the bodies are adequately nurtured and attended to pave the way for the smooth progress of the Jiva Atma towards the Param Atma.
Unless the internal Environment is harmonious, the external Environment is bound to be disharmonious. As a matter of fact, the harmony of the external Environment is controlled by the harmony of the internal Environment. It is important to note that not only the external Environment, but also the internal Environment needs to be harmonious. In the Indian (Eastern) context, Environment is all that pervades outside the human Life Force (Jiva Atma).

The environment consists of:

   a) Man (Jiva Atma with the five sheaths/koshas made of the five Elements-Earth, Water, Air and Space),
   b) Nature (the five Elements- Earth, Water, Fire, Air, and Space)
   c) Creator (Param Atma)

Environmental Harmony occurs only when we understand certain basic principles of Creation:

1. that Creator is ever giving all resources for all mankind to use;
2. that living is the process of give-and-take between Man and Nature maintaining the balance of creation, consumption and wastage;
3. that wastage to be minimized to maintain the healthy balance between creation and consumption.
4. that all that is created has to receive their “legitimate share” of resources for their survival, sustenance and growth.

Whenever we disturb the balance between creation, consumption and wastage, there is pollution of “one into the other” – leading to excess of one over the other/s (more consumption, more wastage, more creation) Harmony with environment thus entails harmony with oneself and one’s sheaths through proper practices like Yoga etc, followed by sensitivity to the others and the Nature that provides us all the bounty through moderation.

**LEARNING IN THE INDIAN CONTEXT VS LEARNING IN THE WESTERN CONTEXT**

Learning, as we all know is the process of acquiring knowledge to know about something. This definition presupposes that we do not know about that something. In other words, it presupposes that we are ignorant and through learning we become knowledgeable. This is typically the outside-in approach towards Learning, largely followed in the conventional Western model of Learning processes.

The Eastern concept of Learning compares and contrasts with the Western concept in many aspects. The Eastern concept of Learning starts of with the idea that we are embodied Jiva Atmas emerging from the All-knowledgeable Cosmic Power (Param Atma), the attributes of the Param Atma are present in our Jiva Atmas. The attribute of Param Atma being All-Knowledgeable is also present in us. Thus we are not ignorant; on the other hand we are All-Knowledgeable, an attribute we are not aware of because of the sheaths (koshas) of Ignorance that covers our Jiva Atmas.
The Eastern concept of Learning, thus, forms the process of unraveling the fact that we are not ignorant and that we are All-Knowledgeable. This is an Inside-out approach. The Western approach is largely based on perceivable facts and verifiable attributes that are measurable and the use of logic. The Eastern approach, on the other hand, is based on observations, experiences, and contemplations on information that is made available through **Sruthi & Smrithi**. The writings are, thus, deeper in content and context than what is merely understood at the primary level.

Shruthi means Hearing, rather Attentive Listening. The Vedas are also known as Shruthi, because the Vedas have come through Hearing form Master to Disciple down the line. Smrithi means Contemplation. Along with Shruthi, i.e. Attentive Listening, one needs to practice Smrithi, of contemplating on what one attentively listens, trying to absorb and find deeper and deeper meaning with an idea of a understanding the larger & related picture.

**MANAGEMENT MANTRAS**

*Spirituality at workplace.*

It was a beautiful palace constructed by Mayan – the Hindu god of architecture. Dhuryodhana and his brothers who came to attend a ceremony performed by Dharma, wanted to explore the beautiful place. So, after the ceremony was over, they went around the palace. At one place the floor was so polished and gleaming that it looked like a pond of water. So, imagining crossing a pond, Dhuryodhana and his brothers walked across, lifting their attires above their knees. Panadavas and their wife Dhraupathi laughed out loudly on seeing this. Dharma saw this and reprimanded his brothers. He said that it was not fair to laugh at someone else’s predicament. But the Panadavas were only too happy to watch Dhur yodhana’s plight. This naturally infuriated the Kauravas.

What went through in the minds of the Kauravas can be described in modern parlance, as negative feelings triggered off by a perception of injury and insult. Having felt humiliated, they wanted, perhaps naturally too, to take revenge. The action and reaction both are basic human nature. But the humaneness surfaces only when we are able to overcome the temptation to fall into the trap of action – reaction, using our reasoning power.

The Kauravas have always been unkind to the Pandavas. No doubt that the Pandavas were the offended ones. But on that occasion, the Pandavas, who always cherished good values in life, didn’t make an effort to overcome the temptation to belittle their cousins. Their hurt, hidden deep inside, surfaced on that opportunity to hit back. What resulted were fresh wounds, nurtured by the Kauravas – waiting for another opportunity to retaliate. And the seed for the Kurukshetra war was sown on that occasion.

In our daily life we come across various opportunities to present our good face – good human values and the ugly face – the negative feelings. Living on the basis of human values is what I would call spiritual life.
We are aware that being spiritual doesn’t imply being religious or ritualistic. The word “religious” can be applied to any job activity, which is done with absolute faith and conviction in what you are doing. A simple job of cooking, when I do it “religiously”, I can transform a dish into an exotic and very tasty one. What matters is the sincerity and devotion that I infuse into it.

In the same way one can be spiritual “religiously”. One need not keep aside some spiritual time. One may not follow certain rules and regulations of religions. Yet, you can live a normal life with a spiritual focus. Again that doesn’t mean you live a rigid and serious life without any joy – nor am I talking here about living without any fun and happiness. Somehow, I feel that spirituality is often misconstrued as something serious and something out of the ordinary. It is not. Also spirituality need not – and does not mean reciting and reading religious scriptures and prayers or chanting gods names.

**What then is leading a spiritual life and that too at workplace?**

It simply means, leading a life according to the human values one upholds in life. Human values transcend regional, religious or any kind of sectarian barriers. If there is one aspect that runs undercurrent through the entire human population, it is the sense of human values – love, kindness, honesty, and all those virtues, which differentiate Man from other species.

On that occasion thousands of years ago, the Pandavas allowed their ugly emotions dominate their otherwise good sense. A considerate human being will not be happy at others’ pain. Even if the Kauravas were really foolish enough to mistake polished floor for pond, Pandavas should not have felt happiness or at the least could have behaved in more ‘gentle-man’ like manner by turning their faces away from the scene, feigning obliviousness to the whole episode. This could have saved the embarrassment for the Kauravas.

At workplace we get opportunities to forget and forgive, to show magnanimity. Richard Carlson, author of “Don’t Sweat The Small Stuff at work”, talks about practicing spirituality at workplace. “In a given day, you have so many opportunities to practice patience, acts of kindness, and forgiveness. You have time to think loving thoughts, smile, embrace others and practice gratitude. You can practice being non-defensive and a better listener. You can try to be compassionate, particularly with difficult or abrasive people. You can practice your spirituality in virtually everything that you do. It can be found in the way you greet people and deal with conflict. You can exhibit it in the way you sell a product or service – or the way you balance ethics with profit. It’s literally everywhere.”

And Carlson cites Grace, a friend as an ideal example for leading a spiritual life in every sense of the word. She has managed to synchronize her spiritual and work life smoothly. Carlson notes that she has a spiritual philosophy of non-violence, integrity, and a love of all creatures and he goes on to quote her, “ I’d never sell myself short just to make money. I’m always able to look myself proudly in the mirror and know that I’m a person who can be trusted.”
Grace is not living in Utopia. It is possible for each one of us. What matters at the end of the day is, as a Tamil saying goes, “to lead a life without the prick of conscience.” In a recent interview, Sri Sri Ravishankar, the spiritual guru, observed that commercialism is not a bad word. The interviewer asked if spirituality is increasingly becoming commercialized. The guru quipped immediately, “Commerce is not a bad word.”

True. Spirituality doesn’t prohibit making profits or making good business and earning money. But the parameter is ‘at what cost?’ If you are trading your values to make profit, it is time to ask yourself the big question. ‘Am I on the right track?’ If you are trading good values to satisfy your sense of self or if you are acting to avenge a previous action, then it is time to ask yourself, “Am I doing the right thing?”

Right - from the point of view of Love and Truth. Right - from the point of view of Reason and commonsense.

Human beings as we are, we can’t don the good face all the time, 24 hours 7 days a week. At work particularly, we may have to stick to quality and deadlines. And it is not possible to retain the cool when things go wrong. But before blasting off the lid, stay quiet for a moment and introspect your innermost thoughts. Look for ways to avoid conflict. Still, if reprimanding is the only way out to bring about solution to your ultimate goal, you do that from the points of view of love and respect – for the work in progress, to the worker who is executing it, to the end product and to the final user. All along the way, ensure that you exhibit your sincere care in your responsibility as the manufacturer or the service provider. Even if you are not the owner, and you are only a member of the unit, it is important to realize that you are responsible for the end product. Above all, understand that non-violence and love / consideration for fellow beings are not signs of weakness. On the contrary, they form the basic source of strength in all our endeavors.

RELEVANCE OF GITA IN MANAGEMENT

Swami Bodhananda

Incredible changes are taking place in the economic space of our country. I should call them tumultuous changes. We are moving away from a command, centralised economy to a decentralised market economy. The decision making process is changing. Ten years ago, the Planning Commission used to be the centre of the decision-making is the market place governed by the market forces. The government in abdicating its responsibility, rightly so, and the various corporations of the country are taking over their responsibility of deciding what resources go into what kind of production and how the growth of the nation is to be targeted. Our economy is opening up; it is opening to the influences of the world economics, the world's market forces.

We are keeping the windows of our economy open. These we are doing with a trembling heart, because we are not sure of ourselves. But our Rishis said once upon a time: "Let noble thoughts come from all sides” meaning, 'let us not be afraid of outside influences, let thoughts come from all sides'. I therefore think the opening up process is good for us. We will know what we lack, what are our strengths and weaknesses so that the pluses and minuses could but understood and an objective evaluation is possible. Also there can be an effective interaction between views, ideas and products. This is the environment in which we are operating.
Therefore, we need a new management style as we are seeing that the politicians have abdicated their responsibility they no more think that they can lead this country; they no more think that they can create ideas for our economy: once upon a time Mahatma Gandhi and other politicians used to do that. They used to create ideas, organize people and inspire them to undertake the right activities, but the politician of today, because of moral depravity has lost his faith and courage in doing this. Now who will take up this responsibility? The managers, the technocrats, the economists, the intelligentsia of this country have to take up this responsibility.

There is no point in anyone blaming the politicians. Let us not took up to them; let us look up to the technocrats of this country. It is our responsibility therefore to take courage in our hands and create visions, ideas, and translate them into products so that we can command a prestigious position in the comity of nations, in the world market. If this is the situation in which we are sitting together here and trying to listen to the voice of the ancient masters... I don't say I will be able to put across their ideas as well as it should be, but whatever I have learnt and whatever I have understood and whatever of this has been beneficial to me, accordingly I will be putting across those ideas.

Since we are opening up, it is very important that the Indian Leaders - I would call you all leaders - the Indian Managerial class, the businessmen, the technocrats, entrepreneurs, all must have a deep knowledge of the Indian scriptures, the Indian ethos because we have heard that America has got a management style, Japan has got a management style of their own, a style of getting things done, organizing things, conceiving products, etc.

Now days they talk about civilisational confrontation. It is not true that corporations are conflicting or confronting but it is two nations which are competing. Recently I read an article in the Times of India - 'Unless we sell India, we can't sell an Indian product', an Indian brand; unless we have confidence in our country, our culture, our way of life, our way of looking and experiencing things we will not be able to sell our products. So it is very important that we must know who we are, where are our strengths and what are our weaknesses. So, from that stand point to formulate a new management philosophy and system we have to go back to our culture/so that we can participate in this so called civilization confrontation.

