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Gita as an Introduction to Business Ethics—its Pedagogical Value in a Business Management Setting

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Abstract-- Decision-making and action. They involve multiple stakeholders, multiple levels of analysis and the decisions made need to pass the economic, legal and ethical tests, at the very least (Sucher et al., 2011). Business schools recognize the importance of how one ought to act and include a course on ethics in their core curriculum. The continuing relevance of ethical training is revealed through the multitude of corporate scandals and white collar crime. The roots of failure to behave in an ethically defensible manner can be traced to organizational processes, economic pressures and the individual condition. From a pedagogical perspective, delving into how individuals ought to act presents many opportunities for rich individual and group learning.

In this paper, we examine three verses - 23, 24, 25 of Chapter 18 of the Gita and relate them to some basic Western economic, philosophical and moral psychological theories. The Gita as a source for management ideas is however, not new. Amongst others Gita scriptures have been used to elicit lessons for leaders as well (Chatterjee, 2012). In this article, we how key business ethics ideas are dealt with in detail in the Gita. In this way, the Gita can be used to introduce or to indeed summarize (or wrap up) a typical business ethics module.

Chapter 18 - Verse 25

That action which is begun out of illusion without considering consequence, destruction, violence and one's own ability to fulfil it, is called in the nature of nescience("Bhagavad Gita," n.d.)

The Gita explains the properties of three types of action – Saathvik, Rajasvik and Tamasvik. Tamasvik action doesn't consider the bad effects of a desired outcome on the world, without adequate thought given to one's own ability or inability to influence the world. Basic economic theories rest on the assumption of no externalities(Smith, 1776). Institutional systems in the developed economies ensure

that negative externalities of a particular industrial action are within acceptable limits. However, in markets characterized by Institutional Voids(Khanna, Gulati, & Nohria, 2000), these negative externalities may go unaccounted for. Hence, in many countries, the past century bears witness to not only economic transformation but large scale environmental degradation, societal stress, acute concentration of wealth and so on.

Chapter 18 - Verse 24

Then again that action which one with desires for fruitive results or one egotistical performs with great endeavour is known in the nature of passion("Bhagavad Gita," n.d.)

Rajasvik action is denominated on a preferred or desired outcome. Bentham and Mill's utilitarian ethics(Mill, 1861; Troyer, 2003), while establishing the platform of 'greatest good for the greatest numbers', is strongly outcome (and hence, desire) based. The identity of stakeholders that should be counted in utilitarian calculations is never clear. This desire (for an outcome) leads to worldly attachments and misery (?). Managers tend to resort to utilitarian calculations and ends often justify means. However this is often effortful action. It leads to 'dukham' (or misery) and is driven by the ego (?). Kant and Sartre raise objections(Kant, 1788; Sartre, 1946) to the utilitarian line of reasoning much along the lines of the Gita. Ends ought not to justify actions, or indeed propel them, rather actions should justify themselves – or be 'Nishkama Karma'. Even when externalities and the larger context is well taken care of, utilitarian action is problematic. In an increasingly complex world where information is share almost instantaneously and multiple societies are interconnected, the 'moham' or the desire for a particular outcome can only be the desire of an expected outcome. Just as a lack of control of the senses could lead one astray, so can the rapidly shifting ground beneath us all.

Chapter 18 - Verse 23

That action which is devoid of fruitive desires, free from attraction and repulsion, without attachment; which is performed as duty is called the nature of goodness("Bhagavad Gita," n.d.)

Saathvik action or work as worship can lead to 'sukham', or bliss. However, it is no easy to attain. One's actions ought to have 'neeyatham', persistence and consistency—what Kohlberg and Rest may call moral character (Kohlberg, 1981; Rest, 1977). One's actions ought to have 'sangharahitham', absence of attachment – what Kant may call a focus on duty and governance researchers would call due process (Jones, Hesterly, & Borgatti, 1997). One's actions ought to have 'aragadweshatha', neither love nor anger, and they need to have 'aphalapretsunaa', agnostic to outcomes. Saathvik action encompasses the multidimensional challenges that managers face in making decisions. It is not only one's pre-disposition in making the decision but also the very manner in which acts are carried out. Karma, the sum total of all our actions, determine our tendency to act in Tamasvik, Rajasvik or Saathvik manners. In other words, Karma plays an important role in slippery-slope dynamics (Bazerman & Tenbrunsel, 2011).

The Gita can be seen as a precursor to a wide range of Western philosophical (Kant, 1788; Mill, 1861; Sartre, 1946; Troyer, 2003), economic (Smith, 1776) and moral psychological (Kohlberg, 1981; Rest, 1977) thought; and it provides an organizing framework to view the rich array of ethical ideas. Managers have to simultaneously engage with at least the economic, legal and ethical dimensions of their decision making (Sucher et al., 2011). As individuals, they are susceptible to the slippery slope (Bazerman & Tenbrunsel, 2011).

CONCLUSION

The Gita, in its textual form or in the form of various interpretations in celluloid, lends itself to an introduction, or to the wrapping up of a typical Business Ethics course. In this note we have only used three verses, leaving a large many other verses that hold valuable insight and rich potential not only in its content but also in organizing potential. Television shows ('Mahabharath') have captured this pedagogical potential, and they could be considered for class room use too. The larger value of employing the Gita in organizing a business ethics course emanates from how it addresses societal, organizational as well as personal dilemmas and interlinks them. Its concern with what is good for society at large is that much more relevant when business organizations tend to 'look the other way' when it comes to relatively grey areas in the law (environmental issues, employee welfare and customer complaint redressal).

With typical curricula being dominated by western thought, using the Gita as an introduction also provides a broader cultural foundation to the course (Chatterjee ref). In classes that have an international student mix, learning opportunities from the rich cultural milieu ought to be utilized. Using an ancient text broadens the references for students in their respective cultures. This approach has been taken in the past in elucidating on topics such as leadership (Chatterjee, 2012). This note can be used by instructors of business ethics to organize introductory or

summary sessions. Some instructors may also find it more fruitful to employ visual and video material on the Gita, many of which come with subtitling. Gita appears to have immense pedagogical value in a modern day business studies classroom, particularly in the introduction of fundamental ideas of business ethics. This note is a start toward utilizing this immense reservoir of philosophical thought in the b-school classroom.

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Contemporary Relevance of Gita for Management and Enlightened Leadership

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I. INTRODUCTION

THE Bhagavad Gita is a sermon given by Lord Krishna to Arjuna prescribing the right methods of leading a good life. It is a sacred text of the Hindus in India. Over many centuries, several renowned scholars, freedom fighters and thinkers from all over the world have commented on the Bhagavad Gita and expounded its teaching in many books and discourses. The original adaptation of the Bhagavad Gita is in Sanskrit which is one of the oldest languages in the world. Charles Wilkins translated the Bhagavad Gita into English (the first English version) in 1785 (Muniapan, 2005). Currently, there are more than thousand English language versions and commentaries of the Bhagavad Gita written by many scholars in India and around the world. The Bhagavad Gita has also been interpreted in more than five hundred world languages other than English.

The teachings of the Gita are universal and are relevant not just to Indians but to everybody across the world. The background for The Bhagavad Gita is the epic Mahabharata. The central theme of Mahabharata is 'dharma' which means duty. The Mahabharata was composed by Sage Vyasa and written by Lord Ganesha.

The Bhagavad Gita appears in 700 verses (of which 575 are uttered by Lord Krishna) in the Bhishma Parva of the Mahabharata and consists of eighteen chapters.

The Mahabharata describes the war between two cousins, the five Pandavas and the hundred Kauravas to claim the kingdom of Hastinapura. Lord Krishna, the crusader of peace, offered to go on a peacemaking mission on behalf of the Pandavas. The Kauravas however declined the Lord's offer to make peace and hence war became a certainty. Arjuna, the Pandava chose the unarmed Lord Krishna as his charioteer while Duryodhana, the Kauravas chose instead to have Lord Krishna's army. He felt that without any army and without any weapons, Lord Krishna not could be of much help to the Pandavas (Subramanian, 2001).

When the entire armies of both sides were assembled at the battlefield of Kurukshetra, Arjuna, the spearhead of the Pandava forces, is plagued with guilt and a myriad of other emotions. He sees the futility of a fratricidal war that would result in huge losses of his own kith and kin. A distraught Arjuna details the evils that would transpire to the social order in the wake of battles. This was the stage set for the Bhagavad Gita. Lord Krishna sermonised The

Bhagavad Gita to Arjuna on the battlefield before the commencement of the war. The background of The Gita in a battlefield has been interpreted as a metaphor on the ethical and moral struggles of the human life.

The Bhagavad Gita talks not just about the spiritual development of a person but also about concepts that can be applied in organisations like vision, leadership, motivation, quality in work, goal setting, work ethics, decision making, and planning. In today's volatile business environment, being effective is the hallmark of a good manager. An effective manager must achieve such a level of excellence and effectiveness that it sets him apart from those whom he is managing. The Bhagavad Gita prescribes ways to manage one's self in the job. The Gita enlightens us on all managerial techniques that lead to a harmonious and unbiased state where conflicts and contradictions can be overcome, thereby increasing efficiency, productivity and motivation. Organisations today tend to follow the archetypal western paradigms of management which focus more on competitiveness and increased thrust on achieving maximum results and minimum sustenance. The ideas contained in the Bhagavad Gita on the contrary, attempt to tackle the issues from the grass roots level of human thinking and aims at the holistic development of a manager and a leader.

Need and Importance of Gita for Management & Leadership

Despite many organizations coming up with best practices and pioneering business models, we have corporate scams, bankruptcy, and etc. contributing to organizational failures. The primary reason for the failure of these organizations has been lack of display of effective direction by the leaders of these organizations. This, along with lack of effective self-management on the part of the managers and leaders has become a lethal combination which can lead to poor or unethical decisions in the organization thus resulting in failures. This unending scenario coupled with the daily uncertainties and volatilities of today's business world has left managers and leaders in organizations struggling with how best to lead their teams. The magnitude of business, lack of predictability and the haziness of business reality have left them in a quandary when it comes to effectively managing their own selves and their teams through correct leadership, right communication, motivation and in taking the most appropriate and ethical decisions. Worldwide today, leaders, managers and experts continually need innovative

concepts, acceptable ingenious models and reliable instruments for self-development, organizational empowerment and improving the wealth of their nations.

This is where the Indian paradigm of spirituality in leadership comes into the picture through the timeless wisdom of the sacred text The Bhagavad Gita. When Arjuna was faced with an ethical dilemma of whether to kill his relatives and friends in the Kurukshetra war, Lord Krishna preached to him The Gita to urge him to perform his duty. The concept of Sthithaprajna in the Gita focuses on the concept of a stable mind. The Gita devotes more attention to the decision maker's mental state which is in sharp contrast to traditional decision making in management which focuses on the decision making rather than the mental state of the decision maker. Similarly, the twin principles of Nishkam Karma and Karma yoga in the Gita focus on the means or the actions of the doer than on hankering behind the fruits of the action. The teachings and insights of Lord Krishna which are thousands of years old hold significant relevance in the management practices of corporates today.

The action and decision taken by a leader or a manager today profoundly influences the karma that influences his/her position tomorrow. Leaders who are true achievers show more pro action than merely acting and reacting. They are required to view problems within a larger framework. In this manner, they show sensitivity to numerous stakeholders including shareholders, employees and partners and towards society at whole.

Several philosophical thinkers and writers have produced extensive literature on The Bhagavad Gita and its applicability to real life personal and corporate situations and a few have developed models through significant empirical evidence. A few examples of models developed are the 'MBA' (Manas Buddhi Ahankar) model (Sharma, 1996), Managerial effectiveness & Quality of Work life (Chakraborty 1989), Guna theory (Chakraborty 1989, Sharma 1996), OSHA-OSHE model (Sharma 1996, 2007), etc.

II. REVIEW OF LITERATURE- ACCORDING TO TIME PERIOD

Prof. Subhash Sharma (2013) provides a new framework of Indian history in terms of four periods viz. Vedika, Hindika, Indika, and India & Indiapura, periods. In this framework, Vedika period refers to Ancient period of Indian history, Hindika period refers to Medieval - Pre-Bhakti and Post Bhakti period, Indika period refers to Modern/Freedom/Liberation period and India & Indiapuras period refers to post 1947. We use this framework as a basis for literature review for this study.

Vedika (Ancient) Period

Sage Ved Vyasa is credited to have written the Bhagavad Gita somewhere between the period 400 BCE-200 CE. The Bhagavad Gita is considered by many to be one of the world's greatest religious and spiritual scriptures for its

religious depth, archetypal Upanishadic and Yogic philosophy and the beauty of its verses.

The Bhagavad Gita was written in the form of a conversation between Lord Krishna and Arjuna on the battlefield of Kurukshetra just before the start of the Kurukshetra war. In response to Arjuna's confusion and moral dilemma, Krishna explains to Arjuna his duties as both a warrior and as a prince and further expounds on a number of different Yogic and Vedantic philosophies, by giving examples and similarities. During the discourse, Lord Krishna blessed Arjuna with an awe-inspiring glimpse of His divine absolute form. It has been advocated that the Bhagavad Gita, excepting the first chapter, was initially an independent as it does not develop the action of the Mahabharata. Once the discourse of the Gita is over, the narration of the Mahabharata continues.

The Gita was written during a period of significant social change in India when kingdoms were getting larger with corresponding increase in growth, increased trade activity and social conflicts. This ancient Indian text is about the quest for serenity, calmness, and stability in a world which was quickly changing and gave profound insights on integrating spiritual values into one's ordinary life.

Hindika (Medieval - Prebhakti, Bhakti and the Post Bhakti) Period

Adi Shankaracharya

Adi Shankara's (A.D 788-820) commentary of the Bhagavad Gita is the most ancient of the present ones. He supported the view that the entire world of manifestation and multiplicity is not factual in itself and appears real for only those who are shrouded in ignorance. To be trapped in it is the bondage in which we are all caught up and this unreal cosmic process binds us to the chain of cause and effect. Adi Shankara explains that only those persons are redeemed of this bondage who can realize that universal reality and the individual self are identical. When one attains this wisdom, the ego gets dissolved, the wandering of the mind ceases and we can experience perfect joy and bliss. Adi Shankara holds that while action is essential as a means for cleansing of the mind, it falls away when wisdom is attained as both these are mutually polarized. He believed that those persons who aspire for salvation should renounce Vedic rites as they are lost in ignorance and desire. According to Adi Shankara, the main aim of the Gita is in the complete suppression of the world of becoming in which all action occurs.