Now, what are the books or texts which expounds the Indian view and way of life? Is there any text book? For example, for the Anglo-Saxon culture; they have the Bible. Let us say, the Bible is the fundamental source of values which conditioned their way of looking at life and experiencing life. And in my view the Western civilisation conquered the whole world with the help of the Bible. Science, Technology, organisations came later. First tyt e created an environment of respect for Western culture with the help of the Bible.

It is said that when Christains went to Africa, “they had the Bible and the Africans had the land, and after 200 years, the Africans got the Bilble and the Europeans got the land” Exchange had taken place. I am not criticizing them; that is the way they should do. So, first, it was a cultural invasion and under the trellis of this (cultural), they effected the ideological and economic invasion.
So; unless we culturally prepare our people, psychologically prepare them all, we are not going to sell ourselves or be competitive in the world market. It is very very important hence that the Indian entrepreneur as the manager, does develop that self respect which is possible only when he knows who he is, what are his roots, where does he come from, that is, you must have a very self-rooted world view. In fact we say that in this country we have the philosophy of 'Vasudhaiva Kutumbakam', 'Easavasyam Idamsarvam'.

We have the great philosophy that the 'Whole Universe is one family, God prevades the entire universe, etc.' And we built a culture based upon that worldview, but our problem was that we could not defend that culture. We created a culture, a very ennobling culture, a very fulfilling civilisation but somehow or other we failed to defend that culture, with the sword if necessary. The Americans are ready to defend their culture. President Clinton in his inaugural address said: "I am ready to defend at any cost the American way of life". Can the Indian Prime Minister say that ? Will he say from the ramparts of the Red Fort, "I am here ready to defend the culture, the way of life of India ?" For one thing, there is nothing valuable that we have created of late. Therefore, It is very important that we not only create a way of life but also we must be ready to defend it and for that, we must have something to defend.

So, what is our way of life, what are the roots of our culture, and what governs our policies, our worldview ? This is very very important and hence we are going to the cultural roots of our country. What are the cultural roots ? Friends, we have these important books-the Upanishads, the Bhagvad Gita, the Puranas, the Dharmashastras and various other texts which expound our view and our way of life. Today, we will be discussing only one text, the Bhagwad Gita as to what it can teach us, the managers and leaders of this country.

We know that the Gita was taught, was unfolded, in a battle field. The context of the Bhagavad Gita is very very important. It was taught to Arjuna in a battle field. When Arjuna was confronted with one of the greatest crises of his life and unable to bear the stress and strain, in the battle field, on the floor of his chariot, Bhagvan taught him the Gita. Since the context of Bhagvad Gita is the battle field where people came together to fight it out, the Gita teachings are important to the modern manager also because we are also fighting in the market place and want to be competitive. As one of the managers told me; "We are like dogs; it is a dog fight, my dear Swamiji, and I need my bone; I am fighting for it".

The second aspect of the Bhagvad Gita was; "Arjuna was a Chief Executive, let me put if as, the General Commander of the army and he come to the battle field to fight the battle and win a victory for his forces when he collapsed suddenly finding himself lacking in energy. He becomes demotivated, de-spirited, fatigued". So too, when our manager or chief executive faces the challenges and problems of the job, suddenly, he finds he has no energy, no enthusiasm, no motivation to fight and eventually collapses. Though he has ideas, he is not able to muster energy and fight on. Bhagvad Gita is important to the modern manager because the problems and the situations are similar to one which Arjuna faced. Finally, the teaching takes place to motivate Arjuna, inspire Arjuna, make him fight the battle and at the end of it; after the teaching, Arjuna
Says: "I have now no doubt at all; all my doubts are dispelled! I am rooted now and am ready to be active in the field". So, Arjuna becomes a dynamic worker at the end of the teaching. To sum up, we find Arjuna collapsing in the battle field at the beginning of the Gita, again being revived (reinventing himself) after the Gita teaching, he fights the battle, and wins it. This is what we also want - 'how can I get that energy, that enthusiasm, that inspiration so that I can not only fight the battle of my life but also win it. Hence Gita becomes important for the modern manager.

**WORDS FROM THE WISE**

"Delay always breeds danger and to protract a great design is often to ruin it."

- Cervantes

"We are always getting ready to live, but never living."

- Emerson

"One of these days is none of these days."

- English Proverb

"Procrastination is the art of keeping up with yesterday."

- Don Marquis

"Life, as it is called, is for most of us one long postponement."

- Henry Miller

**TEACH HIM KINDLY WORLD**

Abraham Lincoln

(Abraham Lincoln wrote this gem of advice on the eve of his son's going to school. All parents will share these sentiments) WORLD, take my son by the hand - he starts to school today.

It is all going to the strange and new for a while and I wish you would sort of treat him gently. You See, up to now, he's been king of the roost. He's been the boss of the backyard. I have always been handy to smooth his feelings. But now... things are going to be different. This morning he's going to walk down the front steps, wave his hand, and start on a great adventure that probably will include wars and tragedy and sorrow.

To, live in this world will require faith and love and courage. So, world, I wish you would sort of take him by his young hand and teach him the things he will have to know. Teach him - but gently, if you can. He will have to learn, I, know, that all men are not just - that all men are not true. Teach him that for every scoundrel, there is a hero that for every crooked politician there is a dedicated leader. Teach him that for every enemy there is a friend.

Let him learn that the bullies are the easiest people to lick. Teach him the wonders of books. Give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on a
green hill. Teach him that it is far more honourable to fail then to cheat. Teach him to have faith in his own ideas, even if everyone tells him they are wrong.

Try to give my son the strength not to follow the crowd when every one else is getting on the bandwagon. Teach him to listen to all men but to filter all he hears on a screen of truth and to take only the good that comes through. Teach him to sell his brawn and brain to the highest bidder but never to put a tag on his heart and soul. Teach him to close his ears on a howling mob - and to stand and fight if he thinks he's right. Teach him gently, world, but don't coddle him because only the test of fire makes fine steel. This is a big order, World, but see what you can do. He is such a nice little fellow..

ROLE OF SUPERSTITION IN INDIAN BUSINESSES

Superstitions are as old as Mankind. Anything without an easy-to-understand logical explanation could be termed as Superstition. Superstitions have interesting existence in Society. Although everyone perceive Superstition as irrational, they all follow them in one form or the other. Many do not confess or they would add some supportive logic for their Superstition when they are "caught". Western & Eastern cultures all have their share of Superstitions. But due the economic conditions prevailing in the West, they had be collective logical in their approach towards living. So, by and by, there was a collective suppression, ridicule, even punishment of superstitious people.

Superstitions have their origins, in most cases, in some logical practices of situational conveniences adopted at certain points of time. At that time there are people who practice these actions through an understanding. Over a period of time, these practices remain, but the creators of these practices pass away. Many a time the successors of these creators are not fully aware of the reasoning behind these practices and they add on their own interpretations to thus diluting the real significance of the practices. Gradually, the reasoning is "lost" but the practice remains. When someone questions the body for logical reasoning they seem to not have it and they fumble. With movement of time, situations become different and needs become different. A practice that was once relevant does not seem relevant anymore. So people question that practice and when it does not explain the relevance, they reject it as superstitious outdated practice.

One cannot really pinpoint and say that all Superstitions have a deeper reasoning. But some of the Superstitions have a deeper connotation and needs to be "delved into". Thus we have people who follow superstitions blindly and some of them understand the deeper significance and follow them through an understanding. Superstitions, whether relevant or not, when followed by the individual gives him a meaningful and a deep comfort zone of operation. And inexplicably at many times though, people get "reinforced" through Superstitions in their work situations.

Indian businesses are known to follow Superstitious practices for long, as much as their Western counterparts. The CEO of an Indian company comes from an Indian Ethos which is full of Superstitions. Moreover, whenever an Indian faces too many Unknowns, he does not use his rationale the way the Westerner does. One of the things he banks on is Superstition. Through the practice of Superstitions (with his own inner reasoning) he develops a Comfort Zone and meaningfulness and "faces" the Unknowns.
In case of Eastern cultures the practice of Superstitions are very obvious, because they do not "cloak" them with logic. But in the West, Superstitions are never "known to be followed" and even they come to light, are clinically "dressed in acceptable "logic".

The discussion is drawing the attention to the fact that logic alone is not the driver in business decision making. Approaches other than logic play a vital role in the case when the Unknowns and immeasurables are more. The "gut-feeling" decision maker is a combination of logic and "irrational" practices. But, practically all of them would not admit it for fear of ridicule, because in the world of business, especially with the Western model approach, there is an emphasis on logic and irrational practices are discounted and discouraged.

The point to be noted is that Indian businesses have been conventionally been driven by Superstitious practices either blindly or with understanding and are also now being driven partially driven by Superstitions. The only difference now is that those who follow Superstitions seem to have a spiritual reasoning or a logical reasoning, thanks to the advent of the New Age Manager and the GeneXt manager.

**SELF CONTROL**

Self Control is a way of life and an attribute that Indians profess and practice as a discipline. We are constantly swayed by opposing attributes like Happiness and Sorrow, Peace and War, Like and Dislike, Victory and Defeat, etc. This is a result of our desire to constantly attain happiness. Eastern living advocates the need for Self Control as a means of keeping in the centre –path of moderation, such that one does not over indulge or abstain from living a complete live. One of the qualities that we imbibe is of delayed gratification of any desired object, instead of the Western approach of instant gratification.

The delayed gratification makes us appear slow in decision making in the eyes of the Western world. It must be understood that this quality of delayed gratification has emerged from the past due to several reasons: Scarcity of resources & multiplicity of wants; Optimum utilization of resources with minimum wastage after careful thoughtfulness; etc.

But underlying all these is the spiritual context of pausing before using any resource responsibly from the viewpoint of Self Control of the Individual leading to his "progress". It is the action-step of response rather than reaction to a stimulus. An ordinary person (unevolved) reacts almost instantly to a stimulus without careful thought to the repercussions of the reaction; while an evolving person responds to the stimulus. Between stimulus and action he pauses, thinks and then acts. This is the form of Self Control that has been the integral part of the Indian ethos.

Yoga is the most popular, time-tested form of Self Control that takes care of, if practiced diligently, the upkeep and nurturing of the five sheaths/koshas of which Man is made.(Anna Maya Kosha, Prana Maya Kosha, Mano Maya Kosha, Vignyana Maya Kosha, Ananda Maya Kosha) The system of Yoga created by the great sage Patanjali consists of eight stages of practice and is known as Patanjali’s Eight-fold path of Yoga.

Yoga takes care of three types of purification:

a) Vichara Shuddhi – thought purification
b) Bhava Shuddhi – feelings/emotions purification
c) Atma Shuddhi - Being purification.

By purification is meant the clarity that is brought about to experience a healthy/happy balance of the Mano/Vignyana/Ananda Maya Koshas (much needed to attain reach the Supreme Source from where we emerge and need to go back)

**THREE GUNAS (TRIGUNAS) & PRESCRIBED YOGAS FOR EACH**

The three Gunas are the primal energies which is present in all human beings. They are Sattva Guna, Raja Guna, and Tamo Guna, characterized by Sattvic, Rajasic and Tamasic tendencies.

These are the basic potential energies in the individual that are displayed through his behaviors and habits. In all of us all the three exist. However, in each of us one tendency seems to be more than the other two. The Gunas are said to contribute towards the Personality of the individual. Thus we have Sattvic, Rajasic and Tamasic Personalities.

**Sattvic** people have a noticeable tendency and behavior towards divinity and have tolerant attitudes, interact with the world from a divine approach, pause and then act, focusing on goodness, have compassion, give comfort to others and look at the world in an all inclusive manner as the creation of Almighty. They have a calm disposition even in the wake of calamities and are not easily upset. Their thoughts are contemplative and results in effective group good. Their food habits are very basic and the food free of spices and “unnecessary” additions.

The prescribed Yoga (Self Control) for Sattvic persons is **Gnyana Yoga**. Since their basic energy is one of divinity they are naturally fine-tuned to get into knowledge based Self Control. By the proper use of their Mano Maya Kosha (Mind Body) and Vignyana Maya Kosha (Intellect Body) they are in a position to gain Self Control easily and meaningfully.

**Rajasic** people are action-oriented and have a noticeable tendency and behavior towards achievements and material acquisitions. They are passionate in their lifestyles and are driven by action. They get “caught up” in the world of “action-reaction” and get carried by “emotional waves”. They get drawn into joy and sorrow in succession. They tend to get restless and always want to achieve. As a result they drive others into action. They tend to get stressful and have a tendency towards illnesses. Their thought processes are fast and at times without contemplation. Ambition drives them and they tend to get senselessly aggressive at times. Their food habits are spice based and taste matters a lot to them.

The prescribed Yoga for Rajasic people is **Karma Yoga**. Since their basic energy is one of action-orientation these actions need to be properly directed. They cannot “not do” actions. Through Karma Yoga, they train themselves under a competent Guru to develop an attitude of staying tuned in actions without getting attached and affected by the outcome of their actions. Karma Yoga brings
about equanimity in their actions and keeps them in a state of balance. Karma Yoga also makes them sensitive to the surroundings and not act mindlessly, which they otherwise tend to do. Through Karma Yoga they develop a tendency to pause and then act.

(Corporate world consists of Rajasic energy a lot. It draws Rajasic people and we know how action and result driven they are. We are also aware how many of them suffer from physical ailments and other disorders. They create and spread stress to others, by their very basic Rajasic tendency and they cannot stay otherwise. They are naturally inner-driven towards Rajasic tendencies. These people need to follow Karma Yoga primarily and have a different view towards the reward-punishment mechanism. Pranayama is highly recommended for them. They need to take of their Anna Maya Kosha and Prana Maya Kosha through Yogic practices so that their stresses do not “invade” their “inner” bodies Mano Maya Kosha and Vignyana Maya Kosha and create “trouble”)

Tamasic people have a tendency to inertia or laziness. They have an inherent property of not being active. It must be remembered that they are not willfully lazy. It is their inherent property. Their actions are slow and least result oriented. They are not easy in the thinking process and find it too “painful”. They cannot think for themselves and hence remain unmoving. They could get easily “swayed” into destructive actions and find it difficult to come out of these actions. Once a habit is formed they find it difficult/impossible to unlearn the habit. Their Mano Maya Kosha/Vignyana Maya Kosha are least activated and hence they find it stressful to think/discriminate.

The prescribed Yoga for Tamasic people is Bhakti Yoga. Since they find it difficult to think for themselves, they need to be directed by well-intentioned Gurus into the path of Bhakti Yoga, which comprises of unconditional surrender to the Creator, through the practice of singing the praises and being in the company of Sattvic people. Such Tamasic people are seen to reduce their Tamasic tendencies and transform themselves positively.

(In all of us we have all the three tendencies. We need to identify in ourselves which is predominant. Accordingly we need to work on that Yogic path. At the workplace, once the tendencies are noticed we could allocate jobs appropriately to employees – the right job for the right person. Typically, the CEO should be a Sattvic person having transcended that level from below. The middle management comprises of Rajasic people who need to develop Sattvic tendencies if they have to rise up the corporate ladder. The front level working consists of a combo of Rajasic and Tamasic tendencies. They are the typical do-workers. They need to be taken into confidence by fair means to follow the fair practices of the management. The Yogas we discussed above are the regular mindset training we could impart to the different level of managements)

**TRUE PERSONALITY AND ROLE PERSONALITY**

Personality is an attribute that plays an important role in our lives. As we understand Personality in the broadest form, it is the sum total of what is inside the individual and what is outside plus “something more”.
Personality comprises of the **psychological** and **physiological** aspects of the human being. It implies that it has all to do with the human being himself and not his surroundings. In real terms Personality constitutes besides the psychological and physiological aspects, the environment-situational aspects too.

We could say that Personality has a **contextual** aspect and also an **interactive** aspect also besides the psychological and physiological dimensions. We must remember that by our very existence we “display” a natural Personality without our knowing it and quite effortlessly. This happens as a result of the various attitudes/behaviors/habits etc. which we create for living in a “comfort zone”. This Personality is known as **True Personality** and is said to constitute the “real person”. In our lives we play multiple **Roles** for attaining multiple **Goals**. For the Goals to be accomplished effectively, we must develop **Role Clarity** and **Goal Focus**.

For example a man plays a role of a father to his children to achieve the goal of proper nurturing his children; a role of a husband to his wife for attaining the goal of protecting her and creating the progeny; the role of an executive at the workplace to attain the goal of working efficiently and earning his living. For each of these we need to develop a set of attitudes, behaviors, habits, etc. which the serve the purpose of the respective goal achievement. There are contextual and interactive attitudes, behaviors, habits, etc. to be cultivated. With the careful and conscious cultivation (keeping in mind the role and the goals) of these attitudes, behaviors, habits, etc. we develop a **Role Personality** for each of the Roles that we play.

Thus we have one **True Personality** and several **Role Personalities**. Although these appear to be "put on" for every Role, it is clearly seen in the long run that the **True Personality** in underlying the several **Role Personalities** that we play. It must also be remembered that Role Personality does not much reflect the Values and the basic Beliefs of the individual, whereas the True Personality reflects the “real person”

**APPLICATION IN ORGANIZATIONAL WORKING**

At the workplace, we see a number of roles being played by all of us. We are in the workplace for efficient and effective work accomplishment. Through the understanding of True and Role Personality, we are in a position to define and clarify the Role and Goals for the individual which make him “put on” those roles which are congruent to his True Personality.

The expression “ Right person for the Right Job “ thus stand corrected as “Right job for the Right Person” with a much more powerful shift in paradigm.

**WHAT ARE VALUES?**

Human and ethical values constitute the wealth of character. Values express dharma or divine nature as understood in the East, particularly in the Indian ethos and insight, and the ideas of integrity as understood in the west. Moreover, values provide a common language for aligning a company’s leadership and its people.
HUMAN VALUES: WHAT ARE THEY?

Philosophical ideas on value enquiry were directed towards finding the nature, meaning and purpose of human existence. In the present century search for a theory of values has become a separate branch of modern philosophy and has been called axiology.

In the Indian tradition absolute values are related to the absolute reality whose nature is described as Sat, Chit and Anand. Attainment of a state of eternal bliss by the realization of identity of the individual self with the universal Self of this absolute reality is the highest and ultimate object of human striving.

Closely related to this absolutist perception is the theistic view which may be called a sub-group of the idealistic-normative approach. It is based on a metaphysical belief system which accepts the reality of a divine cosmic order and faith in the authority of a creator God who is also the upholder of all values. The basis of all ethical, social and other human values is sought in the enduring truths, either revealed or obtained through super conscious insights of sages, contained in the sacred religious literature.

Many leaders of the Indian renaissance, e.g. Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore and Mahatma Gandhi, were inspired by the absolutist-theistic value system and used it as the basis for their efforts towards the spiritual, social and political rejuvenation of the Indian society. This is perhaps because of the need to highlight the universal humanistic aspects of this value approach, as against the merely speculative, mystical, or life-denying ascetic aspects. In the modern interpretation of the theistic value approach the authors have shown its relevance and significance to the managers and other professionals. Another reason for the use of adjective ‘human’ before these values may be to distinguish this value approach from the modern, so-called scientific, approach to human phenomena and associated values.

Interpret ed in its narrow sense this scientific approach robs man of the dignity of his divine association, his spiritual nature and reduces him to a biological organism of a random collection of atoms. It denies any meaning and purpose to life and rejects all considerations of faith, belief, feeling and intuitive religious perceptions. This mechanistic, deterministic interpretation makes man merely a malleable automaton, to be ‘programmed’ to meet the demands of the existing socio-technological order, through manipulation of his lower order needs and desires.

The factors influencing a pure mind are discussed in terms of higher and lower self, disidentification and re-identification with the latter and the former respectively the guna, karma, samskaras, nishkam karma and other theories.
WHY VALUES?
Our effectiveness at work is tied to exercising intrinsic human values i.e., moral and ethical values. These human values support established business values such as service, communication, innovation, creativity, excellence, credibility and co-ordination. The human values help self-development. Managerial functions such as direction, control, supervision and communication, integration and co-ordination are much easier. These values help good interpersonal interactions. They reduce conflicts and disputes. They are the part and parcel of achieving accelerated process improvement, customer, workers and citizen satisfaction. They enhance reputation and goodwill of the organization.

We seek fulfillment, happiness and success. It is a combination of inner and outer achievement. Inner fulfillment is related to our spiritual, mental, emotional and physical enrichment. The outer achievement is related to achieving set goals, using one's talent and experience for the benefit of others (employees, customers, clients and public). Self-development is the development of the whole being.

VALUES Vs. SKILLS
➢ To 'become' we need values. To 'do' we need skills.

➢ 'Becoming ' (needing values) must preceed 'doing' (needing skills) in value-oriented management. Values act as base of skills.

➢ Values are the means of perfection. Skills must have sound system of values as the base. Otherwise one can manipulate skills e.g. communication. Skills may be misused for manipulating men, money and materials if management ignores values.

➢ Values are internal; dealing with internal development of a person, purifying mind and heart. The person becomes good in thought, in speech, in action, job or work. Skills only make a person proficient. Values are the means of perfection of personality.

➢ The field of values is governed by union, holism and relatedness. The area ruled by skills is division, fragmentation and separation.

➢ Values bring about excellence and universal good i.e. soft-ware aspect. Skills see us through mechanics of management i.e., hard-ware aspect. Both means and ends must have values.

➢ Skills are not enduring due to fatigue. Values are enduring.

Skills change with passage of time. Policy is flexible. Principles and values are not. We have permanent fundamental values.
Q.1. Critically analyze the benefits of the ethical practice in management.

Ans. Ethics is related to issues of propriety; rightness and wrongness. What is right is ethical and what is wrong is unethical. Ethics is concerned with the norms of human and social behaviour. “It is that study of human behaviour which propounds the supreme good of human life and which formulates the judgements of ‘right and wrong’ and ‘good and evil’. It is also called moral philosophy. The word “ethic”, itself is derived from the Greek word ‘ethos’ meaning customs, usages or habits or more comprehensively ‘character’. Ethics is thus specifically concerned with the principles or rules, which make our conduct right or straight. The Latin word ‘mores’ from which is derived the English word ‘moral’ is not much different from the Greek word ‘ethos’, which means habits or customs. The word ‘good’ comes from the German word ‘gut’ meaning anything useful or serviceable for some end or purpose.

As stated in ‘Gita’, a person is not born on the earth for earning money and building up property but to do the ‘Nishkama Karma’ i.e. Karma is his only duty and right and not the fruits of the Karma. A person’s goal should be to achieve the Almighty God.

Business refers not only to the organisation or institution engaging in trade, but also to the act of engaging in that profession. The tendency in business, just as in the world, often appears as selfishness, and as a pull towards separateness. Concern for others makes one unselfish. But not having concern for another is bad enough. It is not wrong to benefit oneself but it is unethical to benefit oneself on the cost of another. We have to have only one code of value, whether it is in our personal life or in business. Our life is an integrated whole, not separate compartments. The thoughts and actions we undertake at work in business should be the same as in our personal life at home.

The use of ethical practices in the management would enhance the company’s image in the market as well as in the society. An ethical organisation is always very easily distinguished in the market and is looked upon with great respect.