Sant Dyaneshwar

Sant Dyaneshwar, a famous Marathi poet of the Bhakti movement wrote The Dnyaneshwari or Jnaneshwari on the Bhagavad Gita during the thirteenth century at age 16. This critical discourse was in the Marathi language. Sant Dnyaneshwar extended the Bhagavad Gita, which originally consisted of 700 shlokas (Sanskrit verses), into around 9999 Marathi verses (ovis). The first line of each ovi is rhythmical with the next two thus rendering a lyrical value to the complete work. He expounded the message of

The Gita using similes, illustrations and metaphors in order to convey its message to the common people. He explained the meaning using simple and lucid examples strongly believing that people's behaviour could change after listening to it. Sant Dyaneshwar has reflected a detailed knowledge of kundalini, metaphysics and astrology in the Dyaneshwari. He has laid the importance on God as energy and has also emphasized that though there may be many dissimilar living forms, they all breathe the same oxygen and possess the same life force within them, which is a part of God, who is energy and intelligence. Sant Dyaneshwar has stated in the Dyaneshwari that people can use energy and intelligence to connect with the Supreme. He has provided approaches to achieve the same.

Indika (Modern/Freedom struggle Period)

Swami Vivekananda

Swami Vivekananda (1863-1902) in his interpretation of the Gita gives a broad idea not just about the Gita but also about other literatures like Vedanta, Upanishads and the Dharmapada. Swami Vivekananda discusses the concept of Karma Yoga in the Bhagavad Gita. He has explained the complex philosophical nuances of the Gita with rational thoughts and explanations.

Maddy Jean-Claude Durr (2011) in her research article titled Tilak and Gandhi's Bhagavad Gita (Modern interpretations of Bhagavad Gita) talks about the diverse interpretations of the Gita by the two freedom fighters of India namely M.K Gandhi and Lokmanya Tilak. Gandhi considered the Bhagavad-Gita to be a spiritual reference book, something that was appropriate for assisting one in their approach to daily conduct, although he considered that no one could perfectly live up to the ideal expectations of the Bhagavad-Gita. Gandhi's personal opinion of the text is that the Gita is largely symbolic and is based on the concept of human's inner struggle in life as opposed to a historical/factual event. Gandhi brings out the main teachings of truth and non-violence from the Gita (Gandhi, 2000, p.22). He suggests that the Gita insists that knowledge comes with true devotion. However, devotion without any action is not true devotion and thus action is the most outstanding principle (Gandhi, 2000, pp.19-20). Tilak's commentary on the Bhagavad Gita is known as the Gita Rahasya. Unlike Gandhi, he believes that the sacred texts is not an allegorical rendition but is actually a real story. According to him, Jnana Yoga and Bhakti Yoga though very important, are nothing without the impetus of action i.e. Karma yoga. He said that ultimate religious goal was achievable only through one's personal efforts or action and not just through spiritual dependence on God. Tilak was convinced that what is illustrated in the Gita is not the 'path of renunciation' (jnanamarga) or the 'path of devotion' (bhakti marga) but the 'path of righteous action' (karma yoga). The course of renunciation and devotion advocate lack of concern to the world which in effect weakens the devotees of the Gita and fills them with lethargy. Thus according to him, the original text did not

preach the philosophy of renunciation by that of Energism (Karma Yoga).

Vinoba Bhave, in his book Talks on the Gita has brought out the essential message of the great spiritual classic in a language that is simple, lucid and intelligible to the ordinary readers. The author has attempted to provide a reflection at the end of every chapter. Several footnotes on important philosophical terms as well as individuals and incidents from the Indian mythology and epics have also been added.

Dr S.Radhakrishnan, 1948, in his book The Bhagavad Gita looks at the teaching of the Gita as a way of life with everlasting universal appeal and not as representing the religion Hinduism. He views the Gita from the standpoint of the world with and has interspersed it with appropriate quotations from Greek, Roman and Christian thinkers and spiritualists. According to the author, a person has to fight the dark forces of lust, ego, passion, anger, and greed which come in the way of higher levels of awareness. The Gita according to Dr S.Radhakrishnan confirms that we can spiritualize human nature to the level of divinity. The author also discovers the Gita as a complete and multi-dimensional Yoga Sastra that shows numerous routes for the soul's progress and ascent into the divine.

India and Indiapuras (Post 1947) period

Swami Prabhupada, 1972, in the book The Bhagavad Gita as it is has translated the Bhagavad Gita and brought out the true meaning of the verses by breaking free of his own interpretations. He has unlocked the secrets of the early knowledge of the Gita and placed them before us as an exciting opportunity for self-improvement and spiritual fulfilment. The author has explained the relevant background to understand the Bhagavad-Gita and has also provided a lot of practical tips to apply Bhagavad-Gita in our life through which we can make our life successful. Swami Chinmayananda, 1992, in his book The Holy Geeta has provided a rational and exhaustive explanation of the philosophy in The Gita instead of counting on blind faith of the spiritual seekers. Swami Chinmayananda has revealed the hidden meaning in each verse of the Gita through his careful study and brilliant reasoning. He has drawn on knowledge from sources such as the Upanishads. The author has discussed abstract concepts such as Brahman, Ego and the system, the three kinds of gunas, illusion, real, unreal, shraddha etc. quite comprehensively in this book. His commentary on the verses of the Karma Yoga (Chapters 2-6) is appealing and valuable to the modern, practical man.

Swami Rangathananda, 2000, in his work The Universal Message of the Bhagavad Gita Vol. I has observed that the Upanishads or the Vedanta explained the science of human possibilities a thousand years earlier, and that The Gita illustrates the real application of that science. The author has related its real meaning and significance to not only what great philosophers and thinkers of India like Shankaracharya, Sri Ramakrishna and Swami Vivekananda

have interpreted it in terms of practical Vedanta, but also to how it adapts to the thinking of some of the greatest Greek philosophers like Socrates, Plato, and Aristotle. The author has connected every verse into the necessities of modern life and throws light on how man should lead his life while involved in his daily chores and fulfil his duties in accordance with the philosophy of action as taught by Sri Krishna.

Scholarly Research by Spiritual Thinkers and Management Scholars on 'Gita and Management'-Contemporary Indian Models

Last three decades have seen deep interest by management thinkers, scholars and researchers to draw lessons of management and leadership from Gita. In this respect pioneering work of three management gurus viz. Profs S. K. Chakraborty, Subhash Sharma and M. B. Athreya, provided some new insights, new models and new concepts in Indian Management with roots in Bhagavad Gita. These conceptual foundations in turn inspired many scholars and researchers to further work on Gita and Management. Further, work of Spiritual Gurus viz. Swami Jitatmananda, Swami Someshwarananda and Swami Bodhananda have also inspired scholars to explore various aspects of Gita and Management.

S K Chakraborty (1987), in his book *Managerial effectiveness and Quality of work life* provides an entirely new perception to the concept of managerial effectiveness. He emphasizes on the need of the management to place increased efforts towards improving the values, principles and overall wisdom of the modern day manager. Talking of a paradigm shift from the concept of knowledge worker to a newer notion of wisdom worker, the author has addressed the key issues of management like leadership, motivation, teamwork and decision making by performing a comparative analysis of their western and Indian concepts. He has propounded the S-R-T model of guna dynamics and has prescribed various exercises to improve levels of Sattvic guna for a better mind. The author further emphasizes that educating organizations on the Doctrine of Karma will help in preventing unethical decision making and behaviour in organizations.

Swami Jitatmananda, in his talk on *Indian Ethos in Management*, Rajkot: Ramakrishna mission (1992) explains that Indians knew the secret of management very well as they had already experienced two great facts of life. The first truth was that every human had immeasurable power, ability, vigour and knowledge. The second truth was that the whole universe is interrelated and that the only law of life was service to others. He further states that if we work for the good of others then peace and bliss shall automatically be ours. According to the Atharvaveda, an achiever is one who is not tempted by monetary pleasures of the world. American and Japanese economies tried to raise their nations with more money and profit. This ultimately resulted in loss of social fabric further leading to moral and psychological degradation and loss in purpose of life. He concludes by saying that India which has

genetically intelligent people and is home to divine cultures had vigorously pursued American and Japanese ethos for a long time. Now it is India's turn to become the next destination from where other nations can derive lessons in management from Indian ethos.

Swami Bodhananda (1994) in his book titled *Gita and the Management* explains that the term happiness is a spiritual value and is not dependent on material conditions. According to him, self-control, restraint, self-abidance, toleration, and selfless work make one happy. It is this happiness which promotes material prosperity, leading to inner harmony and creative living. The author thus sees no contradiction in the fact of a spiritual text being related to the economic sphere of life, especially since Artha has been mentioned as one of the four legitimate aspirations of the human being. He condemns both religious and cultural fundamentalism and suggests that in an increasingly global and competitive world market, it is imperative for us to perform an analysis of our own strengths and weaknesses. He warns us of not reiterating the mistakes of others and inspires us to interact more with others. The author suggests a new synergy of giving wholeheartedly and taking with pride. Swami Bodhananda emphatically addresses entrepreneurs and managers by stating that as leaders of a deep and great culture like India they should respond to the future creatively.

Swami Someshwarananda (1996) in his book *Indian wisdom for management* explores the unique blending of achievement leading to a stress free life that is offered through the concept of Indian Ethos. He believes that through Indian Ethos in Management, we can have an appropriate management style in India as it helps in ordinary people to produce extraordinary results rather than getting work done through others. The author emphasizes that before setting a company's objective, it must research on social objectives or problems of the society and then embed it's objective within that. He stresses the importance of sukshma (subjective) factors like the quality of the mind which is more important than sthula (objective) factors like data. Thus, data for decisions may be objective, but the decision can be subjective. The author states that industries should go in for service ideal instead of being competitive which will help them in making more profits in the long run and further, their balance sheet must be more people oriented than profit oriented. According to the author, managerial training should be provided through a holistic view point which should then be followed by a follow-up programme for further reinforcement of the participants.

Subhash Sharma (1999) in his article *the Corporate Gita* states that The Bhagavad Gita has gained prominent attention amongst scholars, management practitioners and social scientists because of it's relevance of managing the self not just at an individual level but also for the psycho-spiritual environment at the work place by offering precious lessons for corporates on areas like leadership, decision making. He explains the model of a 'sacro-civic' or

Loksangraha society wherein the four main ideas of enlightened collective interest, mutuality and interdependence, positive action through nishkam karma and enlightened leadership have been drawn upon through careful understanding of select texts in of the Gita. The author further talks about the four staged self-development of an individual viz. the student phase, secular phase, sacro-secular phase and the spiritual phase which correspond to the four stages of ashramas in the Vedic period. From the Gita, the author envisions a theory of value addition with values addition. In other words, business enterprises should fulfil their social responsibilities. This values addition should then be projected in the annual report in a qualitative manner. The author presents different research work which has been done on the Gita through empirical testing, interpretation of the shlokas (sacred verses), re-visioning of the Gita and the development of new age management models like MBA, OSHA, negergy-synergy grid, VEDA model etc. For us to attain a sacro-civic society, integration of the three models namely the: guna dynamics, the dharma-adharma dialectics and the model of human beings in terms of demon like/divine like qualities is necessary to provide us insights about the various happenings in society.

Subhash Sharma (2003,) in his article Routes to Reality: Scientific and Rishi Approaches discusses separately on the scientific and the rishi routes to reality. The Scientific route to understanding the nature of reality has led to the growth of science and technology, which in turn has led to enhancement in material conditions of humanity. In contrast, the rishi route to reality has enriched our understanding of human beings from the viewpoint of higher levels of consciousness and has given us understandings and ideas for enhancement in the spiritual conditions of humanity. The author stresses the importance of an 'integral embrace' of the two routes, which according to him would lead us a step more in the direction of creating sacro-civic societies by avoiding alienation of human beings from their real nature.

Subhash Sharma (2003), in his article Towards Corporate VEDA: Indian Ethos and Corporate Development has examined the idea of 'Corporate Veda' as a basis for use of Indian ethos in the corporate context. Indian ethos provides us a tough foundational basis for the growth of management ideas for 'new age corporates'. The author has outlined the theory of 'VEDA' leadership in terms of Vision, Enlightenment, Devotion and Action and claims for the development of a corporate Veda rooted in this definition. He has also provided the 'Swastik model' as a framework to analyse change. The model is beneficial in the further development of the idea of corporate Veda. Further, a comparative analysis of American, Japanese and Indian theories and approaches to management is offered as a basis for their integrative blend in the form of corporate Veda. Subhash Sharma (2003) in his article Western enlightenment and Eastern awakening: Towards a new symbiosis discusses the various pitfalls of enlightenment and scientific temperament rooted in

Western history in the form of domination over other cultures, countries and people, environment degradation and male dominant world views. Anew intellectual movement aimed at correcting the negative impact of the enlightenment project of the Western world has manifested in the form of Eastern spirituality and religions. The author talks of a paradigm shift from age of reasoning to age of wisdom where scientific temper could be tampered with spiritual curiosity and intensity and Western Enlightenment and Eastern awakening could go hand in hand for material and spiritual progress of humanity. The homo Faber man in the enlightenment project is busy resolving one conflict or the other as there is no escaping any conflict. The home sober man on the other hand demonstrates his nonviolent or conflict dissolution method of resolving conflict. The author has spelled out the new emerging paradigm known as the Wisdom equation which includes reasoning and intuition. These managers who are willing to see the world from a different perspective are now known as corporate rishis and can lead the world towards holistic development. The future will now see a convergence of religions, science and spirituality metaphorically known as the nirvana point. The author has beautifully provided a metaphor of Western windows and eastern doors which means opening the windows to western enlightenment and the doors to eastern awakening.

Subhash Sharma (2005), in his article Vedic integration of transition of management thought: Towards transcendental management examines the Vedic integration of changes in management thought from ancient times to contemporary times by providing a Vedic integration of various intellectual traditions that have influenced the expansion of management ideas and concepts. He offers an integrative model of transcendental management and recommends the requirement to create an intellectual need between the Harvard and the Haridwar figuratively representing the ideas of corporate management and self-management. The three traditions of management viz. capitalist, humanist and spiritualist which correspond to the three world views viz. transactional, transformational and transcendental views are explained in detail by the author. Further, the author has discussed models of transcendental management like AUM, VEDA, HOPE, RAM, OSHA-OSHE, Sin-Win-Yin that have crucial relevance for management theory and practice. By integrating theory K (combination of theories X, Y and Z) with theory T (combination of transactional, transformational and transcendental world views), the author has proposed a new theory of KT leadership grid. Accordingly managers and leaders who practice the Z,T3 (ideal management style) in the KT leadership grid are corporate rishis which was what the corporate world is in need of today, who will see the material and spiritual conditions of humanity from a different standpoint. Subhash Sharma (2005) in his article A Brief History of History: Some Models of History and Lessons for Leadership and Management offers some models of

history with a view to attract lessons for leadership and management of organizations. The recommended models include: evolution of human thought in terms of religions, science and spirituality and their convergence; changes in society from kingdom–state to nation–state to corporates as state and beyond; creativity view of history; dignity struggle and liberation view of history; ‘fall of the fittest’ view of history; and the swastika analysis of history. The article explores the effects of these models for providing enlightened leadership to organizations and society by creating collaboration between influences from the West and the East.

Dr. M.B Athreya (2006) in his article titled Bringing back values in management stressed about values based management as a good recipe for long-term success of corporates. Elaborating on the essence of the teachings of our ancient scriptures, Dr Athreya said that companies cannot succeed on the strength of competence alone; they must focus on values and leadership development and further cited the examples of top corporates like Wipro, Infosys, Ranbaxy and Bharat Forge as examples for god corporate culture. According to him, good corporate governance is the one that focuses on customer satisfaction where the company must give value for money to its customers. Dr. Athreya insisted that companies should focus on enhancing shareholder wealth and must be whole-heartedly committed to do so even in even when the company is struggling to survive.

Shiv Tripathi (2009), in his paper Essentials of effective management and Srimad Bhagavad Gita: Towards Human Values Oriented Ethical Management has conceptualized the framework of management on the basis of Srimad Bhagavad Gita and has provided guidelines for effective ethical management practices, based on the foundation of human values. He has explained that the Indian Vedanta, especially the Bhagavad Gita is a strong source of illumination that serves as a guide not only for the human actions but also for addressing the ever rising problem of moral crisis at individual/organizational level. According to the author, classifying the management functions based on the causes of action can be very useful in developing a realistic management model that can aim to address the grass-root issues relating to organization in general and management in particular.

Biswajit Satpathy, Balakrishnan Muniapan (2008), in their research paper The Knowledge of “Self” from the Bhagavad-Gita and Its Significance for Human Capital Development present the importance and understandings on human capital development from the ancient Indian philosophical perspective. The authors have highlighted the concept of self-knowledge from the Bhagavad Gita in the present day context of human capital development which would lead to increased moral efficiency of the managers. With creativity and innovation being the key mantras in today’s competitive workplace, it is imperative that India attempt to focus more on human capital development from it’s own cultural perspective. Most

Indian companies are unable to perform well internationally despite having the best of management and leadership schools. The reason for failure is an inability to develop an indigenous management style with focus on Indian cultural roots and upbringing. The Gita enlightens us with several lessons through divine concepts on the knowledge of the self and the world through self-retrospection, observation and self-evaluation.

DilipV.Jeste and Ipsit V. Vahia (2008) in their research on Comparison of the Conceptualization of Wisdom in Ancient Indian Literature with Modern Views have performed a conceptualization of wisdom in the Gita with that in modern scientific literature. According to them, this a comparison of the conceptualization of wisdom in the Gita with that in modern scientific literature shows several similarities, such as rich knowledge about life, emotional regulation, insight, and a focus on common good (compassion). Noticeable differences include an emphasis in the Gita on control over desires and renunciation of materialistic pleasures. Notably, the Gita suggests that at least certain components of wisdom can be taught and learned. The authors are of the opinion that the concepts of wisdom in the Gita are relevant to modern psychiatry in helping develop psychotherapeutic interventions that could be more holistic than those commonly practiced today, and aimed at improving personal well-being rather than merely psychiatric symptoms.

Rarick Charles A. and Nickerson, Inge (2009) in their Expanding Managerial Consciousness: Leadership Advice from the Bhagavad Gita tackle the key issues of management like leadership, teamwork and teambuilding, ethics of decision-making, stress management, work-ethics, motivation pertaining to workplace effectiveness and quality in organizations. They have made a comparative evaluation of Western and Indian concepts on the above mentioned themes. With their unique approaches, they provide practical guidelines and exercises and steps for internalizing the basic ideas within the work life of managers. The authors argue that values are as important along with skills for the effectiveness of managers. According to them, Indian managers have imported values-systems from countries such as America and lack the logical and deep philosophical foundations of the Indian values-system .Thus according to them; the result has been a skills-strong, values-weak orientation which has acted to the disadvantage of efficient organizational functioning.

G.Surya Prakash Rao(2010) in his research thesis Principles of Srimad Bhagavad Gita as tools of management has studied the relevance of five major principles of the Gita with five crucial principles of management i.e. Time management, conflict resolution, leadership, transactional analysis and circle of influence and based on analysis has determined that there is noteworthy correlation among the five Gita principles of inner peace, steady mind, focus on means, mode of goodness and surrender taken from different chapters of

the Gita. Based on the results of the analysis carried on the five principles of Gita and the five managerial attributes, the author has further developed the Gita-Management model which reveals that by believing and practicing the five concerned principles of the Gita, leaders/managers can excel in their leadership, conflict resolution and circle of influence.

Subhash Sharma (2013) in his article Three paradigms in Management traces the hundred years of journey from management thought to Spirituality in Management explains the three paradigms in management. He explains that the first five decades of the twentieth century known as the Scientific Management Era had its focus more on productivity and cost. The next three decades was known as the Human Side and emphasized on concern for people. The last two decades where ethics and values have become key imperatives with increased focus on sustainability and environmental concerns, new concepts like Spiritual and wisdom leadership have become the latest dialogue in management thought. The author also discusses the origin of the paradigms through different cultures with the American paradigm with its roots in Taylorian techniques have a spirit of competition and aggressiveness. The Japanese have a spirit of continuous improvement and focus on quality (the Kaizan approach) and the Indian ethos have a spirit of knowledge seeking and social concerns and social purpose (Theory K). Accordingly, these three paradigms have resulted in different decisions making approaches too. The Americans focus on

rationality based decision making. The Japanese focus on a combination of rationality and intuition. Indian paradigm focuses on head, heart and spirituality in management.

Subhash Sharma (2014) in his article Indian Social Analytics has implied that in social analysis, mostly Western models have been used to analyse both Western and Non-Western societies. In this paper, he has presented some Indian Analytical models which have roots in ancient thinking to understand the evolution of Western society as well as to develop a critique and future direction for the Modern-Western society. Prof Sharma has identified four stages of evolution viz. Ancient Western (Tribal structures), Medieval Western (kingdoms), Modern Western (Nation-State and Corporations) and Future-Western (movement towards holism).

He has interpreted the historical developments of the western society with the caste system prevalent in Indian societies then. He has presented the idea of KPCL (Knowledge, power, capital and labour) analytics which suggests the need for a new vision of society based on harmony between these four factors. The author has further presented the concept of the EPSS (Economic, Political, Social and Spiritual) swastika which has suggested the need for a fresh look the modern society in terms of these four autonomous forces. Prof Sharma has also proposed the combination of the non-hierarchical social practices of the west with the non-hierarchical thinking practices of the east. A summary of the key ideas identified by various scholars is presented in Table 1.

Table 1: A Summary of Research on Key Ideas from Gita and Management

Researcher	Key ideas from Gita	Management Idea
S.K. Chakraborty	Gunas, Karma, sanskara, karma yoga, Lokasamgraha, Yajnath- Karma, Svadharma	Ethical decision making Leadership, Motivation, Decision-making, Team building, CSR
Swami Jitmananda	Nishkam Karma, Nishkam Karma, Guna	Motivation, Detached action, Ethical integration, Spirituality in Management
Swami Bodhananda	Artha, Nishkam Karma Samtva Buddhi, kausalam, samatvam	Self-Management, efficiency, effectiveness, Detached action
Swami Someswarananda	Sthula, sukshma, Lokasamgraha, Yagnarthat karmanah, parasparam bhavayantah	CSR, Decision making, Objectivity, Subjectivity, Stress Management
Subhash Sharma	Nishkam Karma, Guna dynamics, Lokasamgraha, Stithapragna	Leadership, Detached action, CSR, Personality Decision making, CSR, Work culture, Dharma-Dharma dialectics
M.B. Athreya	Sresta dharma, Samatva, Svadharma, Nishkam Karma, Dharma	Values Leadership development, Corporate Governance
Charles A Rarick	Karma Yoga, Stithapragna, Kama, Krodha, Lokasamgraha, Asuri and Daivic	Leadership, Servant leadership, Decision making, ethics, intuition, Work culture wisdom
Biswajit Satpathy, Balakrishnan Muniapan	Ahimsa, Satyam, Akrodhas	Self awareness
Shiv Tripathi	Guna, Lokasamgraha CSR, Ethics	
G.Surya Prakash Rao	Atma gnana, Stithapragyan (steady mind), Sarangati (surrender), karma yoga, sattva guna	Time management, Conflict resolution, Focus on means Leadership, Mode of goodness Transactional analysis, Circle of influencer
Shankar B. Chandekar	Stithaprajna, Gunatit, Sarvabhutahiterata, Svadharma, Svakarma, Yogarudha	Management of Human Resource Management, Self-Management
B.Mahadevan	Vishame Samupasthitham (Lack of clarity), Anaaryajustam (Role clarity), Aswargyam (benefits), Akeertikaram (fame), Naitat-vai-yupapadyate (one's nature) Hrudayadaurbalyam (faint-heartedness)	Consulting skills, Cognitive dissonance, Decision Making
T.S. Balakrishnan	Satyam (truthful), Vakyam (speech) Anudvega karam Priya-hitam (pleasing to the listener) (Austerity of speech, truthfulness, pleasantness) Svadhyaya-abhyasanam (self-study)	Communication style, Ethical communication, truthfulness (that which is in offensive to others)

III. CONCLUSION

Over last three decades there has been a considerable interest in learning management lessons from Gita. In this respect, many spiritual thinkers and management scholars have studied Gita and its principles from the viewpoint of management and leadership in organization context and have formulated new models with roots in Gita principles. These insights have opened new windows and doors for further research and application of these ideas in day to day management of organizations with a view to develop them as holistic entities in the context of new challenges of decision making, stress management, well being, sustainability, social responsibility and self management.

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Equanimity: An Essential Divine Virtue for Decision Making

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Abstract--- *Samatvam or Equanimity of mind and intellect is being able to keep them steady and balanced in all the conditions of life. It is the ability to be serene, contented, calm and peaceful in all circumstances. It is the ability to maintain one's balance of mind in success and failure, gain and loss, pleasure and pain. It is the "yoga" that God speaks about in the Srimad Bhagavad Gita (2:48). All the major spiritual traditions of the world regard equanimity as central to their teachings. Loss of equanimity leads to unbiased decision making by individuals. Therefore, this Divine virtue plays a key role in restoring righteousness in the society through actions based on righteousness. This virtue facilitates unbiased decision making, whether it is in the management of the self, an organization or the management of the society. It is also known that the root cause for the disturbance of the equanimity is the vices within human beings such as lust, anger, attachment, greed, ego etc. This paper explores this Divine virtue in detail and its implications on unbiased decision making in management. Also, this paper examines the effectiveness of the ancient Rajayoga in restoring this essential Divine virtue - equanimity, with some empirical evidences.*

Keywords--- *Equanimity, Balance, Srimad Bhagavad Gita, Rajayoga, Unbiased Decision Making*

I. INTRODUCTION

THE term "equanimity" first entered the English language in the 17th century from the Latin "*aequanimitas*," which comes from "*aequus*" (equal) and "*animus*" (mind). According to the *Oxford English Dictionary*, it means "calmness and composure, especially in a difficult situation".

All the major spiritual traditions of the world regard equanimity as central to their teachings. In verse 2.48 of the sacred text Srimad Bhagavad Gita, Krishna teaches: "Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga." The Bhagavad Gītā says that by renouncing our limited identity, we can realize equanimity which is our

true nature. When we are aware of our true nature, the individual ego does not operate anymore and the outcome is equanimity. When one is fully aware, one does not become attached to the world, rather one acts as a "witness" or "seer". According to the 'Bhagavad Gītā', everyone can eventually achieve equanimity through spiritual practice leading to self realization. Yogis define yoga as "union with God," designating equanimity as the one all important virtue to realizing their divinity. Equanimity (*upekṣhā*) is mentioned in Patañjali's *Yoga Sutras* (1.33), as one of the four sublime attitudes, along with loving-kindness (*maitri*), compassion (*karuṇā*), and joy (*mudita*). It is related to the idea of Vairagya or "dispassion". In many Yoga traditions, the virtue of equanimity can be one of the results attained through regular meditation, combined with regular practice of pranayama, asanas and mental disciplines, which clear the mind and bring one inexorably toward a state of health and balance.

Christianity embraces equanimity as an important part of its beliefs. St. Paul writes in Philippians 4:11:13 about focusing on the divine rather than getting swayed by externalities: "I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me."

According to Rabbi Chaim Vital, equanimity ("*hishtavut*" in Hebrew) is a prerequisite to meditation, which in turn is a prerequisite to realizing divine inspiration and prophecy. Unless we can maintain equanimity, we need to further attach our consciousness to God. Rabbi Avner, in a teaching on the secret of equanimity, says to "surrender your heart even more, a true surrendering, until you have attained equanimity. Then you will be able to meditate."