The ethical organisation increases the confidence of the stakeholders as they will be assured of receiving their right share of profit and thus this would increase the net worth of the organisation. The banks and other financial institutions would have full trust in the company of receiving their debts back. The customers would have full confidence in the quality of the product and after sales service of the company. The suppliers would willingly give the company, the raw materials needed for product manufacturing, on credit.

The management would enjoy healthy relations among the employees. There would be no dispute between the managers and the workers i.e. labour union since they would be provided with timely
wages and bonus. The employees would be paid uniformly for the services rendered by the employees. The recruitment of the employees would purely be on the basis of merit, knowledge and their skills inspite of the influence and contacts. The new employees would not hesitate to join the organisation, as they would have the job security. There would exist harmony among the employees. The concept of "Karma Yoga" would effectively flow in the hearts of the employees and workers. There would be higher productivity with the effective use of resources.

Q.2. Cultural Background and Value System moulds the personality of an individual. Discuss with examples.

Ans. It is a known fact that cultural background; values influence the personality of an individual. It is the staple diet of culture, value and ethos during the upbringing of a child (which are given to him in the form of "Sanskaar") by his parents, which can mould his character into a charismatic person, respected, feared and followed by all. India is a multi-cultural, multi-ethnic, multi-religious country. Our Indian culture is made up of various individual cultures, which are the backbone of the religion and beliefs found here. The mixture of values, ethos and culture is so rich and strong that it has a strong effect on our civilization, unlike the mild effect of western civilization. Values are learnt and not taught. Values are learnt from childhood, from variety of contacts one has with persons, stories and situations.

The Cultural Temperament of India

نظرة عامة على الطبيعة الثقافية
- Our ethos believe that, “To have the immortal and eternal delight i.e. “Anand” you have to renounce the craving for mortal enjoyment of your ego.
- Bhagwat Gita counsels to renounce the attachment to the reward of action in order to purify your mind and offer benefit to other in the society.
- There is greater please in overcoming a desire than satisfying it. This is the underlying principle of service.
- For Indian insights the progress in an inner evolution of human consciousness through re-education of attachment to the aims of values of a lower order of life, so that one can rise to higher level of consciousness.
- It also teaches us self-management of spirit of sacrifice.

Values determine ones evaluation of what is right and wrong. Values constitute the foundations of one’s character. They are deep-rooted, fundamental beliefs. They lay down one’s standards of propriety. They are responsible for a large part of one’s instantaneous response to situations. Values are responsible for the consistency of one’s behaviour. What is called ‘character’, is the sum total of one’s values. Then one is forced to a situation where he has to do something wrong, viz., something contrary to what the values dictate as proper, one’s conscience pricks. One may feel outraged. When one feels good, or feels bad, it is the expression of one’s conscience. Conscience is
the custodian of values.

We human beings are influenced by human values i.e. moral and ethical values. The mental contents of a good person are called moral and ethical values also known as divine qualities. They are fearlessness, generosity, spirit of sacrifice for the sake of common good, inspired deals and visions, creativity, empathy, loved affection, patience, etc.

The Indian ethos, moral and ethical values are drawn from the Vedas, the epics like Ramayana, Mahabharata, sacred books like Bhagwat Gita and Upanishads. And it was through the lessons of all above, and through the Sanskaar given by his mother that Shivaji’s character was moulded into a charismatic leader who influences people and a respected and feared Adversary. The teachings of Lord Ram about the duties of Kshatriya tell us not to tolerate injustice of suppression, protect the people and integrity of own: Dharma, but at the same time respect others. It was only through this culture and values that Shivaji was able to build an empire where values and culture of all religion were respected. People were allowed to follow their beliefs and religion.

He was able to become a visionary who fought fearlessly and courageously for a united country in defense of cultural interests. His mother who gave him the lessons from the ethical and moral values, moulded him into a person whose behaviour, straight-forwardness, generosity, modesty, respect for elders, truthfulness, loyalty and the spirit of sacrifice influenced thousands of people to join him in his fight for the sake of common good. He made friendship with all irrespective of their caste, creed or religion.

It was through Vedas and Upanishads that he possessed infinite patience, forbearance, calmness, control of mind and heart that made him successful in achieving his goals. He never had impure thoughts against anyone or anybody’s beliefs and culture and possessed total restraint on his feelings and emotions. He was hailed as a king who was just and impartial with his subjects, regardless of their religion or beliefs. He was a person who set example for others to follow. His personality has been the role model for the upbringing of millions of children in India.

Q.3. How far is it important for managers to search for inner peace in the midst of “hustle and bustle” of corporate life?

Ans. As stated in Gita, the ultimate goal of life is not earning money and building up property, but to attain the state of Anand or bliss. To achieve this state, one has to have peace within his heart, mind and soul. Peace is the most covetable possession on the earth. It is the greatest treasure in the entire universe. Peace is the most important and indispensable factor of all growth and development. Peace is the state of harmony. It is the freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calmness, repose, rest. Peace is the happy, natural state of man. It is his birthright.

In today’s world people have literally everything; a sweet home, car, sufficient money to survive, luxuries to fulfill their desire but still they do not have peace. Truly speaking, real, deeper peace is
independent or external conditions. Money cannot give you peace. You can purchase many things, but you cannot purchase peace. You can buy soft beds but you cannot buy sleep. You can buy good food but you cannot buy good appetite. You can buy good tonics, but you cannot buy good health. You can buy good books but you cannot buy wisdom.

Through inner peace, a manager can have healthy relations with his customers and suppliers since every person likes to interact with a happy go lucky person rather than a person who is always mentally disturbed. The best and efficient decisions are made only when someone is at mental peace since such person can analyze all the alternatives in an effective manner. A manager can easily motivate his employees and workers as he will be loved by everyone through his peaceful nature and he can very well teach them the concept of Karma Yoga, which states “Yogah Karmeshu Kaushalam, Samatvam Yogah Udyate” i.e. he who works with calm and even mind achieves the most. Thus, he can bring out higher productivity with effective use of resources. He would have good relations with his boss and colleagues. Most importantly, he would have great relations with his wife and other family members. He would have good health since the basic root of all the diseases is worry or tension.

If a person inculcate Daivi Sampati or divine qualities such as fearlessness, courage, purity of mind and heart, integration of thought, action and behaviour, straight forwardness, generosity, spirit of sacrifice for the sake of common good, inspired ideals and vision, creativity, empathy, love and affection, patience forbearance, faith, friendship with all calmness, control of mind and restraint on senses and passions, non-violence, non-greediness, firm but fair, determination in devotion to knowledge, uprightness, harmlessness, modesty, humility, gentleness, truthfulness, loyalty, integrity, fortitude, vigour, cheerfulness, simplicity and regular practice of meditation would definitely help him to achieve inner peace.

Some insights into this from Bagvath Gita are as follows:

**STHITHAPRAJNA** : Krishna describes sthithaprajna as a “man whose mind is undisturbed in the midst of sorrows and has little craving for pleasures, and from whom attraction, fear and anger has departed – such a one is called a sage settled in wisdom.

**Q.4. Is business excellence possible without compromising on quality economy/profitability?**
**Ans.** According to me I do believe that business excellence is possible without compromising on integrity, quality and economy/profitability. In today’s world business is regarded as evil-tainted and unethical but it is not so. Business is sacred, a sadhana it is a matter of attitude, approach and level of management consciousness. One can do business, make money, earn profit, build up property and even then it can be managed with due recognition to human and ethical values and respecting all persons in expertise and in the society as human beings. Let us first consider integrity.

*Integrity is wholeness, a goodness, courage and self-discipline to live by your inner*
Wholeness implies totality, soundness, perfection and completeness. It is our ego which has separated us from others by implementing the concept of wholeness we can have a peace working environment which would lead to zero conflicts.

Goodness covers all essential values such as honesty, morality, kindness, fairness, charity, truthfulness, generosity, etc. this would make our thoughts pure and would help us to motivate our employees to work effectively.

Courage points out acts of bravery of the person with courage have guts to go ahead do something, which is risky. Through courage we can set up an open example to our followers.

Self-discipline means that we have control on mind and senses. Our quality of life change with discipline and self-control. The quality of life would give us greater harmony and happiness. We always need discipline and courage together to reach our objective in time.

Living by inner truth.
Inner mind or truth communicates through joint whispers, intuitive thought, feeling buried deep within us. To live by inner truth at work amounts to remain incurptable clean and inviolable which is the major crisis of today’s world. It would also be profitable to the organisation since it will cultivate a good company’s image in the mind of the customers.

Quality
It is one of the most important feature of a product or services which every customers look into a quality product or service gets very well distinguished from other product and service in the market. It creates good brand image in the sight of the customers.

In today’s competitive world quality is the only feature, which can enable a company to reach to the top position.

Q.5. Analyze the feasibility of appointing an advisor on ethical matters in a business firm?
Ans. To answer the question lets first know what is our goal of life. As explained in the Gita, our goal should be to attain the state of bliss, and this could only be achieved through purity of mind and heart integrity of thought, action and behaviour, spirit of sacrifice for the sake of common good, love and with all control of mind, non-greediness, charity uprightedness, harmlessness, loyalty, integrity, fortitude, cheerfulness, simplicity, etc.

The organisation which believes in such ethical values and goal of life would like to have an advisor on ethical matters because an organisation may choose an unethical path to achieve its goals and objectives of the real testing time. Such style of management has been practiced even in an era
before lord Rama, lord Krishna. There used to be a prime minister in the court of the king and he used to guide the king on the ethical matters.

Now, in such a competitive world, there are such situation arise before the organisations, when an unethical mean path is found beneficiary for the probability of the organisation, but such unethical choice would not be in the favour of the long term interest of the organisation because it would damage the company’s image in the market and the organisation would go against the goal of life. But, an ethical advisor would direct the organisation on the right path of humanity and would definitely enhance company’s image in the worldwide. An ethical advisor can motivate the workers and the managers of the company to or efficiently and effectively and also inculcate unity among them. He can easily resolve the conflicts in the organisation.

“Atmano Mokshartham Jagat Hitaya Cha”.

An ethical advisor can teach the managers and the workers the importance of Karma Yoga which view work as an opportunity for doing good to the world and thus gaining materially an spiritually in their lives.

“Yogah Karmeshu Kaushalam, Samatvam Yoga Uchyate”.

He who works with calm and even mind achieves the most, this would motivate them to produce quality product with cost effective use of resources.

The customers would have a great confidence in the credibility and the loyalty of the company, which would help the organisation to market and sell its products easily at low marketing costs. Hence, an advisor in ethical matters would definitely be feasible to business firm.

Q.6 Is there a conflict in the value system of east and west?
Ans. Basically all the value systems through out the world teaches similar things. They are as follows,

- Humanity—helping others of our kind, Harmony cooperation & Fairness
- Humility—be humble and kind, Adjustment and assimilation
- Self development—through social betterment, Gratitude
- Respect—respect for elder, parent & others etc.

A difference has been noticed due to cultural imbalance/difference. In the western culture less values are taught to the children and little efforts are made in their childhood days for their upcoming in future. But in the eastern areas it is exactly the other way round. Children are taught how to respect elders and parents.

EASTERN CULTURE
1. Given more importance to personal relations and contacts.
2. A very conservative society.
3. demand high respect for elders, parents teachers, etc.
4. Importance is given to ethics and business
5. No concern for time, things are taken for granted and things are done at one’s own convenience.

WESTERN CULTURE

1. More importance is given to material concepts.
2. A very open society.
3. Not much concern for respect of elders, parents, teachers, etc.
4. More concern to profit only.
5. Time is valued, timeliness and punctuality is expected as well as appreciated.

Q.7 Discuss the impact of Indian cultural heritage on youth today?

Ans. The cultural heritage of India is as old as the start of civilization. It was the Aryans who first settled India, bringing with them their unique cultural influence. Today India has a rich cultural heritage as it is the mixture of all cultures throughout the world. From this mixture has emerged a unique part of India which is built on the rich values taught by Vedas, Ramayana, Mahabharata, Bhagvat Gita, Upanishads, etc.

We can see that these values which are imbedded into an individual's character from generation to generation has clung on to the youth even today when in comparison the influence of western culture and its values on its youth today has almost vanished. Due to the rich cultural heritage today’s youth of our country are responsible and respectable citizens of the world community. The values of fearlessness, courage, determination, spirit of sacrifice, vision, patience and tolerance make the youth of our country different from those of other countries.

Values like respect for elders and especially our teachers has survived the western aggression for a few centuries and still runs strong in today's youth. The values of Dharma, respect for parents, humility, truthfulness, loyalty, cheerfulness and simplicity can still be found in Indian youth due to its deep impression on their mind by the cultural heritage of India.

Additional points

Some deep rooted values of Indian culture:

1. Every individual must be respected: Because every individual is a reflection of God has a divinity
2. Cooperation and trust – because of the divine inner being of all human beings
3. Jealousy is harmful for mental health
4. Chitta-shuddhi or purification of the mind – with noble thoughts of compassion, friendliness, humility, gratitude etc.
5. Work is worship or Karma yoga –
6. Containment of greed
7. Ethico-moral soundness because every karma is a cause for subsequent effect
8. Self discipline an self restraint
9. Creativity – because human creativity is an integral component and extension of cosmic creativity
10. The inspiration to give –as opposed to the motivation to need grab etc.
11. Renunciation and detachment –not from duties and responsibilities but from selfish results/rewards.

Some Comparative value profiles

<table>
<thead>
<tr>
<th>US culture</th>
<th>Indian Culture</th>
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<tbody>
<tr>
<td>Individuals can influence future</td>
<td>Life is pre planned, human action is pre determined</td>
</tr>
<tr>
<td>I can change work to achieve objective commitment to organizations</td>
<td>I need to adjust, human action is pre determined</td>
</tr>
<tr>
<td>Data based decisions – and they are healthy</td>
<td>Decisions flow from experience and wisdom of authorities</td>
</tr>
<tr>
<td>I can disagree without being disagreeable</td>
<td>Deference to age and seniority, suppression of negative feelings</td>
</tr>
<tr>
<td>Protestant ethic</td>
<td>Joint family and authoritarian values</td>
</tr>
<tr>
<td>Authentic collaboration</td>
<td>Self-realization</td>
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Q. 8) What are the impediments to sound mental health?

Ans:- The impediments to sound mental health:
The circular relationship between physical health and mental health apart, some of the major causes of impaired mental health from causes ‘internal’ to the individual manager are mentioned below.

- Greed - for money, power, recognition, etc.
- Jealousy - regarding one’s own information base, resources, etc.
- Envy - regarding someone else’s achievement, rewards, etc.
- Egotism / Vanity - regarding one’s own accomplishment.
- Impatience - springing from the above four.
- Suspiciousness - springing from the first four.
- Anger - springing from the above six.
- Frustration - springing from the first five.

At the same time, it is these that are most relevant also to the realm of values. We must acknowledge this picture of our inner world, and also recognize that sound values and mental health go together. Positivist denial of normative issues seems to have exacerbated mental tensions and afflictions in contemporary times. Logical positivism and sensate society seem to have been intimate companions, bearing heightened mental illness as an unfortunate offspring. Two major outcomes of the preceding combination of unhealthy emotions within the organizational
setting are:

1. Competition
2. Ambition.

Both these motive forces essentially weaken most role players by making them dependent and variable. This happens because the ‘ambition – competition’ drive is commonly grounded in a fantasy world of rewards, promotions and much else in the managers mind. This dream is, however, nearly always shattered for the majority. A supreme failing in each of us, at the interpersonal level, is our penchant for suffering and anguish through comparison with the few individuals who are better off in any respect. Ninety percent of our mental health problems could be traced to this single deficiency in our make up. Hardly any of us, however, have the natural bent for happiness and peace by comparison with the numerous individuals who are worse off. In the national perspective of a poor country like India, the manager would profit by realizing that for every single person who is better off than him there are at lest a hundred, or even more, who are worse off.

A personal fall out of the ambition – competition thrust is often the silent erosion of ones ethico-moral fibre. The value of a chosen success – symbol, i.e. the end state value, overrides the value-as-means in acquiring that symbol, e.g. tax evasion, undercutting prices for market share, spreading canards against a business rival, cultivating illicit relationships with one’s secretary, and the like. Once again, we are insensitive to the deeper reality that such transgressions do eat into our mental poise and harmony.

The ‘technology - greed’ comradeship also operates as a pervasive backstage force contributing to our accelerated mental ill health. Technology goes on blind fold in an endless race of not only meeting some of our true ‘needs’, but also of creating more and new ‘greed’. Put in another way, unbridled greed finds in technology a faithful ally, mocking at Gandhiji’s profound utterance: “there is enough for everybody’s need, but not for everybody’s greed“. Our daily existence is, therefore becoming increasingly exteriorized and dependent. All the much-touted successive modern ‘revolutions’ are thus relentlessly and ultimately exteriorizing man’s being and awareness, leading to drift and anomie. It is quite possible that we gratuitously invite mental illness through the compulsions of creeping suspicion. The greedier, more egotistic, and selfish a person is, the more likely he is to suffer from suspiciousness.

A little attention should now be paid to some causes of mental ill health that are ‘external’ to the individual. These causes are often called ‘stressors’ and include skill obsolescence, job change, work pressures, transfers, stock market crises, unemployment, weak empathy from boss, militant unionism, student agitation, problems with neighbors, uncertainties of demand or supply or both, and so on. Now, when constant ‘change’ is the only constant in modernity, these consequences are unavoidable. So long as we all behave as passive individual recipients of these impacts of change in the externals, apart from organizational palliatives like re-training, transfer allowances, forecasting etc. applied to some of the stressors we have no redemption. The only effective response seems to lie within the individual.
A more universal and true response to the change-for-the-sake-of-change motive itself, and to its consequences of stress-burnout, also needs to be sought at the level of principle. Indian sages and thinkers of profundity, down to our present times, have never compromised on two principles:

(a) That needs cannot be quenched by satisfying more needs, just as fire cannot be quenched by pouring more fat into it;

(b) That change presupposes stability, so before embarking upon or accepting any change the hidden anchor of stability must be clearly grasped.

(c) In the modern West too there have been thinkers of great sensitivity, although outside the domain of management thought, who have challenged the exaltation of change and progress. Each successive dazzling scientific-technological application leads only to a deeper penetration of the *yayati-syndrome* (which constitutes the underlying generic nature of all externally-directed achievement, acquisitive or response motivations, characterized by inner conflicts amongst reason, emotion, will and conscience) into the mind of man. As a result he continues to sink into a deeper mental morass.

Q. 8) Suggest few guidelines whose practice could restore personal command over mental health.

The vital guidelines whose practice could restore personal command over our mental health are:

# A Sound Philosophy Of Life

A merely empirical, mundane, secular philosophy of life-no matter whether capitalist or communist-cannot be a sound one. The current pace of existential disenchantment with both the free world and iron-curtain countries is strong evidence of this. The transcendent, trans-empirical, spiritual dimension is necessary for mental health.

Also once the supra-sensual yet serene subtle is admitted within our scheme of life, then we are compelled towards the achievement of inner calm, peace and purity. This attainment itself then becomes one's superordinate ambition in life. To become a faithful instrument of the Divine for the betterment of this world is the goal of such a super-mundane philosophy of life within a given situational context. Instead of negating life, this pursuit then enables an individual to use all the natural faculties in a just and elevating way. This striving to position our psyche as an instrument of the Divine Master or the Supreme Intelligence is the key strategy in managing a sound philosophy of work life.

And unless each individual manager makes some conscious and sustained effort towards experiencing holism within and through his work, there may be little hope for mental health in the increasingly turbulent times we are bent on creating for ourselves.
# Inner Core of Self-Sufficiency
The age-old counsel of wisdom, simple living, high thinking, has been jettisoned in favour of complex living, low thinking. Yet the old adage remains the true road to real freedom and independence, and is based on the theory of autonomous self-sufficiency built into design of man. Two major difficulties in correctly appreciating out atmic poornatwa (self-sufficiency) can be anticipated.

(a) How do we continue to experience inner poornatwa in the waking state and the work-life?
(b) What will happen to progress, ambition, development and the like if we live by atmic poornatwa?

The uglinesses and frustrations of the hungry self are manifestations of mental ill-health. Hence too, the apprehension about heightened conceit arising out of atmic poornatwa is, in principle, a misplaced one. In fact, arrogance and pettiness go together only in our lower self.

# Nirdwandwic Mental Culture
To cultivate the disposition of either:
(a) Equality towards or
(b) Transcendence above the dual experiences of many varieties

The texture of our empirical existence is made up of dwandwic experiences-like the warp and weft of a fabric. This is the root of energy dissipation through stress. We always live feverishly, caught in the swings of contrary or polar events like success and failure, praise and criticism, gain and loss, and so on. The gospel seek pleasure, avoid pain is entirely false. It is contrary to the very essence of empirical fact. The more an individual enjoys praise, the more he or she detests criticism. This swinging characteristic of the mental pendulum is a major source of stress, burnout and the like.

After meditating for sometime on imagery one can instruct the subconscious, so to say, that no matter what one suffers deep down inside the psyche the calm sea-bed and the serene blue sky will be staying.

# Excellence Through work is workshop
when the motive force behind excellence is competitive egotism, it is bound to affect the mental health adversely. For humans in the humane systems we have to seek and practise an alternative basis for excellence. Excellence where the objective excellence is concerned ceases to ignite the scorching flame of competitive rivalry. Every act can be managed with some effort, through our own self-inspiration.

# Integration Centring on a Constant Inner Focus
While the goal of attaining the nirdwandwic is basically a jhan marga one, i.e the path of discrimination, and may appeal to rational bent, yet it is perhaps the most difficult route to mental health. It is given only to a few to be able to tread solely that path. Organisational studies have proved time and again that it is only this kind of inner orientation can usher better mental health amongst the members.
# Ethico-Moral Rectitude
A large proportion of stress, anguish and other symptoms of poor mental health is caused by our ethico-moral infringements-wilfully or otherwise. We ought, therefore, start by discarding the mechanical view of the universe for the moral one. The ethico-moral law of cause-and-effect is called the theory of karma. A proper grasp and internalization of the karma theory is a great support for the world as a moral gymnasium paradigm.

# Cultivating Sattwa Guna
Sattwa guna is the superior ingredient in the constitution of our empirical personality. Sattwa guna contributes positively to the mental health and is complementary to the nurturing of the inner core of self-sufficiency.

# Disciplined Breathing
Breath management is the most basic existential process for all living beings and is the first step for the development of mental health.

# Radiating Goodwill And Harmony
The eruptions of hard feelings occur too quickly and frequently and we must choose to ignore them and if we don’t they try to eat into our mental health. So if we donot pay any heed to our hard feelings we radiate goodwill and harmony which in turn leads to good mental health.

# Supreme / Universal Consciousness and Surrender
It always happens that in daily life our pure, universal consciousness is always barred from our psychic arena through our wrong conditioning and as the result the managers work begins to move from a lower, limited comprehension to a higher, wider one.

# Conclusion
It is possible—indeed essential—that from time to time we ought to try to pursue the supreme subjective in its own right, without habitually getting trapped and tripped in the labyrinth of the objective which only is the means, and that too apparently, to the end of subjective fulfillment. Rather, the individual should apply himself to appreciating that, while the supreme subjective, Reality, the supreme objective is just a pure mirage. Mental health will grow when this distinction begins to convince him, and in a healthy mind healthy values should naturally flourish.