The word "Islam" is derived from the Arabic word *Aslama*, which denotes the peace that comes from total surrender and acceptance. When Muslims pray to Allah they surrender to Allah's will, which can be considered a state of peaceful acceptance not different from equanimity. The similar sounding Arabic word *salam* is a greeting that means peace. A true Muslim would experientially behold that everything happening is meant to be, and stems from the ultimate wisdom of God; hence, being a true Muslim

can therefore be understood to mean that one is in a state of equanimity.

In Buddhism, equanimity (*upekkhā, upekshā*) is one of the four sublime attitudes and is considered: Neither a thought nor an emotion, it is rather the steady conscious realization of reality's transience. It is the ground for wisdom and freedom and the protector of compassion and love. Sri. Buddha described a mind filled with equanimity as "abundant, exalted, and immeasurable, without hostility and without ill-will."

Vietnamese Zen Master Thich Nhat Hanh translates *upeksha* as follows in *Teachings on Love*: "In Sanskrit, 'upa' means over and 'iksh' means 'to look.' You climb the mountain to be able to look over the whole situation, not bound by one side or the other." From that vantage point one accesses another aspect of equanimity, "*samatajnana*" or the wisdom of equality, which Nhat Hanh describes as "the ability to see everyone as equal and not discriminate between ourselves and other people." When embroiled in conflict, the equanimous will maintain impartiality in an effort to truly understand others' points of view. They drop their discrimination in order to truly love. In this way, the self, the ego, diminishes and they become one. According to Nhat Hanh's understanding of equanimity, it is a way to connect.

Equanimity is a central concept in Stoic ethics and psychology. The Greek stoics use the word *apatheia* whereas the Roman stoics used the Latin word *aequanimitas*. The Roman Emperor Marcus Aurelius' *Meditations* detail a philosophy of service and duty, describing how to find and preserve equanimity in the midst of conflict by following nature as a source of guidance and inspiration.

Many Jewish thinkers highlight the importance of equanimity (Menuhat ha-Nefesh or Yishuv ha-Da'at) as a necessary foundation for moral and spiritual development. The virtue of equanimity receives particular attention in the writings of rabbis such as Menachem Mendel Lefin and Simcha Zissel Ziv. Samuel Johnson defined equanimity as "evenness of mind, neither elated nor depressed." In Christian philosophy, equanimity is considered essential for carrying out the theological virtues of gentleness, contentment, temperance, and charity.

The voluminous Writings of the Baha'i Faith are filled with thousands of references to divine attributes, of which equanimity is one. Similar in intent and more frequently used than "equanimity" in the Baha'i Writings are "detachment" and "selflessness" which dispose human beings to free them from inordinate reactions to the changes and chances of the world.

II. REFERENCES ON EQUANIMITY IN SRIMAD BHAGAVAD GITA

There are several references to the importance of balance in life in *Srimad Bhagavad Gita*. In order to illustrate, a few

relevant verses from *Gita* are shown below along with their interpretation.

"Yam hi na vyathayanty ete purusam purusarsabha sama-duhkha-sukham dhira so 'mrtatvaya kalpate"

Gita: 2-15

Arjuna, the wise man to whom pain and pleasure are alike; and who is not tormented by these contacts, become eligible for immortality.

"yogasthaha kuru karmaani sangam tyaktvaa dhananjaya / siddhyasiddhyoh samo bhootvaa samatvam yoga uchyate"

Gita: 2-48

Perform action, established in yoga, and discard attachment, O Dhananjaya. Remain balanced in success and failure. Yoga is defined as equanimity.

"buddhiyukto jahaateeha ubhe sukritadushkrite / tasmaadyogaaya yujyasva yogah karmasu kaushalam"

Gita: 2-50

One who is equipped with equanimity in this life discards both merit and sin. Therefore remain established in yoga; yoga results in perfect action [9].

"samaduhkhasukhaha svastaha samaloshmakanchanaha / tulyapriyaapriyo dheerastulyanindaatmasamstuti"

(Gita: 14-24)

He to whom sorrow and joy are same, he who is established in his self, who regards mud, stone and gold as same, he who treats the dear and the detested as alike, he who is wise, he who treats insult and praise as alike.

III. EQUANIMITY AS A DIVINE VIRTUE FOR UNBIASED DECISION MAKING

Unbiased decision making is a managerial challenge today. Equanimity is essential for unbiased or impartial decision making. The decision maker should be objective and be detached from the issue/incident/people involved the decision making problem. Then only an unbiased decision or judgment can be made. Sisir Roy (2014) has attempted to shed new light on decision making and judgment with the help of states of mind like neutral mind and equanimity. The method followed is mathematical modelling based on a generalised version of probability arguments in the Bayesian framework, which includes prior knowledge for decision making and human judgment, as well as, quantum theory in order to model the cognitive domain. Maitreya (2016) examines the Buddhist concept of equanimity meditation inspired by the Pali Suttas from Theravada Buddhism. Also, they examine the methods and self-reporting tools from psychology and tools from neuropsychology and neuroscience, especially physiological tests and fMRI brain scans, as potential instruments to measure the effectiveness of this equanimity meditation. This paper examines the effectiveness of the ancient Rajayoga in restoring this essential Divine virtue—equanimity, with some empirical evidences.

IV. DEVELOPING EQUANIMITY THROUGH RAJAYOGA MEDITATION

Rajayoga is an ancient spiritual practice for self-development and reviving the value system, and for renewing and sustaining spiritual and leading a simple and contented life, essential for sustainability. It is based on practicing soul (spirit) consciousness and reconnecting with the Source of spiritual powers/values. During this process, the spirit regains its true and original virtues such as purity, peace, happiness, knowledge, power, love, and bliss. When actions performed are filled with these virtues, they get strengthened and this helps human beings to break the vicious cycle of performing unethical actions. The unethical actions are usually performed under the influence of vices such as lust, anger, attachment, greed, and ego which are essentially the lack of virtues. In this way, by addressing the root cause of performing unethical actions, values can be revived in our society; spiritual powers can be renewed and sustained. This leads to systemic thinking and holistic and unbiased decision making and addresses the ethical and sustainability challenges faced today. The practice of Rajayoga enables one to develop clarity on purpose of life harmonious with the society and the environment, based on universal ethical values. Through Rajayoga practice, the silence power inherent in the soul can be developed leading to better scientific innovations. Rajayoga is a subtle practice of engineering the subtle faculties of human spirit such as the Mind, Intellect, and Impressions (subconscious mind). This unique technique is being taught and practiced in the spiritual organization - Brahma Kumaris World Spiritual University with Head Quarters in Mount Abu, India. The uniqueness of this practice is self-transformation through awareness of the self and re-connecting with Divine using the power of thought. Other advantages of practicing Rajayoga includes deep relaxation, behavioural transformation, experience the heavenly love (Godly love), gaining control over mind and economy of thoughts, living in harmony with the nature and with oneself, improved relationship with others etc. It is based on the belief that the three major powers in the world that interact and leads to various activities are the powers of the Soul, the Supreme Soul and the Nature.

A. The Self or Soul

A human being is comprised of Soul and Body. The matter of the body is a form of physical energy and the soul is non-physical (Meta physical) conscious energy. It is also called "self" or "consciousness" or "spirit". The soul is a living entity different from its instrument namely the body with various components like eyes, ears, nose etc. and is the master of the body. The body is mortal whereas the soul is eternal and immortal. When the soul leaves the body, the body is declared 'dead'. The soul is located in the middle of the forehead, in between the two eyebrows (In the area of the brain housing the thalamus, hypothalamus, pituitary glands, and pineal glands). This seat of the soul is also known as the "third-eye". The connection between the

physical and non-physical is by means of thought energy. The brain is the "control-room". Just as a driver controls the car using a control panel, the soul employs the brain to control the body. Brain is a complex machine made of matter by means of which the soul receives messages from or gives directions to the sense-organs. The brain is the meeting place of all nerves, which carry sensations from all parts of the body to brain which functions like a control-room and makes the body to work. The eternal nature of the soul is complete purity and it is perfect with *knowledge, purity, love, peace, happiness, bliss, and, power*. While living in a body, the soul always desire for experiences of these qualities. These are the qualities that naturally emerge when the soul is aware of it, or in other words, is soul conscious.

As shown in Figure 1, a soul has three faculties - *mind, intellect and impressions*. It is actually the same energy functioning on three different but closely connected levels.

Mind: Mind is the thinking faculty of the soul. It is the mind that imagines, thinks and forms ideas. The thought process is the basis of all emotions, desires and sensations. It is through this faculty that, in an instant, thought can be projected to a distant place, past experiences and emotions can be relieved or even the future can be anticipated. It is the mind that experiences the variations of moods like happiness or sadness.

Intellect: Intellect is used to process and interpret the thoughts. This is the faculty of understanding and decision-making, which stands out as the most crucial faculty of the three. With the deepening and broadening of the intellect, clear understanding and the realization of the knowledge become natural, and the power to decide and reason becomes clear. It is the intellect which remembers, discriminates, judges and exercises its power in the form of will. **Subconscious/Impressions:** Impressions are predispositions (called Sanskaras in Hindi) or "sub consciousness" which is the record of all the soul's past experiences and actions. Sanskaras can take the forms of habits, talents, emotional temperaments, personality traits, beliefs, values or instincts. Every action as an experience either creates a sanskara (this is how a habit begins) or reinforces an old one. Whatever impression is etched in the soul remains within it, forming a complete archive of all the experiences that the soul has had. When we speak of defects, specialties or virtues, we are referring to the sanskaras. These impressions in turn stimulate the mind and influence the quality of thought. And the most fundamental feature of a soul, the personality, is determined by its impressions, the reservoir which we draw upon, often sub-consciously, as a source of thoughts and actions.

B. Realization

Any action (Karma) performed by a soul begins with a thought in the mind. The intellect weighs the thought and judges whether it should be transformed into action. Once the action is performed, it leaves a subtle impression on

the soul, which shapes our impressions (sanskaras) (Figure 2). These impressions form the basis of and influence our future thoughts. Thus, if a person performs a wrong action, the impression it forms will impel him to perform more wrong actions in the future. Each time he does wrong, his impression will become stronger, and under its growing influence he will go on doing wrong. It is like a man digging a pit and sinking deeper into it as he digs.

A person is in body consciousness when he/she identifies himself or herself with the physical body or an attribute of the body, i.e., when the thinking, feeling, actions and behaviors are with the awareness that he or she is a body. The vices like lust, anger, greed, attachment and ego are all having their roots in body consciousness. When a person is in the state of awareness that "I am a Soul and not this physical body", then he/she would be in soul consciousness. In other words, the person thinks, feels, acts, behaves, compares etc. with the awareness that He or she is a soul, the master of the body. The original qualities of a soul such as knowledge, purity, love, peace, happiness, bliss, and, power naturally emerge under soul consciousness. Karma performed under the influence of soul – consciousness form right Karma, and only such Karma can bring lasting peace and bliss.

All our Karmas are motivated by the desire for peace, comfort, and happiness. This aim drives all human actions, as no one deliberately wants to be miserable. Even wrong actions are motivated by the desire for some gain, however short-lived or misguided it may be. This is where Karma reflects the character of each soul. Souls who have character flaws will even perform unrighteous actions in order to get happiness, whereas some other souls willingly sacrifice transitory gains if they are ill-gotten. The soul consciousness can be realized through the understanding of the Supreme soul and a meditation practice based on it called Rajayoga.

C. The Supreme Soul

The term 'Supreme Soul' or God means He is supreme among all souls. It implies that, He is also 'a soul', though He is the Highest of all. He does not come into the cycle of birth and death and is ever pure. Like the soul, the Supreme Soul is also a subtle, infinitesimal point of Light and it is observed that all religions have images, idols or memorials bearing one name or another to represent His form of Light. He is not visible to the naked eye but it is very much possible to experience His presence and proximity in His lovefull remembrance or yoga. He is the doer of good or benefactor to all and hence He is called 'Shiva'. He is also remembered by other expressive names like Allah, Jehovah, and The Father etc. His home is the incorporeal world, an infinite expanse of golden-red light, which is beyond this physical world we live. It is the original abode of all souls as well. The incorporeal world is known as Paramdham or Brahmlok. Knowing where the Supreme Father is, the soul can establish connection with Him through thoughts during meditation. Since He is

always in soul-consciousness state, the original qualities of a soul such as knowledge, purity, love, peace, happiness, bliss, and, power are always in fully emerged form. Any soul can develop these virtues through His lovefull remembrance. This is called Rajayoga.

D. Rajayoga Meditation Practice

All actions of a soul are motivated by the desire to experience its original qualities. The consciousness that "I am a soul" automatically brings out these qualities. Actions are born from the seeds of thoughts. Since the seed of an action is a thought, one needs to check whether the seed or thought is filled with these virtues. Very often the seed may be filled with virtues but the action may not be the same one might have thought. This is because the thoughts arising from past impressions (sanskara) due to wrong way of doing the same action in the past might have over powered the thought. Therefore, to realize the thought filled with virtues, the thought must also be powerful. Determination or will power plays a key role in this.

Practice of Rajayoga Meditation help in empowering the self to create powerful thoughts filled up with virtues. Through love-full remembrance of the Supreme Soul in soul-consciousness, the soul can realize its original virtues. All actions performed under soul consciousness with remembrance of the Supreme Soul will be filled up with the original virtues and as per the law of Karma, the soul is also bound to experiences these virtues as return of such actions. This is a positive cycle of transformation. For this, the self has to continuously monitor its state and bring changes to the thought process. This is realized by practicing soul consciousness and through lovefull remembrance of the Supreme Soul. A conscious repeated effort on creating thought on any attribute or quality leads to the realization and experience of that thought. Examples of such thoughts are: "I am soul - master of this body, I am a pure soul, I am peaceful soul, I am a lovefull soul, I am a happy soul, I am a powerful soul, I am knowledgeable soul, and I am a blissful soul". This process leads to attaining complete purity of the soul like the Supreme Soul and attains perfection in actions.