Q. 9 Can ethics and morality be taught?

1. Definition of ethics
Ethics is not easy to define. We all seem to know in vague manner what it is. But we do not always agree on a whether a particular action is ethical or not.

Ethics is related to issues of rightness and wrongness. These are determined by ones values.
Our sense of right or wrong, or what is proper or not proper, has its base in the values that we uphold or cherish. These values are not explicitly stated. We may not be even aware of the values that guide our actions. But if anything happens that offend our values we would be disturbed.

2. What is Morality
Morality is something that deals with good and bad. Ethics and morality would seem to be synonymous. Both refer to aspects of aspects of good and evil, rights and wrongs. What is moral, is apparently also right. And what is immoral is not right. A person who is supposed to abide by certain principles, which by implication are deemed to be important. He would so abide even if it affected his personal interests adversely. Only principles which are widely held are labelled ‘moral’.

There could be some differences between morality and ethics in definitional nuances, but for our purposes, they may be assumed to mean the same.

3. Ethics and Morality are inherited.
Its an experience within one’s self. It depends on the nature i.e. environment and the nurturing of an individual. To an extent it also depends on the upbringing of an individual. It is a self-learning, self-experiencing process. Ethics cannot be taught. It has to come from within one’s self. The following part will helps us understand why ethics or morality cannot be taught or is difficult to learn.

4. Ethics is related to issues of Right and Wrong.
Values determine these issues of right and wrong. Values are learnt, not taught. They are learnt from grandma’s laps, folk tales, bedtime stories, community heroes etc. They are deeprooted, fundamental beliefs that influence instantaneous responses. Events that offend one’s values, cause disturbance and rage. Conscience is the custodian of values. Conscience is built within one’s self. One cannot teach or develop it and hence values cannot be taught. Values differ between individuals, between societies and between periods of times. Ethical dimensions are adherence to truth, commitment to justice, integrity and arise from the concern for the interest of others. Ethics is contextual and is determined by intentions and hence cannot be taught. Doing one’s duty is ethical. Cheating hypocrisy and self-aggranisement are unethical.

5. Process involving whole life
Ethics i.e. values are learnt and not taught. Values are learnt from childhood, from the variety of contacts one has with persons, stories and situations that reflects values. Fables and fairy tales are important and have lasted several hundred years because they reflect values. That is why these stories, in the form of bedtime stories or otherwise are told to children. The moral of the stories are not explicitly articulated, but are implicitly conveyed through the voice of the narrator that indicate approval or disapproval of what each character in the story may do.
Based on these one might also develop some notions of what they would like to do or not to do, and which of these characters they would like to emulate in their lives. Values are being formed. Satsangs, church services, legends, dinner table conversations, school activities, all influence values.

**Role of Education.**

Values are created in schools not through the formal lessons on various subjects, but informally through the several interactions between each other. Manners, etiquette, social properties etc are thus learnt. They constitute and reflect ones values.

**Conscience is the Custodian of Values.**

Values are guiding principles that determine ones evaluations of what is right and what is wrong. Values constitute the foundations of ones discipline. They cannot be taught. They are deep rooted, fundamental beliefs. They lay down ones standards of propriety. They are responsible for a large part of ones response to situations. When one is forced to a situation where he has to do something wrong, something contrary to what the values dictate as proper, one’s conscience pricks. Conscience is the custodian of values.

**Role of Experience**

Ethics and Morality can never be taught. They have to be inherited by experience. Ethics is essentially a personal matter. It rests in and emerges from an individual's mind. Individuals are the source of all activities. Ethical behaviors of an individual are shaped by individual characteristics.

**Individual Choice**

Values evolve and ethics is contextual. Ethics is a matter of individual choice and a resultant of individual values. How can one manage his affairs in such a way that its activities are ethical? In other words, how can appropriate value be spread? Some thoughts, values can be borrowed. A ethical environment can be created and maintained wherein one inherits good values.

**Then why study Ethics?**

Studying Ethics will help individuals to develop their mind. It will give them a sense of direction to differentiate between good and bad. It helps in keeping our conscience alive. Hence for all the above reasons studying ethics is a necessity.

**Q.10Do ethics and morality apply to the corporate entity?**

“I have never known anyone who has lost business because of consistent ethical practice”

- Michael Spence (AAL Capital Management Corporation)
Business has multiple and often conflicting responsibilities to different segments of its stakeholders. Its own survival and growth is an important objective. To ignore it is unethical. It is not necessary to steal, copy, cheat or harm others to achieve these. Ethics is consistent with the logic of business and business can have values. Despite all the theories available to make business decisions, the **purity of motive rather than the actual harm or good, is the higher good.** Values of an organization are seen, not in their declarations but in their actions.

Here are the thoughts of a few American authors on the theoretical issue as to whether corporate entities can be deemed to be ethical or not. DeGeorge tackles the theme by drawing a distinction between the ‘actor’ and the person. Although the corporation is a ‘legal’ person, it(!) is not a ‘human’ person. The latter alone has motives, conscience and feelings. The firm is thus a ‘moral actor’, not a ‘moral person’. Although the individual can be both a ‘person’ and an ‘actor’, the corporation can be an ‘actor’ only. As a result its range of choice about ways of action is much more limited than that for an individual. Yet, within the limited status of an ‘actor’, the corporation is subject to morality. He concludes;

Corporations lack the interiority characteristic of human individuals; therefore their actions, not their motives, are the proper object of moral evaluation. They are organizations run by human beings, and as such, have a moral status that makes them amenable to moral evaluation, even though they are not moral persons per se.

The issue then seems to resolve itself like this: the internal setting of business drama involves two types of actors- the legal, institutional person and the individual, human persons. Since the former, as DeGeorge rightly argues, does not possess ‘mind’, ‘conscience’, ‘feeling’, and the like, at each level and circumference of ethically the key entity is the human person. Thus, when a business house goes through a long, tortuous, and crafty process of manoeuvring with unionized employees, managers, and even government bureaucrats to close down a manufacturing plant, with the hidden motive of using the space for more lucrative real estate business, we speak of corporate immorality.

But only a little probing reveals that whereas the father of the family which owns the business house is reluctant to perpetrate such treachery, it is one of the sons, in-charge of this specific manufacturing plant, who is masterminding the current strategy. Thus, given the same set of objective business conditions (increasing competition, lower profitability, etc), decision making is sharply divergent between the father and a son, according to their respective subjective ethical orientations. The ‘corporate person’ is thus a façade only. It is used in different styles, as a plastic mask, to enact such values of convenience- right or wrong, beneficial or harmful- as are nursed by the ‘human persons’ behind it.

**Reilly and Kyj,** in an otherwise useful paper, do not seem to recognize this difference. Thus, they seem to make two discrete points: ‘ethical values as they define relationships between corporations and their environment’, and ‘human character cannot be ethically split between
home and work and still be ethical’. In themselves they are both correct. But in principle it is the second which is the cause, the first the effect.

Finally we can conclude by saying, "Nothing can be greater than a business, however small it may be, that is governed by conscience. Nothing can be meaner or more petty than a business, however large, governed without ethics and values”.

Q.11 Explain the ration behind holistic approach towards etho-morality.

Edwin Epstein’s study brings out that the emphasis should be laid upon developing useful analytical approachers for identifying, evaluation and addressing ethical/social policy issues which firms and managers confront in the real world as part of the ongoing process of doing business. Developing an ethical sense requires separate development of public ethics which can be intellectually debated threadbare and at length. There is an inherent paradox in the attempt to teach ethics. Ethico-morality belongs to the world of emotions and feelings.

As soon as we subject it to the externalized debate and discussion, the language of business and management proves a real hurdle. Intellectual treatment, in management language, of what belongs essentially to the emotional domain, incurs dilution and often obfuscation. Thus, we may, via business ethics courses, discover and establish new channels for our academic pursuits, but it may awaken us very little to the truth of ethico-morality at the being or existential level. Emotional life too has its own mode of reasoning as much as our intellectual life.

There is an important link between religion and emotions. The religious spirit is clearly concerned with an individual’s world of emotions and feelings. Religion or spirituality is to be experienced and not endlessly debated. And this holistic experience both requires and results in the cultivation and growth of virtuous, wholesome emotions. Intellect, rationality may help in the understanding the methods and process for this effort.

The American Accounting Association (AAA) published a report on Ethics in the Accounting Curriculum which includes:

- Determine the facts
- Define the ethical issue
- Identify major principles, rules and values
- Specify the alternatives
- Compare values and alternatives for a clear decision
- Assess the consequence
- Make your decision

The Code of Ethics (COE) may be a voluntary effort by an organization for self-regulation so that events that need to be regulated by law are eliminated. Another way to visualize it is to see it as a framework to help the member of an organization to evolve towards higher levels of character and
human values. Both views are related to the theme of social responsibility of business, although at different levels. In both versions the assumption is that a COE is not mere exercise in public relations. It is supposed to mean what it says – reflected in the thoughts, words and actions of the members.

Q.12 Differences in individual demand and organizational demand bring about organizational disequilibria. Discuss with Indian context.

An organization is said to be in social equilibrium when there is dynamic working balance between its interdependent parts. i.e. individual and organization.

When minor changes occur in an organization, they are absorbed by adjustments within the organization and the equilibrium is retained. On the other hand, many changes or a series of changes may throw an organization out of balance, seriously reducing its vigour until it can reach a new equilibrium. In a sense, when it is in disequilibrium, its parts are working against one another instead of in harmony.

Disequilibrium is essentially brought about when:

Putting forth ideas, thoughts, principles, and paradoxes is important to creating the instability in the system responsible for initiating change. This is the practice of disequilibrium; introducing new relationships and information that pricks our thinking and challenges the collective wisdom. It is the role of disequilibrium to jar the organization. It is this disruption that causes us to examine more variables, to engage the creative machinery - to continually self-evaluate.

But however disequilibrium also arises when there are differences between individual demand and organizational demand. Thus this also leads to conflicts, which arise from disagreement over the goals to attain, and expected to attain or the methods actually used and required using to accomplish them.

When the individual demand (jobholder) regarding the pay, supervision system, management style and the work environment are different than from what is actually offered by the organization, it leads to problems within the organization. When the pay is lower that what does the individual demand, it leads to low feelings of self-worth, especially if there is little prospect of real increase in the future. Inappropriate supervision and ineffective management style cause diversions away from effective work leading to feelings of frustration and this is compounded if the style is abrasive.

Frustration also occurs when the equipment or any other thing demanded by the individual is not provided by the organization. Even when the general environment (ambience) does not match the individual's demand it may lead to a reduced self worth feeling. But then again in turn if the above employee does not meet all the demands of the organization or atleast most of them he may face the same as mentioned above.

For example if the job demands the individual to do his own typing and the individual refuses to do the same, it would mean that he has not met the demands of the organization.

Now all the above leads to reduced cooperation from both the sides.
Distrust also grows (the individual will not trust his organization as much as the organization doesn’t trust the individual). Some people may feel defeated, have a poorer image and lose their motivation. The organization in turn will be affected, as people will work half-heartedly. Thus we see that Disequilibria is the result of differences between individual demands and organizational demands.

Q.13) A Few Salient Aspects of Social – Cultural Change in India

1. Rights – Orientation Displacing Duty – Orientation: The need of the hour, on a priority rating is of recognizing the importance of ‘human duties’ than ‘human rights’. For example, Only if the teacher does his ‘duty’, are the students’ rights satisfied, or, Only if the boss does his duty of caring for the subordinates, can their rights of participation and autonomy be better taken care of. Indeed, if duty-oriented doesn’t predominate our endeavors, ugly things will always continue to occur & come to light. It has been observed that today more intellectuals from premium Indian institutes migrate outside for the sake of ‘comfortable living’. Their inclination is less for the country and their duty towards society. Such a change is replacing the traditionally Indian concept of duty-orientation.