Once the Soul experiences its own pure perfect nature, the perception about everyone including himself begins to change. It gets affirmed that others are also pure souls like him and that the weaknesses are only temporary. He will be compassionate to others. The experience of the perfect nature also changes the attitude towards work as well as nature. Once the perception changes the attitude and outlook of the person changes and brings satisfaction (contentment) to the self and to the environment including others. Once the consciousness is transformed, it changes feelings, attitude, outlook, words, actions, relations and time. It finally settles itself into the soul as positive personality traits. Through the meditation practice, the soul develops the power to discern/discriminate and judge based on the ethical principles. This development in the

will power also helps the soul to practice ethical principles and face the challenges (both internal and external) challenges during the practice. Better control on the vices as a result of the practice helps the soul to preserve its inner powers.

From a spiritual perspective, the Srimad Bhagavad Gita can be viewed as the wisdom imparted by the Supreme Soul to all souls (represented by Arjuna), by sitting in a body (Chariot). The souls are in the battle field of virtues and vices and those souls who surrender themselves to the teachings of the Supreme soul finally attain victory of virtues over vices.

V. RESEARCH METHODOLOGY

The research was conducted using a questionnaire designed for the purpose. Five attributes A. Fair Likings, B. Balance, C. Contentment, D. Detachment, E. Equanimity, and F. Success in Life are measured using the Likert scale (1-5) with 1 representing the lowest value and 5 representing the highest value. Multiple statements were used on measuring different aspects of each of these attributes, except success.

1	2	3	4	5
Totally disagree (Never)	Disagree (Rarely)	Neutral (Every once in a while)	Agree (Sometimes)	Totally agree (Almost always)

Two groups of respondents are identified: One group following the Rajayoga Meditation practice (Group 1) and another group that does not follow Rajayoga Meditation practice (Group 2). Data is collected from 43 members in Group 1 and 22 members from Group 2 (total sample size of 65). The details of statements in the construct Equanimity are given below:

Equanimity

- 1) E1. I remain internally stable and happy when people praise me or defame me
- 2) E2. I remain internally stable and happy while going through events of happiness or sorrow
- 3) E3. I remain internally stable and happy during success or failures in my life
- 4) E4. I remain internally stable and happy when I make profit or loss in my business
- 5) E5. I remain internally stable and happy during cold weather as well as hot weather

Success in Life

- F1. I am successful in my life

VI. RESULTS AND ANALYSIS

The questionnaire is first tested for reliability by calculating the Cronbach's alpha using SPSS software. The Cronbach's alpha is calculated to test the validity of the questionnaire and is shown in Table 1, using the data from Group 1. The results show that the instrument designed is reliable and valid. The data obtained is tested for quality through Skewness and Kurtosis in Microsoft Excel. The

results show that the combined skewness and Kurtosis is better with Group 1. The sample mean and the standard deviation of 46 statements among the two groups are calculated. The average values of the constructs for the two groups are compared as shown in Table 2. In the case all constructs (A to F); the average for Group 1 is higher than that of Group 2. This leads to the conclusion that Rajayoga meditation improves the ability to balance a set of values.

The Pearson correlation coefficient among the average values of 6 constructs (A to F) and across each of construct and success are calculated using MS Excel and are shown in Tables 3-5. As shown by the values, the following observations are made:

- 1) There is a positive correlation between Equanimity (E) and success in life (F).
- 2) There is a positive correlation among all the constructs (A to F) and in particular between fair likings, detachment, contentment, and balance, and Equanimity.
- 3) These observations are true for Groups 1 and 2 and for the combined data.

The following hypotheses are confirmed:

- 1) Hypothesis 1: *The Equanimity and success in life are positively correlated.* As shown in Tables 3-5, there is a positive correlation between Equanimity (E) and success in life (F). This confirms Hypothesis 1.
- 2) Hypothesis 2: *There is a positive correlation among fair likings, detachment, balance, and contentment and equanimity.* As shown in Tables 3-5, there is a positive correlation among all the constructs (A to F) and in particular between fair likings, detachment, balance and contentment and equanimity. This confirms Hypothesis 2.
- 3) Hypothesis 3: *"Rajayoga meditation" develops Equanimity.*

The average value of the constructs for the two groups is compared as shown in Table 2. In the case all constructs (A to F); the average for Group 1 is higher than that of Group 2. This leads to the conclusion that Rajayoga meditation improves the Equanimity. This confirms Hypothesis 3.

VII. CONCLUSION

Qualities like fair likings, detachment, balance, and contentment enhances an individual's ability to be equanimous. "Rajayoga meditation" is found to be quite effective in developing individual's equanimity and the qualities like fair likings, detachment, balance, and contentment. The Rajayoga meditation contributes to equanimity through soul consciousness which is the right consciousness. The imbalance has happened through body consciousness which is coming from the wrong awareness of the self that "I am body". The fundamental change that Rajayoga teaches is the right awareness that "I am a soul and the body is only an instrument to carry out the

activities of the soul". The soul is immortal and the body is perishable. Under soul consciousness, the soul win over the vices like lust, anger, attachment, greed, and ego and regains its original qualities like knowledge, purity, love, peace, happiness, powers, and bliss. In Rajayoga, by re-connecting with *God – the Supreme Soul - Shiva* who is ever pure, soul conscious, ocean of all virtues, ocean of knowledge, almighty authority, and ever balanced, the soul would get rid of the vices and become complete in all virtues which are original nature. Once all these qualities are fully developed in a soul in a balanced manner, the soul achieves complete equanimity and balance. It is said that "Balance Brings Blessings". In balance the soul gets blessings from itself, others, God, and the Nature.

One's mental attitude plays a key role in his relationship with the self, other beings, the nature, and God. The state of the mind, attitude, outlook and actions are all dependent on the consciousness of the self. A balanced positive attitude towards the self, other beings, nature and God brings blessings that can inspire the self to perform sustainable actions and lead to sustainable growth. Many of the Indian philosophical traditions substantiate this.

The implication of this study is that through spiritual practices like Rajayoga meditation, one could develop equanimity and a balanced positive attitude in life in all our relationship - the self, other beings, the nature, and God. This helps in taking unbiased decisions and brings blessings from the relationships and lead to sustainable actions and sustainable growth. The equanimity helps to accurately follow the eternal laws.

This study is restricted to Rajayoga Meditation and the sample size is quite limited. Further research would include gathering more data especially for Group 2 to improve the quality of data and fine tuning the results, refining the questionnaire to have multiple statements for the construct *Success*, and conducting the research among people in more than one geographical location and among people practicing other types of meditation.

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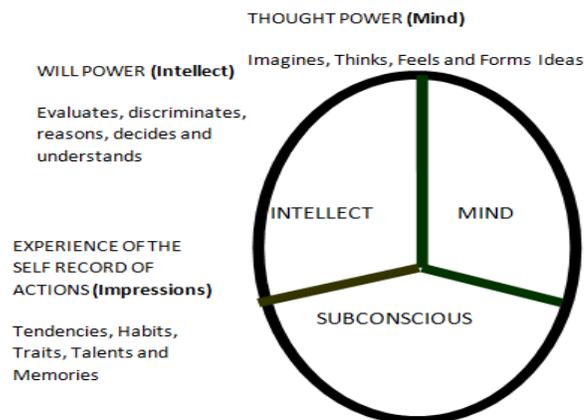


Figure 1: Faculties of a Soul

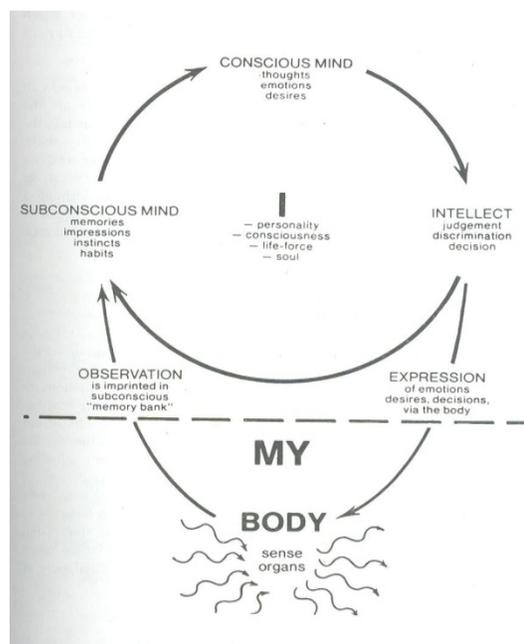


Figure 2: The Interaction between Various Faculties of the Self

Table 1: Computation of Cronbach's alpha for Various Constructs

Construct	Cronbach's Alpha
A. Fair Likings	0.665
B. Balance	0.949
C. Contentment	0.807
D. Detachment	0.896
E. Equanimity	0.923
A+B+C+D+E+F Together	0.959

Table 2: Comparison of the Average Value and Standard Deviation of Various Constructs

	A	B	C	D	E	F(Success)
Average (Group1)	4.03	4.21	4.42	3.62	3.75	4.44
Average (Group 2)	3.11	3.12	3.40	2.47	3.14	3.5
Average (Overall)	3.46	3.63	3.75	3.07	3.28	3.86
SD (Group 1)	0.66	0.43	0.41	0.74	0.81	0.70
SD (Group 2)	1.02	1.12	1.24	0.85	1.01	1.26
SD (Overall)	1.36	1.31	1.45	1.26	1.32	1.50

Table 3: Pearson Correlation Coefficients (Group 1)

Constructs	A	B	C	D	E	F
A	1.00	0.49	0.41	0.52	0.34	0.14
B		1.00	0.51	0.58	0.62	0.48
C			1.00	0.53	0.43	0.45
D				1.00	0.53	0.48
E					1.00	0.53
F						1.00

Table 4: Pearson Correlation Coefficients (Group 2)

Constructs	A	B	C	D	E	F
A	1.00	0.52	0.56	0.46	0.49	0.68
B		1.00	0.90	0.62	0.70	0.81
C			1.00	0.58	0.70	0.84
D				1.00	0.49	0.48
E					1.00	0.64
F						1.00

Table 5: Pearson Correlation Coefficients (Overall)

Constructs	A	B	C	D	E	F
A	1.00	0.85	0.84	0.81	0.76	0.81
B		1.00	0.95	0.85	0.85	0.90
C			1.00	0.83	0.83	0.90
D				1.00	0.78	0.80
E					1.00	0.84
F						1.00

Self Management by Connecting Inner Self-Lessons from Bhagavadgita

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Abstract-- One who manages self can manage others well. Self-management needs an integration of body, mind and intellect to realize goals. Bhagavadgita refers to Dharma, Artha, Kama and Moksha as goals of humans. Making decisions bound by dharma, and achieving artha with nishkama leads one on the path of moksha. One has to think right, decide right and act right. For this, one has to listen to inner voice. The essence of spirituality is listening to your inner voice.

This paper discusses the ways for connecting Inner self with behaviours with proper control measures.

I. INTRODUCTION

BEHAVIOUR is the manifestation of motives and agenda of wants. Behaviours depend on mind processes and outcomes. Mind processes a variety of thoughts. One should be the master of mind rather than the mind being his master. The control of mind becomes difficult when one is emotionally disturbed. That is why Bhagavadgita refers to Indriyas(sense of organs) Manas (mind) and Buddhi (Intellect or Reasoning) as the instruments of human behaviour. When one is filled with kindness, gratitude and love, then there can be no question of unhealthy thoughts. Conversely, when one is disturbed by envy, jealousy, hatred, greed and despair, thoughts will take unhealthy course.

A good chariot keeps his horses in disciplined way to reach the destiny. Similar way human being controls the mind and with spirit, energy with motivation sankalpa (determination) takes place for achieving the goal /task.

Such a disciplined way is an outcome of examination of self and choice of right approaches to life. The measures include the following activities.

- 1) Know thyself
- 2) Attention with concentration
- 3) Use of knowledge with devotion
- 4) Performance with efficiency
- 5) Self- control

1) Know Thyself

Self -management begins with knowing oneself by introspection rather than by observation of others. It would be free from biases of others. The process will be helpful in self-realization as well to strengthening resolve to weed the wrong ones.

What kind of person am I ? Am I filled with positive or negative emotions? Is my intellect powerful in finding answers to questions of life? Am I on the path of moksha, while taking a variety of decisions and actions, stimulated by self or situations?

The best way of knowing self is through inner awareness. It implies knowing the roots to the spring of feelings and thoughts. Outward awareness is simply superfluous. Inner awareness manifests in looking calmly at oneself and observing our own thoughts and behaviors. "As you think; so you become said by Jiddu Krishna Murthy, great philosopher. Witness how your thoughts are linked to your behaviours. An incident from Gandhiji's life substantiate this view.

Gandhiji was invited to speak before the house of commons in England. Without note he spoke for two hours. Audience gave standing ovation. Following his speech reporters approached secretary Mahadev Desai asked how Gandhi mesmerize audience without notes... Desai responded: what Gandhi thinks, what he feels, what he says, and what he does are all the same. He does not need notes... you and I , we think one thing, feel another, say a third and do a fourth, so we need notes and files to keep track.

One who is not connecting with right judgment gets anger and begins to do unworthy things , blame others, jumps from action to action, never remains with faith, distracts, abuses, emotional and says goodbye to all scruples. He may not be in a position to come out from delusions and illusions.

Inner energy and intellectual knowledge comes only with constant research, concentration, learning and moving forward with truth path. Awareness is a dynamic activity; always in the present. Live in presence connecting inner

self by yourself because there is no future in the past and to predict future, it is unpredictable and uncertain.

2) Attention with Concentration

Shrath + Dha = Shraddha. Shrath means concentration and Dha means faith. Shraddah means concentration with faith. Shraddah elevates knowledge and brings submissiveness and devotion with almighty.

The deeper you dive into Gita the richer the meaning you get. One who is able to concentrate with power of attention can acquire knowledge which is key to succeed in life. What may be permissible at one time, or in one place, may not be so at another place. Under this circumstance the guiding force is only self. Instead of looking at others, look at yourself- the inner self where God is seated. It is one's shraddha that invokes god. Means to achieve this simply selfless action. The ego is zeroed, and the feeling of I is surrendered at the feet of the invisible God.

He is the man " In peace and silence, contented with whatever may come his way, he lives inwardly as if alone, and always remains calm no matter what may be going on around him. One who lives in this manner, full of faith, he is my beloved devotee (Krishna said this Arjuna).