2. Exteriorized Orientation Displacing Interiorized Orientation: We in India are missing an essential insight of our inner-self. The eastern temperament is essentially introvert as compared to the western, who are dominantly extrovert. Though we show sincerity, goodwill, gratitude, love, but these shouldn’t be restricted to only flow of words or gesture. We are missing the realization of our self-sufficiency factor. We depend on others for our internal satisfaction which is indeed a corruption/vulgarization of the depth of inner feelings. This is what Viktor Frankl diagnoses as the ‘gravest’ psychological problem called ‘existence vacuum’, which alienates us from our inner essence.

3. The Secular Orientation Displacing the spiritual Orientation: Unfortunately the meaning of both secularism and spirituality is not clear in our minds today. Maurice Wilkins, a Nobel laureate regrettably says that today world is increasingly focusing on the material aspects of life and on technical solutions to human problems. Further it is observed that how western youths come to India today to revive the sense of inner meaning of life, now lost to the West, and laments that due to the current wave of modernization, India also is in danger of losing this sense of the sacred the holy, the spiritual in everything.

4. Skills Orientation Displaying Values Orientation: It is not difficult today to visualize that the mistaken priority of ‘learning to do’, i.e. skills, is now acknowledged as such, and rectified by admitting the priority of ‘learning to be’, i.e. values. The chief hurdles working against excellence on the human side of Indian organizations don’t seem to be centered around paucity of any skills. They are primarily centered in values. Quality of products & services is dependent not so much on the quality circles but on the quality of the minds of the member of the circle.
5. **Quality of Domestic Life Messing up Quality of Work – life:** The Quality of domestic life transmits its inevitable impact to the quality of work-life. The quality of domestic life lies in a deep and serene home atmosphere, which should douse the scorching flames of stress stroked by work – life. Today in Indian scenario, where both husband and wife work for more than 8 hours, they hardly get time for each other and their family or their children who need them the most. This imbalance between the work-life and domestic-life definitely affects ones inclination towards its work.

6. **The New breed Displacing the Old breed:**

Today, there is a clear distinction made in the minds of the two generations of people in Organizations. Senior professionals see lack of commitments and values towards a company, in the new generation of professionals, because these people change jobs very frequently. Such a thinking is based on no knowledge or depth of the matter. Hence there needs to be bridging between the thoughts of the two breeds of people to inculcate co-ordination and co-operation in organization.

7. **Self Actualization Orientation Displacing Self Transcending Orientation:**

Many writings on motivational psychology have drawn our attention towards knowing Self Actualization. Some writers have pointed out that self actualization in practice actually coverts most interpersonal relationships into instrumental transactions for self-advancement. In Indian scenario, right from a senior professional to a clerk, the spirit of grievances is identical. They crave for satisfying their lower-end needs. While there are some people who are contrary to this. In large, people have an inclination towards fulfilling their lower-end needs which is called Self transcendence which will in result into Self Actualization.

8. **Uniform Culture ensures co-ordination between departments:**

People in an organization, as employees, work for the ultimate organizational goal. His constant endeavor should be inclined towards serving the organization first and then personal objectives. If every employee thinks this way, it would bring cohesiveness in the different parts of the organization thus ensuring coordinated effort among all the departments to fulfill organizational goal.

9. **Culture avoids conflicts:**

We, Indians have the ancient culture of family ties and bonding among the people. We value relationship forming thus giving importance to the other person as well. This builds loyalty in the minds of the other people towards ones relationship, which in turn reduces conflicts and misunderstandings to a large extent. On the contrary, the foreign culture believes in 'hire-fire' policy, which doesn’t support the idea of relationships hence work culture conflicts are seen to a great extent in such case. Thus a healthy culture avoids conflicts.
10. Importance of Honesty of the CEO:

An organization is largely a reflection of the character and vision of the leader. His every action is reflected in the results of his followers. If the leader is honest, actions will taken in the overall interest of the company and its employees and if not, then wrong/unethical decisions will percolate down the system thus mainly affecting the overall goodwill of the company and its workers. Since a leader is the main representative of the organization, his honesty is of prime importance.

Q14_How does natural environment influence societal values?

According to many psychologists, when we first encounter an environment problem, our initial response is often to find someone or something to blame; greedy industrialist, uncaring politicians, misguided world viewers. It is the fault of such villains, and we are the victims.

This can lead to despair, denial, and inaction because we feel powerless to stop or influence forces. There are so many complex and interconnected environmental problems and conflicting views about their seriousness and possible solution that we feel overwhelmed and wonder whether there is any way out another emotion leading to denial inaction. Upon closer examination we realize that we all make some direct or indirect contribution to the environmental problems we face. We don’t want to feel guilty or bad about the things that we are not doing, so we avoid thinking about them – another path leading to denial and inaction.

First, we need to recognize and avoid mental traps that lead to denial, indifference, and inaction. These traps include:

- Gloom & Doom pessimism (it’s hopeless)
- Blind technological optimism
- Fatalism
- Extrapolation infinite

Second, we should recognize that no one could ever come close to doing all the things people suggest to work with the earth. Focus your energy on the few things that you feel most strongly about and the good things we have done, then jump in and do more to make earth a better place.

Third, we should base our actions on sense of hope, which history has shown to be major energizing force for bringing about change. The secret is to keep our empowering feelings of hope and joy slightly ahead of our immobilizing feeling of despair.

Fourth, it is important to recognize that there is no single or best solution to the environmental problem we face. Indeed, one of nature’s most important lessons is that preserving diversity or rainbow of possibilities is the best way to adapt to earth largely unpredictable, ever changing conditions. Each human culture and environmental worldview provides different outlooks, wisdoms, and insights for helping us to learn how to work with the earth and make cultural changes in response to changes in environmental conditions.
Q15) How does Indian Management thoughts harmonize the environment and human society?

AND

How does Indian Management Thoughts promote sustainable development?

Sustainable development means continuous and uninterrupted development. Indian culture and values are such that they help an individual to develop themselves throughout their life. The surface strife and diversity in our Epics and society on so many scores confound them and they surrender the task of delving deeper to discover the unity that lies beneath. It is sad that Indian modern thinkers like Tagore, Vivekananda, Aurbindo etc... who have devoted their lives for the betterment of our society are often dismissed in scanty line or two as being irrelevant and much else. However, the thought of these thinkers help an individual to develop himself or herself. To change society one has to change himself first. So to harmonize the society, one should change and develop oneself.

Here are few examples how Indian culture and thoughts help to harmonize the development and human society.

According to Gita, there are two kinds of psychic resources: Asuri Sampati (demonic resources) and Daivi Sampati (Divine Resources). The work ethic inspired by Daivi Sampati is akin to that which Sattwa Guna stimulates, while that triggered by Asuri Sampati is cognate with Rajo Guna stimulation. Thus work ethic should be inspired by Daivi Sampati and not Asuri Sampati.

Gita provides wider canvas for cultivating detachment from selfish results of work done. This depends on the course of action undertaken: Adhisthana (i.e. the frame of body- life- mind as the standing ground of soul in nature), Karta (i.e. the doer himself, the ego). Karanam (i.e. the various senses used), Vividh Chesta (i.e. the various efforts made, or functions of the vital breath) and Daiva (i.e. the super- personal cosmic power which governs unseen the results of human actions)

According to Vivekananda, “Man’s development lies in rising above both external nature and internal nature.” Science and technology are concerned solely with man’s victories over external nature the material world. They have nothing to offer for man’s internal progress. Ethics and morals relate to this internal domain. Yet the majority of academics and intellectuals claim superiority of the assumed scientific- modern mind over the alleged superstitious- traditional mind.

In respect of self-management in a broader sense the Indian ethos presents a general theory. It states that human personality comprises of:

An outer, active, involved and dynamic self;
An inner, quiescent, witness and silent self.

The first part is called PRAKRITI, the seconds PURUSHA.
Even when one works in the midst of turbulent or hectic external circumstances, this inner PURUSHA exists all the time as permanent background of stillness. It just so happens that we are not aware of this presence.

The most insistent operative principle and goal of human existence, resounding through all varieties of sacred books in India, is to aim at and strive for ‘PURE MIND’. Mind- purifications (Chittashuddhi, meaning emotions feelings, impulses-matters of hearts, so to say) always takes precedence over intellect sharpening. Intellect does not decide to choose. Emotions or feelings are the first to make the secret choice.


Ecology and business are very closely related. Business activities supply goods and services for the satisfaction of human wants. They are also responsible for disturbing ecology. Pollution problem is the result of unplanned industrial growth. Business has to accept legal and moral responsibility for maintaining clean environment and take suitable measures for this purpose.

*Ego Management:*

Freud developed the first comprehensive personality theory, which is based on the hypothesis that the conscious mind is only the tip of the iceberg, the larger mass being the unconscious, which is the storehouse of impulses, passions and primitive instincts, that affect our thoughts and behaviour. We saw personality as composed of three structures, Id Ego and Superego. Id is the pleasure principle that seeks immediate tension reduction contains everything inherited, present at birth and fixed in the individual’s constitution, especially instincts. It knows no laws, obeys no ruled and remains basic to the individual. Ego develops out of the Id because of the need to deal with the real world.

The Superego represents the internalized values and morals of society as learnt.

In Indian view, every person has (i) the gross physical body; (ii) the energy system; (iii) the intellect; (iv) the mind and (v) the indestructible soul. Every person is operating simultaneously at all levels. Each level is subtler than the earlier one and allows more freedom of movement through time and space.

The whole person, who is really the integration of five constituents, is to be managed as a whole and not in parts. That is why, in the Ayurvedic system of medicine and in other Indian practices like yoga or meditation, the focus is on all the five. It is assumed that unless all the five are in proper co-ordination and harmony, the person will be disjointed and ill. Physical illness comes from an unhealthy mind. The negative energy created by thoughts like anger, jealously, greed etc. have to be replaced by positive energies created by love, passion, satisfaction, etc. for better physical and mental health. This is ego management.
But in today’s context it is eco-management that it is of utmost importance.

The following points suggest relationship between business and ecology.

Unplanned industrialization is dangerous to ecology: industrial growth without proper planning leads to ecological imbalance and pollution of water, air and sound. This is the present situation in many industrial townships, industrial areas and industrial estates in India. Local people suffer in many ways but business enterprises do not pay attention to their complaints and hardships. Even legal provisions relating to pollution control are not honored honestly. This situation exists in India and also in many other countries. Environment sets a limit to business activities and they should be done within such safe limits. Ecology and development go together. It is desirable to have industrial development without adverse effects or at least minimum undesirable effects on ecology.

Development without clean environment is socially and economically undesirable.

Planned industrial development is needed for maintaining ecological balance: No one is against industrial growth. It’s importance is universally accepted for economic growth, employment opportunities and higher standard of living. However the process of industrialization should move in a well-planned manner. This means that the industrial development should not disturb the ecological balance and peaceful life of the people. Adverse effects of industrial growth should be avoided.

Avoiding pollution for better social welfare: all necessary steps should be taken at the business level for avoiding pollution and other adverse effects of industrial growth. For this, additional on the part of industrial enterprises will be necessary but it should be treated as an investment for the protection of ecological balance

Sharing responsibility by business for ecological balance: businessmen, argue that they are concerned with the establishment and orderly running of their industrial units and are not concerned with pollution and ecological imbalance. Environment protection, according to them, is not a problem worth bothering about. It is for the government to take suitable steps for the protection of environment and ecological balance. This idea is, now, treated as an out-dated one and also socially dangerous, it is argued that industrial growth should not create any adverse effect on ecological balance. For this, suitable steps should be taken by the business enterprises themselves.