There is nothing wrong with wanting to be important, but it is wise to see the delusion. There is nothing wrong in seeking fulfillment in the outer world, but it is wise to see that true fulfillment can be found only in one's innermost being. In the words of Jesus: "The kingdom of heaven is within you". The following verse by Kabhir is a poignant expression of this wisdom:

Musk lies hidden inside the musk deer,

But the deer searches for it all over the forest.

Likewise, God resides in our innermost being.

But we search for self- fulfillment in the external world. (stop sleep walking through life by Prof Devanad Menon)

3) Use of Knowledge with Devotion

Bhakti refers to love and devotion. It has to be the mother of Jnana (knowledge). Knowledge without devotion will be like a misfire. Therefore, says Gita " Have devotion, knowledge will follow".

Be silent and listen to your thoughts. "Wisdom is knowing I am nothing. Love is knowing I am everything and between the two my life moves (Nisargadatta Maharaj).

Our vedas, Upanishads and epics are mines of knowledge. They are guides to actions. They describe, reason, discuss and define paths of human behavior for its manifestation in several walks of life.

Knowledge is neutral. It can help or harm human kind. You can make an aero plane to carry passengers to their destination's or carry bombs for devastations.

To purify thoughts one has to be a devotee. He has to pray for useful and thoughts to do always good deeds. Our pure thoughts are good initiatives for good actions with

the support of five elements such as water, ether, fire, air and land. When action is pure and selfless, everything settles into its own perfect place (Dr. Wayne W. Dyer).

It means one has to be detached with desire for rewards. He has to perform the task with devotion by using his knowledge with service mind. .

4) Performance with Efficiency

In the present competitive world one has to either perform or perish. To perform for his and universal good, one must free from egos. It means he has to control the gunas that are not good for him. . One has to be conscious of three guna- SatwicRajasa and Tamasa. They reside in every individual. One has to choose the appropriate guna and lead the life. For example the famous three brothers of Ramayana, Ravana, Kumbhakarna and Vibhishana choose three different gunas to dominate.

Ravana followed Rajoguna, Kumbhakarna preferred Thamoguna and Vibhishana is identified with Satvaguna. A performer who is efficient with Satwicfeatures has got the following characteristics.

1. MuktaSangah (Free from the craze of passiveness)
2. Anahamvadi (never claim all for his credit)
3. Dhristyutthaha – Samanvitah (Courages to bring innovations)
4. Sidysidhyohnirvikarah (with equanimity of mind considering achievements and failures equally)

5) Self- Control

Bhagavad Gita spelled clearly the guidelines of self control in sixth Canto (AtmaSamyana Yoga). Mind is monkey it jumps from one thought to another without consistency. It is fickle and uncontrollable. With controlled mind one can avoid Dushkarmas in talk. Normally the dushkarmas which are taking place while speaking, they are..

- 1) Pouushyam (Speaking harshly with tough words)
- 2) Anrutham (Telling lies)
- 3) Vyshoonyam (telling lies and abusing others)
- 4) AsabaddaPralapam (Conversations with gossips to pass time)

One needs to avoid this by connecting self while speaking with conscious. One who is conscious with inner energy, aware of the value of time, respects values with self talk by connecting inner self will not commit these sins while speaking. One is not afraid to speak one's mind, but develops detachment to one's own mental positions. Lord Krishna says to Arjuna there are four ways to control mind.

- 1) By diverting mind on spiritual path (manasabodha)
- 2) By practice (Abhyasa) and renunciation (Viraghya)
- 3) By performing spiritual duties (like pilgrimage, Bhazans, attending pravachans)
- 4) By performing duties with devotional mind (work is worship)

By observing yama and niyama with the help of pranayama, asana and other practices, bring the mind under control. With this stage by stage mind becomes

stainless and pure. Gunas are psychological inner conditions. We need to follow four classifications in Yoga. They are

- 1) Karma Yoga Yoga of action
- 2) Bhakthi Yoga Yoga of devotion
- 3) Jnana Yoga Yoga of wisdom
- 4) Dhyana Yoga Yoga of meditation.

Consciously we need to develop devotion for right action, wisdom and meditation.

II. CONCLUSION

One who knows his own swarupa and his swabhava is called "Sththa" (SwaSwroopeShithaha). If one is capable of inward journey and efficient in self-management by connecting self, he is called "Dheeraha". When our mind and emotions are pure, and our ego is surrendered, then we can receive intellect from cosmos. The thought is energy and power which generates actions. Real power comes from within. The power of the man is in the power of his mind. The power of his mind is in the power of his subconscious mind. The key to moksha, or dharmic life is in connecting our life with inner voice and following it.

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Leadership Styles Practiced by Women Managers with Special Reference to Industries in Chennai

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Abstract--- *The reviews on leadership studies reveals there is difference in leadership styles practiced by men and women based on several dimensions. The purpose of the present study is to find out the leadership styles adopted by women managers in different industrial sectors. This study also tries to study the biographic and career profile of women managers.. The samples choose for this study is 30 women managers working in different industrial sectors (IT, Manufacturing and Service) in Chennai who registered under a professional association of managers. The researcher has decided to select census sampling in order to cover small group of women managers. Blake and Mouton's Managerial Grid was utilized for analysing leadership styles of respondents.. Blake and Mouton theory is based on five predominant leadership styles.*

Keywords--- *Leadership Styles, Women Managers, Industrial Sectors.*

I. INTRODUCTION

TODAY women are in position of power in every field as government, business and social organizations. They are providing a new style of collaborative and visionary leadership which is changing the way society functions. However the gender ratio is still skewed in favour of men when it comes to leadership positions. From historical perspective women leaders have not been as famous as men leaders Therefore there is a need of highlighting women in leadership positions and portrait their styles. The recent trend suggests an assuring rise in the number of women in managerial positions. Today's high profile women managers have acquired the same credibility accorded to their senior male colleagues. A number of studies(Eagly and Carli, 2007; Bass and Riggio, 2006, Arnold et al., 2013; Brandt and Lahio, 2013) focusing on

gender and leadership styles conclude that women often use a different leadership style than men which can be a plus point in the current dynamic business world. Anyhow, the studies on leadership seem to be still progressing because of its wide applications in all walks of life. Sheryl Sandberg, Chief Operating Officer, Facebook famously stated that, "Leadership is about making others better as a result of your presence and making sure that impact lasts in your absence."

II. REVIEW OF LITERATURE

Leadership Style

Leadership style is the manner and approach of providing direction, implementing plans, and motivating people. As seen by the employees, it includes the total pattern of explicit and implicit actions performed by their leader (Newstrom, Davis, 1993). The first major study of leadership styles was performed in 1939 by Kurt Lewin who led a group of researchers to identify different styles of leadership (Lewin, Lippit, White, 1939). This early study has remained quite influential as it established the three major leadership styles: (U.S. Army, 1973):

- Authoritarian or autocratic: The leader tells his or her employees what to do and how to do it, without getting their advice
- Participative or democratic: The leader includes one or more employees in the decision making process, but the leader normally maintains the final decision making authority
- Delegative or laissez-fair (free-rein): The leader allows the employees to make the decisions, however, the leader is still responsible for the decisions that are made Although good leaders use all three styles, with one of them normally dominant, bad leaders tend to stick with one style, normally autocratic.

M. S. Rao (2010), in his book 'Spot your leadership Style-Build Your Leadership Brand' explains various types of leadership styles. They are autocratic, democratic, charismatic, strategic, visionary, empathetic, situational, potential, innovative, versatile, principal centred, thought, authentic, diversity, flexible, smart, quiet, servant, global, great, talent, change, knowledge, Chanakyan/Machiavellian, entrepreneurial, tough, women, value-based leadership styles. Moreover, he points out certain myths and truths in leadership. He also explains leadership branding.

J. D. Sharma (2013), in his article 'Leadership Paradigm in banks' explains that as per the observations made by RBI, it will be challenging for the banks to raise additional capital and liquidity to support higher asset expansion and also to comply with Basel III requirements. In addition, interconnectedness of our banking system with global financial system and corporate governance are also challenges which are impossible for a single leader to effectively cope with. So, there is an urgent need for multiple leadership positions within the bank especially at strategic, operational and financial levels. Leadership development programme can enhance the knowledge levels of current and future leaders, especially in the field of corporate governance, leadership roles, strategic planning for growth, value delivery and sustainable profitability.

A. Leadership Styles of Women

As for differences in leadership styles, an influential review of 162 studies revealed that women showed a bit more democratic/participative leadership styles and a bit less directive/autocratic styles than did their male counterparts (Eagly & Johnson, 1990).

Another meta-analysis researched other types of leadership such as transformational (being a role model), transactional (reward and punishment) and laissez-faire (neglect of responsibility), and found some provocative findings (Eagly, Johannesen-Schmidt, & van Engen, 2003). Women were more likely to show transformational leadership and to give rewards. Moreover, women were less hierarchical, more cooperative and collaborative, and more willing to enhance the self-esteem of others. These findings confirm that women are likely to fare better with more ease in authentic leadership styles.

Differences in leadership styles were extended to corporate performance by McKinsey (2009) in their ground-breaking research. They surveyed over 800 business leaders on what styles would be most effective when addressing global challenges post-crisis. They found which leadership styles were most advantageous for corporate performance, and researched which women applied more. They found that women adopted the advantageous styles more often. In particular, these were the styles of expectations and rewards, inspiration, and participative decision-making.

Moreover, there is no difference in leadership ability amongst genders (Yukl, 2002) and that women are rated more competent in taking initiative, practicing self-development, integrity and honesty and driving for results (Zenger Folkman, 2012). These results confirm the similarities with women's styles and that of requirements for global leadership. (Gita Patel, 2013)

Asha Kaul and Jithesh Kumar K (2011) studied the impact of feminine identity and soft influence tactics on leadership styles, specifically task-oriented and participative. The results show that there is a significant correlation between feminine identity and soft influence tactics which directly impact the leadership styles of men and women. It says that these leadership styles are not gender-specific, but defined by the identity of the leader and the situational requirements.

Sujoya Basu (2006), in 'A Working Paper on Gender Stereotypes of Women Managers in Indian Organizations' explores managerial gender stereotypes held by both sexes in Indian organizations by collecting data from 105 men managers and 93 women managers. While results for the male sample differed from previous studies for the worse, results for the female sample were positive. Women managers showed significantly increased associations between middle-managerial success and women managers as compared to the western context, about two decades ago.

III. NEED OF THE STUDY

Though larger amount of women constitute the workforce today, the amount of women representation in the management is very low. The past studies shown that these lack of representation because of the difference in leadership styles. In the globalization world leadership styles is being an important issue for organizations. As women employees are now a large part of workforce the organizations have to assimilate women managers in the higher roles. Though their representation is very low in the management roles, my curiosity questions what leadership styles do they generally have. The purpose of this study is to present a picture regarding the leadership styles possess by Indian women managers generally and to provide a material on this topic which is discussed very less in India.

IV. RESEARCH METHODOLOGY

Objectives

- 1) To understand the demographic profile of women managers of industries in Chennai.
- 2) To study the career profile of women managers.
- 3) To explore the leadership style adopted by women managers.

Research Design

As researcher aim to study and describe the various leadership styles adopted by women managers working in

industries in Chennai, the researcher has adopted Descriptive Research Design. This study attempts to describe the leadership styles of women managers.

Universe of the Study

Professional Association of Managers in Chennai has selected as universe of the present study. It helps to get credible and authenticated information about women managers and it is easy way to reach sizeable number of female managers in Chennai.

Sampling

The population of the present study is a finite one. The list of 30 women managers from different industrial sectors registered under Professional Association of Managers as members served as the sampling frame. The researcher adopted Census method as sampling method to cover whole population which is less in number. The sample size of the present study is 30.

Tools for Data Collection

For studying demographic and career positions the researcher had used self constructed questionnaire. Blake and Mouton's self assessment Leadership Style questionnaire was utilized for studying leadership style.

Blake and Mouton studied leadership behaviour and described two extremes of leadership concern:

- Concern for Production: The leader cares little about people and operates in fear of something going wrong. This person's focus is on achieving results and productivity.
- Concern for People: This leader cares little about productivity and operates wholly from a desire to be loved and approved.

The Five Styles Explained

Here's a snapshot of the five different leadership styles resulting from the grid:

(1,1) 'Impoverished' The leader applies (and expects) minimal effort and has little concern for either staff satisfaction or work targets. This is a leader who is going through the motions is indifferent, non-committal, resigned and apathetic. S/he is doing just enough to keep their job.

(1,9) 'Country Club' The leader is attentive to his/her people's needs and has developed satisfying relationships and work culture - but at the expense of achieving results. The leader is defined as agreeable, eager to help, non-confrontational, comforting and uncontroversial.

(9,1) 'Authoritarian' The leader concentrates almost exclusively on achieving results. People are viewed as a commodity to be used to get the job done. Communication is de-emphasized and conflict is resolved by suppressing it. Leadership is controlling, demanding and over-powering.

(9,9) 'Team' The leader achieves high work performance through 'leading' his/her people to being dedicated to the organizational goals. There is a high degree of

participation and teamwork, which satisfies the basic need of people to be involved and committed to their work. The leader may be characterized as open-minded, flexible and one who inspires involvement.

V. MAJOR FINDINGS AND DISCUSSION

A. Biographical Profile of Women Managers

Age

The comparatively recent emergence of women in management jobs explains the phenomenon of the predominance of the younger generation in the role of women managers. The average age of women managers is estimated to be 27-50 years. The frequency and percentage distribution for age suggests that a large proportion of women managers (53.4%) falls in the age group of 33-38. The next largest percentage of women managers (30%) falls in the age group of 27-32.

Marital Status

A large majority of respondents (83.3%) are married. This can be explained by the fact that this sample includes women aged 27 and above. It is also indicative of the fact that their status of being married women has not prevented them from continuing their managerial jobs. Only (16.7%) of the sample are single.

Family Structure

In this study, while (66.7%) of women managers belong to nuclear family setup, (33.3%) women managers live in joint families. This shows that in India families are becoming increasingly nuclear in their structure still the joint family system prevails. In nuclear family set up the family environment is more democratic, but in joint families they get social support and help from other family members.

Number of Children

Majority (56%) respondents have one child, (40%) is having two children and only (4%) is having three children. Indian culture believes that childcare is the domain of the woman. So many times dual role gives stress to women managers. For career development majority women managers prefer to have less number of children.