Business has to bring in ecology balance: The responsibility for controlling environment lies particularly on those who disturb it. For e.g. If trees are cut in order to establish a new plant, efforts should be made to plant more trees near the plant or in the vicinity so that the greenery of the area is not adversely effected. In other words, efforts should be made to bring proper balance between clean environment and industrial development.
Environment protection responsibility of all but particularly of the business enterprises: Ecological balance is a matter of serious concern. Business must accept social moral responsibility as regards pollution control, clean environment and ecology balance. It is also necessary to give proper education, guidance and training to top level managers regarding pollution control and ecological balance. The business associations can also motivate their members. For this, meetings, seminars, etc. are useful. Social organizations (e.g. association of tree lovers, clean environment, hariyalli, etc.) and government can also play an important role in maintaining ecological balance.

Awareness among businessmen required for ecology protection: Ecological consciousness in business means to make businessmen and business enterprises conscious of their responsibilities as regards pollution control and clean environment. This is urgently required for the protection of life and welfare citizens. The problem of ecological imbalance is spreading like AIDS all over the world.

It is therefore necessary to have co-operation and meaningful participation of business for solving the problem.

**Q15) Define and explain holistic approach.**

Traditional therapy stress emphasis on personality factors and development but holistic approach that seeks to balance the psychological aspects with more spiritual aspects should be preferred. “This takes traditional therapy one step further”. Integrating the personality and the higher self can be an important part of the process of healing.

Personality is built on sympathy, character is built on empathy. Personality is passion, character is compassion. Personality is building character is the light within. West tends to be demonstrative and extrovert, East tends towards introverts. Personality builds up external man; character builds up the internal man. Union of east and west will provide together viz, personality + character. Internal being & External being both should be fully developed as per Dharmic Management with Holistic, value based approach.

Core Values (Descriptive)
The Vedanta concept of holism points out the fact that each person has divinity as the core. The leader has to manifest divinity within through Work, Wisdom, Worship & psychic control, nuturing ethico-moral values, developing right brain, which offers intuitive thoughts (direct insight) creativity & innovation necessary for leader to solve ethical dilemmas. Here we need mind stilling, concentration, contemplation, so that in a calm mind one can receive inspirational or intuitive flashes to solve all managerial problems not amenable to reason and analysis.
Q16. Define and explain Indian Ethos?

To understand the Indian Ethos in Management one needs to understand the characteristics of Indian physic.

They are:
- It gives more importance to personalized relationship than contractual relationships.
- It prefers natural leaders rather than official leaders.
- It does not like many middle officers. It likes the contact with the top authority directly.
- It can accommodate apparently contradictory views. Main character of Indian culture is synthesis.
- It considers the leader as a role model.
- It recognizes that major of Indians may be illiterate, but that are not uneducated.
- It realizes that religion plays the most important role in Indian life.
- Culture and tradition means a lot to them.
- It recognizes that Indians are very much attached to their family.
- It realizes that the Indians are hard working and not necessarily smart working.

Oxford defines ethos as:
“The characteristic Spirit and beliefs of community/people”, which distinguishes one culture from the other.” Indian ethos is drawn from the Vedas, the Ramayana, Mahabharat, the Bhagwadgita, and Upanishads.

Right from Vedic age it has been discovered 2 basic universal truths of life.

1. The essential infinitude and divinity of all souls.
2. The essential oneness and solidarity of universe and all life.

Q17. Define and explain Trusteeship.

Early in 1955, a debate began in the U.K. about the propriety of the top executives increasing their salaries and perquisites many times over. The prime minister was persuaded to look into the possibility of placing some limits on corporate compensation packages.

Trusteeship is a Gandhian concept. It implies that
All assets be held and used in trust for the benefit of the community
Distribution to be equitable, not equal
Owner, manager, worker, subordinate titles be removed
There be no use of compulsion, force or exploitation
There be continuous participation

Gandhiji thought that the very idea of ownership was at the root of violence giving birth to unwarranted attachments eventually breeding possessiveness, greed, exploitation and revenge. People really come together only when they rise above conflicts of interests, envy and competition. Trusteeship followed the vedic dictum of renounce and enjoy.
The Gandhian principle of Trusteeship expresses the inherent responsibilities of a business enterprise to its consumers, workers, share holders and the community; and the mutual responsibilities of these to one another.

It did not focus on matters of immediate concern such as distributive justice, socialization, land reforms and ownership of shares, nor on labour relations and handing over the wealth to the nation for the common good. Trusteeship was a way of life making you do whatever you do, for the good of others or even of all. It is the simplest logic to make the individual aware of his dependence on others for his satisfactions.

In an Indian family, sharing and accountability are inculcated in various ways. In small communities, sharing is done through voluntary acceptance of mutual rights and obligations. In larger groups such as a city or a state or a nation, the relationships become more complex and anonymous and the individuals sense of obligation to return the debt gets watered down.

Trusteeship is rooted in trust. Trust is a bond between people. It adds security, reduces inhibitions and dependence, frees people to share feelings, dreams and fears. It allows you to be yourselves, willing to spend time together and make sacrifices for one another. It expresses faith in the ability to perform well. It gives confidence.

The concept is that the manager of an enterprise is like a trustee of property, whose main concern has to be that the property be so husbanded as to provide maximum advantage to the beneficiaries of the trust and not the trustee. This thought is also validated by the premise that the resources of an enterprise are of the society, belong to it and have been given to the enterprise by society, in preference to alternate demands for them.

Trusteeship is an ideal. Trouble starts when an idea is converted to an ideology and idealism with models and doctrines. The ‘theory’ of Trusteeship seeks to provide criteria to evaluate the Trusteeship claims of different organizations as well as help spread Trusteeship behavior among the members of the organization. Trusteeship is an attitude that evolves over a period of time. It requires awareness. It also requires emotional security.

Some of the organizations have tried to practice the concepts of Trusteeship with restructuring, the Mahila Udyog making Lijjat pappads being one of the most prominent. The common factors in such organizations are common ownership, and industrial democracy.

Trusteeship is a Gandhian concept based on non-violence and Indian philosophy. It is not a matter of structure or of physical distribution of wealth. It has found favour in U.K. and in Germany, but still have few adherents. It is based on the concept that something in possession of wealth is not the owner of the same but holds it in trust for the benefit of the community. Therefore the utilization and outputs from the wealth must go to the community and not be appropriated by the one in possession.
Q18. Explain concept of ‘management of will’ (sadhana).

Sadhana in Vedic terms is a way to achieve desired goals. It can be of any kind. Sadhana is practiced by people to achieve salvation, success or to achieve any targeted goal in life. To reach that target the Sadhak (one who practices sadhana), has to take of lot of efforts and face a lot of hardships. All these efforts are known as Sadhana.

As mentioned in the Upanishads, Sadhana means concentration of one’s mind on a particular goal or towards god to achieve salvation. In Sadhana the sadhak has to concentrate his mind completely on the thing, which he wants to achieve. The sadhak if wants to achieve salvation and wants to become one with god, he will have to continuously keep on chanting the name of the almighty i.e. Namasmarna. In Namasmarna at one stage he forgets everything and thinks only about the god. For example Saint Gora Kumbhar who was a big devotee of Lord Viththal used to practice Sadhana. Once while he was doing his daily job of preparing pots out of clay, he was so much engrossed in Sadhana that a small child of his own came under his feet while he was mixing clay using his feet and lost life. But Gora Kumbhar was so much engrossed in Namasmarna that he never knew that the small child lied dead under his feet. Such is the concentration level required for Sadhana.

Even in today’s practical life there are many great people who practice Sadhana to achieve their desired ends. Sadhana is called management of will because by practicing Sadhana people are able to gain self-control over themselves. It helps to strive hard to achieve their goals without falling for the other temptations or getting distracted by the distractions caused by their daily routine life in the path of achievement of their goal. It is a brilliant concentration technique. It helps people to concentrate much harder on their studies or job. It has been seen that students who find it difficult to concentrate on their studies practice Sadhana and gain complete concentration on the studies.

In the organizations the management can motivate the workforce to practise this technique to help them to concentrate on their work and to focus all their activities to achieve the organizational objective. In the organizations it can be practices, but a bit of training and motivation is required to be provided to the workers. The organizations will have to first make the workers aware of the organizational objectives and then will have to train the employees to set up their own objectives. Then it will have to train the workers about the different methods of achieving their objectives. While training them about these methods it will have train method of Sadhana and will have to narrate its advantages like, it helps gaining concentration and self-control etc. It must also inform the workers about the various requisites of Sadhana.

If in the organization a worker is continuously remaining absent or is involving himself in activities which are not good for the well being of his family then he must be told to practice meditation to gain a self-control and focus his activities to achieve his personal goals and thereby the organizational objectives. Thus Sadhana (management of will) is a technique to focus on the personal goals and if it is practiced in the business organizations it can produce good results for the organization.
Q19.. Critically analyze the Indian Psychology of bliss (Ananda)?

The keynote of Indian psychology is permanent Bliss for every individual. This constitutes the terminal experimental and transformational goal of human existence. In our view the primary element of the theory behind this supreme aim of BLISS is: BLISS is not happiness or pleasure. The latter are only the complementary opposites of sorrow or pain. Ananda is the state where Samatwa or equi-vision towards these pairs of opposites (dwandas) is experienced.

The pursuit of pleasure or happiness at the sensual, empirical level, if made the primary basis of life, must necessarily attract their intrinsic opposites. The external empirical and crude reality is by nature and is un-ending.

The empirical aspect of human personality is constitutionally prone to remain engrossed in the fluctuation tussle of dualities, and thus always caught up in an anxious tearful and precarious psychologically existence. The trans-empirical aspect of human personality is always, by definition, a state of permanent fulfillment. It is not actualizes, but realized.

The empirical personality is deficit driven, externally directed and objectively dependent. The trans-empirical in man is surplus inspired self internally seated and subjectively independent. The true alienation of man consists of the divorce between his empirical and trans-empirical personality or selves.

The empirical personality, trying by itself to wend its ways through life and society, gets caught up in pettiness, selfishness, greed, jealousy, sycophancy, power-hunger, licentiousness, deceit, falsehood, etc. The task of true psychology is to restore to the blind empirical personality the unfailing light and the perspective of the trans-empirical personality. The path to ANANDA lies in this Organization and society automatically benefit from such progress in the individual.

The path awaits the footsteps not merely of the monk, but of each one of us, the definition of ignorance is unawareness of this path goal system. Reaching the goal of Bliss requires restraint, control and refinement of the lower-order empirical self even while it is engaged in its multiple roles and tasks. Some leads are necessary into the sources of Indian thoughts, which have helped us to shape the outline of Ananda.

Taittiriya Upanishad
Ko Byevanyakah Pranyat yadesh akasho anando na syat i.e. who, indeed, will inhale, will exhale, if this Bliss be not there in the supreme space within the heart

Adhyatma ramayan
Ananda –Sandra – amalam, i.e. a codensation of Bliss and Pure Consciousness (Rama).
Tasmat para anandamayee, i.e. (rama) of the nature of Pure Bliss- Consciousness
Anandam Nirmalam, (rama) i.e. of the nature of pure bliss
Ananda—murtir – achalam i.e. immutable Bliss form.
Anandarupa, buddhi—adi – sakshi, laya vivarjita, i.e. the Atman (or the paramarthika vyaktitwa) is of the nature of the nature of Bliss, which does not undergo dissolution, and is the witness of the changes, intelligence and other elements of the vyavaharika vyaktitwa.

Ordinary human love often begs verbal expression we may recall. It is felt how much more should then be true of bliss; expressions like "identification with Brahmin", attaintment of Nirwana "pursuit of Moksha" "Knowledge of ultimate Reality " and so on should be understood in terms of achieving intense awareness of indestructible bliss.