Educational Qualification

In this study (73.3%) women managers are post graduates. (13.3%) are graduates and (13.3%) are completed their technical graduation. Education plays a great role in case of the women managers and the results showed that the respondent's educational level is quite high.

VI. WORK EXPERIENCE AND CAREER PROFILES

A. Job Experience

Job experienced is measured in terms of the length of service. 43.2% of women managers have 5-8 years

experience. It is found that 26.6% women managers have only 1-4 years experience. 20% is having 9-12 years experience. More than 12 years experience having only 10% women managers. This result shows less number of women managers with high work experience. It indicates that women manager's absence in management career before days.

B. Industrial Type

In this study the women managers are divided according to the industry sector they work such as Manufacturing, IT and Service. 40.0% women managers from manufacturing, 36.9% women managers from IT and 23.7% from service industry. The result indicates that majority women managers are working in IT and manufacturing sector.

C. Functioning Department

Majority (43.3%) women managers are functioning in HR department while 30% women managers are under Operation department. 13.3% women managers are working in Technological Department. Only 6.7% women are working as managers in marketing field. Other 7% women managers are working in apps and finance department. In India generally Indian women are viewed to work in HR, Administration and in operations instead of working in marketing, production and in challenging assignments. This is one of the results of stereotype attitude towards women managers in India.

D. Managerial Level

Distribution of women managers by managerial level shows that, women managers are concentrated mainly in junior and middle management level. 46.7% of women managers belong to middle management and 43.3% belong to junior management. This indicates that more women entering in management career. Only 10% women managers are from senior management level. This shows that very few women could reach high level of management career.

E. Promotions

Majority (53.4%) women managers got only 2 promotions till in their career. 36.7% women managers achieved only one promotion. It is seen that only 10% got promotions more than 3 times. As regards promotions in the organizations women managers seem to be at disadvantaged positions. This is one of the reasons why very few women have reached top level.

VII. LEADERSHIP STYLES OF THE WOMEN MANAGERS

Leadership style is the way in which the functions of leadership are carried out. In this study the objective is to find out the leadership style of women managers. For this purpose, Blake and Mouton leadership questionnaire, which is a self rating scale, has been used. It is based on managerial grid which divides leadership style in to four categories, i.e. Impoverished, Country Club, Authoritarian,

Team leader. In this study among the four styles Team leader is the predominant. Twenty eight women managers are found to be team leaders. Two women managers scored highest in Authoritarian style. None of the respondents scored highest in Impoverished and in country club styles.

In Blake and Mouton managerial grid the managers are to be assessed in two dimensions like the way they relate to people and carrying out their task. In team leader style one should be good in both. In this study the result shows that the women managers are adopting team leader style so they are people oriented and task oriented. There may be two possible reasons why women managers are opting this style. Firstly women managers are expected to be task oriented if they are to succeed in a traditional male environment. So while competing with their male counterparts they try to adapt this style for success. Secondly, managerial job itself is taxing. An effective manager keeps good relation with their subordinates and with their superiors. It helps them to carry out their responsibilities in much better way. The leader herself work hard and thereby provides a role model to the subordinates.

In this study only two women managers are using Authoritarian style which is more achievement oriented by not giving much important to relationships. Early researches like Meade (1967) and Murphy (1953) asserted that because Indian culture by and large is authoritarian, it is the authoritarian leadership which would promote organizational productivity in the Indian set-up. But this assertion has lost ground in recent years. So in this study, the women managers did not use this style so much. Because an important implication of sex-role expectation is that women in leadership positions find it difficult to assert their authority for task accomplishment. Being women they are expected to exhibit a relationship orientation and not use their power for getting work done by subordinates (Bhatnagar and Nair, 1988).

None of the respondents scored highest in Impoverished and Country club, the other two styles of leadership. This shows that women managers care their relation with their subordinates and at the same time carry out their work responsibly. One possible reason for this may be that women are socialized to be caring and affectionate, which is an inherent behaviour of women. At the same time in competing world of management which is more male oriented they expected to be responsible towards their work for meeting the objectives of the organization. Generally speaking they are found to be personal and professional in their approach.

VIII. CONCLUSION

The present work has attempted to study biographic profile, career profile and leadership styles of women

managers. In this study the sample size is not very large as such, while analysing the results, one has to be aware of the limitations on this count which tends to make our conclusions less generalizable. However, it is felt that there is a need to carry out future investigation with large amount of sample to widen our understanding of women managers' leadership styles. For future research it is essential to find out the distinct patterns of leadership styles displayed by women managers and examine which style leadership is more effective.

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Vedanta and Management

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***Abstract---* Today's executives have to keep pace not only with the changing environment but also to be in touch with expanding horizons of knowledge in his respective managerial area. In such a time executive has to manage his business or any other activity in an efficient and effective way successfully and with the least stress and tension and with happiness and harmony in his life he should practice some of the very important basic truths, concepts and values of Vedanta. Vedanta is a philosophy given at the end of VEDAS. The word 'VEDA' comes from Sanskrit root of 'VID' meaning 'to know'. So Veda means a body of knowledge. This knowledge is given at the end of VEDAS-our sacred scriptures. So Upanishadas, appearing at the end of VEDAS make up Vedanta. Thus, Vedanta is the knowledge. Vedanta has many things to contribute in different areas of management like, motivation, leadership, communication, decision making, development of an appropriate work culture etc. it also teaches self-management, which plays a vital role in managing other things.**

I. INTRODUCTION

INDIA is one of the very few countries having the longest history of unbroken continuity of culture, traditions and ethos. Ancient India was one of the leading countries in trade. Moreover, Lord Krishna, Buddha, Adyaguru Shankeracharya, Guru Govindsinh, Swami Vivekananda and other spiritual leaders were great organizers. Our institutional leaders should follow this great heritage and base their role as a manager on Indian philosophy which has its roots in Vedanta.

Vedanta has many things to contribute in different areas of management like, motivation, leadership, communication, decision making, development of an appropriate work culture etc. it also teaches self-management, which plays a vital role in managing other things.

Moreover, for organizational effectiveness is very important for managerial excellence. An organization has to respond accurately, immediately and appropriately to every change in environment. Self-management is an integral part of Vedanta. All of us agree that Hitler was excellent manager and he motivated the Germany. He made Germany very strong and highly productive in just twenty years. But lack of self-management ruined himself and also destroyed Germany with many other countries. This self-management is very important in Indian

management thought. By managing the self, organizer leads his organization towards its goals. Moreover, for being a manager his skill, experience, knowledge and functional abilities do not consider as enough. His value-standard and emotional maturity are also equally important. He should be able to take the decision with balanced approach.

To be an effective manager one needs three basic qualities in Indian philosophy:

- Healthy philosophy of life and a balanced and matured mind (service oriented and people-centered approach).
- Clear idea about his goal and role at individual, organizational and social level.
- Quality of a good physician who is always empathetic, objective and takes an appropriate action.

In Indian traditions duties are given much importance in every organization. Most of our *Smritis* (secondary scriptures) start with narrating duties, which are in fact, social responsibilities. The organization is also the part of the society so it is indebted to it. Hence, profit making can never be a major goal of any organization. The whole process of business is to be based on human values. Thus, the major objective of any organization in Indian management philosophy is to the betterment of the society and to help its members to become better human beings. the manager must take the Indian workers in the right perspective. Illiteracy no doubt, is wide spread in our country but it does not indicate that Indian workers are uneducated. There is a very sound system of non-formal education given by the elders of the family. Ramcharitmanasa, Mahabharata and Vedantic philosophy are known to every Indian.

Vedanta believes that the very purpose of work is to grow, to manifest divinity within oneself. Growth is interpreted in three ways. It means growth of Head (Jnana) which indicates intellectual growth and creativity. Growth of Heart, (Bhakti) which means concern for the people and sympathetic human behavior with full understanding. And growth of hand (Karma) which indicates development of skill and art of doing things with dedication. Human beings should develop in all three ways which make them more rationale and skilled at their work. Indian manager if follows this line of thinking, his organization would automatically grow harmoniously.

Moreover, Vedanta philosophy tells us that man has two aspects- individual and social. Growth is required in both. Growth of one ignoring the other is harmful. The soviet

system failed because in the name of socialism individuality is curbed while capitalization failed because in the name of individualism people at large were ignored.

Manager as a Motivator

In Vedanta, work is considered essentially as an exercise of energy. According to Vedantic philosophy, man's basic desire/want is to attain happiness and avoid unhappiness. He does four kinds of *purushartha* in the quest for happiness.

Artha: it indicates basic necessities of life like food, clothing, shelter, etc. *Artha* also implies YOGA and KSHEMA. *Yoga* means attainment of what I do not have and *Karma* means protection of what I have.

Kama: after the satisfaction of basic necessities of life there arises the requirement of the mind – desire for pleasure- at material level. After the satisfaction of desire for pleasures at mental level, man wants power and position, name and fame, respect and recognition – the requirement at an intellectual level.

Dharma: here it is insisted that *Artha* and *Kama* are to be gained by *Dharma* –i.e. in an appropriate way.

We can cite an example of how Sri Krishna in the Gita motivated Arjuna. In the first chapter of Gita, Arjuna decided not to fight and put his arguments in 19 shlokas. Sri Krishna did not interrupt Arjuna and gave patient listening. He noted Arjuna's feelings and thoughts but did not interfere and kept silence. When Arjuna completed, Sri Krishna started speaking. He first appealed him on the emotional level (2:2.3) and said, "This unmanliness does not benefit you". He then emphasized Arjuna's strong sides and referred to weakness as a temporary phase. He tries to give back Arjuna's self-confidence. Then he dealt with the problem on intellectual level. He showed how to look at the problem on a bigger canvas. In shlokas No. 40 to 53 Sri Krishna discussed how to do work and finally he described the goal or end results of these actions in slokas No. 55 to 72, of the second chapter.

The whole process includes five stages of motivation:

1. Patient Listening
2. Putting stress on good sides/strengths
3. Discussing on intellectual level
4. Showing the action plan to achieve the goal
5. Discussing the consequences of proposed action plan.

This is a wonderful way of motivating an individual's full potentialities towards desired action, Indian managers required to follow this practice.

Manager-as a Leader

According to Indian ethos, are his skill, emotional maturity and world view. Apart from this, unless and until he is familiar with some characteristic features of Indian psyche, he will not be able to communicate effectively with his subordinates/followers.

It is to be noted that leadership during the Indian renaissance came from those who were basically religious personalities. Raja Rammohan Ray, Swami Vivekananda, Mahatma Gandhi could move the people. This shows two things. First, natural leaders are more acceptable than official leaders to Indians. Second, leader must have a strong and pure character. Moreover, leaders in Indian Philosophy should also be able to emphasize that by achieving material progress they would also be benefitted in both the worlds.

Indian employees get more motivated with the spiritual leaders, i.e. by the path of devotion than the path of knowledge. It is clear that Indian psyche responds more to emotional appeals by the leader. This of course may result in hero-worship but it is not that bad as the same can be converted into organization worship. Though it is suggested by our stalwarts that what we require is collective leadership. It is interesting to note here that Swami Vivekananda did not want benevolent leaders like Yudhisthira, Ashoka or Akbar in modern India. He wanted people's participation. As we have adopted democracy at national political level, it is to be brought at micro level - in every enterprise where leaders should lead in a peculiar Indian way in the right sense of the world.

Moreover, people in India like to see their leader as an individual above average-with integrity of character, honesty and truthfulness. He can command love, respect and loyalty of his followers/subordinates only by being so and by being fully credible. If they do not find these qualities in their leaders, their work culture will be affected adversely.

Further leader should understand that dichotomy between personal life and professional life has also to be scrapped. An individual should be given an opportunity to develop as a whole. Hence growth in professional life should be combined with growth in personal life. Thus, Indian leader should lead the total life of his followers so as to promote harmony between the individual and the groups, the society and the whole mankind as required by Indian culture.

Manager-as a Change Agent

We live in a rapidly changing environment. One of the major objectives of motivation is to bring required change in the approach and behavior of a person. Vedanta philosophy suggests four measures to introduce change.

1. Path of knowledge: when one understands right and wrong, appropriate and inappropriate, and accepts the importance, of change for the healthy existence of one's organization, one takes action in that direction. Training, discussion, debate and contemplation can play significant role in imparting knowledge.
2. Path of emotion: when one emotionally feels that psychological satisfaction from work is possible only if one takes a particular action, one will

definitely takes it by doing required change in one's approach and attitude.

3. Path of action: when one is made to accept that every action produces results good or bad and one can learn from experience the cause-effect relationship, one will try to take an appropriate action which brings a required change in oneself and one will continue to make such changes for further growth.
4. Path of mystic experience: mystic experience which lies beyond one's intellectual understanding also sometimes brings change in one's attitude and outlook towards life.

The manager has to apply an appropriate path or combination of more than one path for his employees depending on their personalities and perceptions. The example of how Sri Krishna motivated Arjuna in the Gita and brought the required change in his mind is well before us.

Looking to the present scenario it seems that we have forgotten our basic values and vital elements of our culture. One of these vital elements is trained and disciplined minds and hearts. It is this missing link on which we have to concentrate our attention and introduce it into our education, religion and inter-human situations so as to regain the lost values.

We see around us, violence and corruption for seeking power, position and money. But really speaking nobody is interested in power. Nobody is interested either in happiness, harmony and peace within. Every human being wants ultimately that limitless happiness. Then why should one try to get happiness through the means of power, position and money? Why should not we try to get happiness directly? If one tries one can discover that only truth (Satya) and values for honesty and non-violence makes one happier.

Vedanta advocates some of the very important lessons, useful to the manager in every area of activities. These lessons help managers to keep their mind free, open, calm, balanced; and emotionally matures so as to manage things properly and effectively without any kind of tension. Some of these lessons are as under:

A. Be Satisfied with Yourself

Sometimes we may have to face problems because we are not satisfied with us. In that case we have to do something continuously to set things right and make us satisfied. Almost every individual thinks so. Vedanta teaches us that there is no end of our wants. But basically what all of us want is happiness. We want to be happy for ever, at all the places and under all the circumstances. Therefore, Vedanta advises to seek that happiness in the place where actually it is. It is in our own self. Look for happiness within. If your mind is disturbed, you cannot be happy even with your favorable and the most desired object. Hence, have some basic change in your mental attitude not only towards you but towards the world outside. Then you would find

yourself happy and satisfied not only with you but with others and with your job too and you will be able to perform your job in a better way with more vigor and interest.

Vedanta also teaches two important lessons 'AHAM BRAHMASI' and 'TATTWAMASI', which indicate that God resides in me and God resides in others too. Every soul is potentially Divine. Manager's duty is to bring out that divinity/potentiality from his self and from others. Such attitude will change his whole outlook. Indian philosophy teaches to accept everything as it is. You cannot change the world outside for being happy. You can only change your attitude of viewing the world. Your mind then becomes calm and free to make important managerial decisions rightly.

The executives should be provided with some basic knowledge of the concepts of Indian philosophy by arranging lectures or arranging workshops periodically. Such knowledge not only will make them effective executives but also make their life more meaningful, satisfactory, happy and tension free. The man who is satisfied with his SELF will have the capability to view the managerial problems in their right perspective and they will be able to find positive solutions for critical problems.

B. Do your Work with Full Concentration Without Any Anxiety for Results

It is said in Bhagvad Gita that you have choice over your action but not over the results at any time. This does not preach us to perform without any expectation. One must have some expectations but one should not indulge into the future expectations while performing the action so as to affect the very quality of one's performance leading to a failure. Therefore work should be performed with a mind which is not pre-occupied with the fears and doubts about results. Otherwise we will waste our present in unnecessary anxieties and fail to bring out our best to the present performance.

The objective of the stanza is to realize the performer of an action from all his mental pre-occupations and make his mind available for full concentration on the work to be performed. With a mind which is not anxious for results and which is not pre-occupied with the fears and doubts about results. Otherwise we will waste our present in unnecessary anxieties and fail to bring out our best to the present performance.

C. Develop Equanimity Towards the Pairs of Opposites

Lord Krishna says in Bhagvad Gita that a man has to face different pairs of opposites in his life – pain and pleasure, gain and loss, conquest and defeat etc. against these pairs of opposites one must learn to keep oneself in balance. First, you accept and understand that your jurisdiction is only up to your performing an action, then performs every action as duty and it is to be performed for bringing out the divinity of one's own SELF.

One whose mind is matured can maintain equanimity of mind in sorrow and joy and will be the master of all situations. Such capacity of mind can also be developed by meditation. Bhagvad Gita defines YOGA 9 II 48) as evenness of mind, the tranquility of mental composure in facing all the pairs of opposites. Work is to be performed without having any kind of wrong imaginations, false expectations, anxieties for the results and fears for the immediate valuable moments available to you to act and to strive efficiently and effectively to achieve the desired objectives—Therefore it is said, ‘Act established in equanimity abandoning attachment’. If you can understand this, the results will be wonderful in each area of activity in your life.

D. Develop an Appropriate Mental Attitude in You

What kind of attitude an executive needs? He requires healthy attitude towards life which includes concern for the people and service orientation. He requires free and available mind to concentrate on actions to be performed or decisions to be taken. He also requires equanimity of mind in pleasure and pain, in success and failure to enable him to take right decisions with balanced mind. He will be able to handle all kinds of challenges and topical problems successfully because he accepts his OWN self and others and the world outside as it is, because his mind is always anxiety free and available to concentrate fully on the problems under consideration, and because he knows how to manage ‘SELF’ which leads him to excellence in the area of general management of not only business organizations but all kinds of organizations.

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Convergence of Bhagavad Gita and Management-Combination of Historic and Contemporary Philosophies

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Abstract--- *Management has two facets namely managing self and managing others. In present era, aforesaid two facets are very essential. In an organization, the management is managing the other people and outcome of management is efficiency and effectiveness. Today's manager common opinion about work synonyms with the word "Stress". If the manager knows how to handle the situation and his work tactfully, the work will be more composed and pleasant. As a guide, our ancestor has given with many management facets which was learnt very late by the western people. One of Our Gems- Holy Book "Bhagavat Gita" is truly a guide for managers and Lord Krishna is a tactful manager and strategist, the world had ever seen. In this paper, an attempt has been made to relate the philosophical and contemporary management facets that help managers to do their work in ideal.*

Keywords--- *Management, Bhagavat Gita, Work Culture, Co-operation, Controlling and Motivation.*

I. INTRODUCTION

MANAGEMENT is keeping oneself engaged in shared relation with other human beings in the course of performing one's duty. It is very difficult to give a precise definition of the term 'Management'. Different scholars from different disciplines view and interpret management from their own perspectives. The economists consider management as a resource like land, labour, capital and organisation. The bureaucrats look upon it as a system of authority to achieve business goals. The sociologists consider managers as a part of the elite class in the society.

According to George R. Terry, "Management is a distinct process consisting of planning, organising, actuating and controlling; utilising in each both science and art, and

followed in order to accomplish pre-determined objectives." Management of time, resources, personnel, materials, machinery, finance, planning, priorities, policies & practices has become a crucial role of today's manager's everyday life. Today's managers strive for harmony in working- equilibrium in thoughts & actions, goals & achievements, plans & performance, products & markets.

The Bhagavad Gita or "Song of the Lord" often referred to as simply the Gita, is a 700 Verse Hindu scripture in Sanskrit that is part of the Hindu Epic Mahabharata (chapters 25-42 of the 6th book of Mahabharata). The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Lord Krishna. Facing the duty as a warrior to fight the Dharma Yudhha or righteous war between Pandavas and Kauravas, Arjuna is counselled by Lord Krishna to fulfil his Kshatriya duty as a warrior and establish Dharma. The Bhagavad Gita was exposed to the world through Sanjaya, who senses and cognises all the events of the battlefield. Sanjaya is Dhritarashtra's advisor and also his charioteer.

Application of learning lessons from Shrimad Bhagavat Gita may help today's managers to succeed in their dynamic and ever changing business environment. This paper deals with depicting different alliance aspects of Bhagavat Gita and Management.

II. CONVERGENCE OF BHAGAVAT GITA AND MANAGEMENT-A MANAGEMENT PERSPECTIVE

Today's management's ultimate aim is two things- Efficiency & Effectiveness. The two words are also related or got its real meaning from Bhagavat Gita. There is important distinction between effectiveness & efficiency in managing. Effectiveness is doing right things & efficiency is

doing things right. The manager's function can be summed up as under:

- 1) Establishing clear vision & strategy.
- 2) Developing charismatic leadership
- 3) Striving for excellence & innovation
- 4) Developing HR through training & development
- 5) Team building & team work
- 6) Delegation, motivation, communication, reviewing performance & taking corrective actions as and when required.

Thus, management is a process of aligning people and getting them committed to work for a common goal to the maximum social benefit - in search of excellence. The critical question in all managers' minds is how to be effective in their job. The answer to this fundamental question was found in the *Bhagavad Gita*, which repeatedly proclaims that "you must try to manage yourself." The reason is that unless a manager reaches a level of excellence and effectiveness, he or she will be merely a face in the crowd.

Good management must result in greater satisfaction for all stake holders. If we carefully study the Gita, we infer that the central issue is all about doing work (*karma yoga*), in the most efficient manner. The cardinal principles of कर्मण्येव अधिकारः ("KARMANYEVA ADHIKARA") ("Right to Work") and logical explanations leading to proclamation that योगःकर्मसुकेशलम् ("YOGA KARMASU KAUSHALAM") ("Yoga is skill in action") laid out in chapter 2 of Bhagavat Gita and the concept of यज्ञः ("YAGNA") (Sacrifice") laid out in chapter 3 of Gita implies that fundamental requirements of good managements thought are contained in this holy book.

Gita offers a framework for stimulating high levels of motivation. Otherwise how can one explain the magic transformation that Arjuna has gone through from a state of fear, mental agony and hair raising experience सीदन्तिममगत्राणि, रोमहर्षश्वजायते ("SEEDANTI MAMA GATRANI ROMA HARSHASWA JAYATHE") to one of waging a war against a battery of most credible and competent leaders in the society and eventually winning the war.

A careful study of Gita from this perspective will lead us to important principles that managers must inherit to create rightful and long living organizations. Such a study will help us discover certain aspects of high performing organizations and, may provide vital clues for alternative paradigms of management.

One of the pressing problems that modern organizations face arise out of their notion of time. Modern organizations suffer from extreme levels of 'short termism.' Software companies in India provide what is known as quarter-on-quarter guidance. In simple terms what it means is that they inform the market players and their stakeholders what can be expected of them in the next quarter. Invariably they project a positive outcome quarter after quarter and in order to meet these guidelines they engage

in a variety of activities that create stress, and a short term oriented approach to managing business. This invariably brings negative results in the long run. For instance, to cut costs and show impressive results, it is customary in several organizations to slash training budgets and expenditure on Research and Development (R & D). Clearly, this will make the organisation less equipped for the future. Unfortunately, a series of short terms never makes a long term for any organization. While some have understood this aspect and they have not been able to change the way they work and take decisions that are consistent with this requirement. In the Bhagavad Gita, Sri Krishna's first lesson to Arjuna was to train his mind to the notion of time that is essentially long term (Chapter 2, Shlokas 11-13).

A good understanding of this helps managers to feel less pressurized of performance targets in the short run and instead develop some conviction to engage in activities and decisions that seek to create a balance between short term and long term. Change management becomes easier as they develop comfort in the fact that people come and go and good principles and ideas must remain and drive choices in organisations. They will also begin to realise (as it happened to Arjuna) that whenever they face complicated and apparently insurmountable problems, one way to broad-base the problem and search for acceptable solutions is to revisit the notion of time.

Modern management practices approach this issue in the context of a world of duality. It works at two stages. In the first stage, the dual perspectives are first established. At the second stage, the managers begin to develop a false notion that only good things are going to happen. In modern management practice, it is a bad thing to expect negative outcomes in this scheme of duality. Consequently, they develop no skills to expect negative outcomes, to understand why these happen and evolve no methods to face these. This is clearly unrealistic. In the absence of these, managers develop needless tension, experience stress in their work place, deal with their sub-ordinates in non-managerial and at times unprofessional ways and even carry these negative emotions and stress back home and spoil their family life as well. One of the greatest contributions of the Bhagavad Gita is to develop a good understanding of the risks of living in this contrived world of duality and equipping the managers to rise above the plane of duality. Shri Krishna had devoted much time on this critical aspect of managing the world of duality. In chapter 2 verse 14 he urges Arjuna to learn to tolerate the ups and downs that characterizes the world of duality तांस्तितीक्ष्णस्वभारत ("TAM STHITI KSHASWA BHARATA"). Later in chapter 2 verse 48 he proclaims that developing a sense of self-control brings a composed and a complete personality समत्वमयोगउच्यते ("SAMATVAM YOGA UCCHYATE") which is a quintessential attribute for a leader/manager. In several chapters he revisits the notion of sense of equanimity and reminds Arjuna of the virtues of it. Shlokas 24 and 25 in chapter 14 provide in a nutshell

all the important attributes pertaining to the world of duality that a leader/manager must possess to be successful in his/her work place. If managers can develop a sense of equanimity as indicated in the Gita, the quality of leadership will dramatically improve and so will the quality of management. Perhaps the most profound insight that the Bhagavad Gita offers to managers in modern corporations is the definition of work and efficiency. It is important to note here that many verses in Chapter 2 and the following chapters of the Gita build on this central idea and therefore it requires a good understanding in its totality. It requires deep contemplation and guidance of a guru to understand the concept. Shri Krishna articulated about important four aspects connected to the work as detailed below:

- 1) The doer has the right to work (कर्मण्येव अधिकारः)
- 2) The doer has no control on outcomes/ fruits of action (माफलैषुकदाचन)
- 3) The doer has no control on the root causes of the fruits of action (माकर्मफलेषुहेतुर्भः)
- 4) There is no choice to revel in inaction (तेसङ्गोऽस्त्वकर्मणि।)

The other management related aspects depicted in Bhagavat Gita are:

A. Principle of Unity

आत्मनो मोक्षार्थमजगत् हिताय च - Perfection in individual life & welfare of the world.

B. Work Culture

योगः कर्मसुकैशलम्

समत्वम्योग उच्यते - Excellence at work through self-development with devotion and without attachment.

C. Setting Your Priorities

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः - Who is behind wrong thing?

D. Controlling

यदायदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।

परात्राणाय साधूनां विना शायचदुष्कृतां।

धर्मसंस्थापनार्थाय संभवामि युगे युगे॥

Krishna takes Avatara to protect the loss of dharma

III. CONCLUSION

Shrimad Bhagavat Gita is such a piece of motivation that on every visit, we can find new things to ponder and practice. The Gita deals with Management- not with the perspective of factors of production, but with focus on one self: the core of Management. Bhagavat Gita is one of the most ancient text worldwide. One of greatest contribution

to world by India is Shrimad Bhagavat Gita. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. Bhagavat Gita is preached in battle field in order to motivate him. Lord made Arjuna aware of his duties. It has got all management tactics to achieve the mental equilibrium and to overcome any crisis situation. The Bhagavat Gita can be experienced as a powerful catalyst for transformation. The divine knowledge will contribute to self-reflection, finer feelings and deepen one's inner process. Then life in the world can become a real education, dynamic, full & joyful, no matter what the circumstance is.

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Lessons of Bhagavad Gita: An Ignition Towards Entrepreneurship

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Abstract--- *India, a developing nation is still facing the problem of unemployment. The unemployment rate is in 2013 as reported by the Ministry of Labour and Employment, India. Due to the various programmes undertaken by the Government the unemployment rate is decreasing. The present Government has introduced various schemes like Start-up India, Prime Minister Rozgar Yojana, Mudra Loan Yojana, and skill development to promote entrepreneurship. India is second highest in the world in terms of population. So, the unemployment problem can be solved only through entrepreneurship. It is the young budding entrepreneurs who have to take the leadership to start up new enterprises. But there are many factors which resist the upcoming entrepreneurs from taking up the venture.*

Bhagavad Gita is a Hindu scripture which is the essence of the soul-elevating Upanishads. It is rich in philosophies and principles which can guide and ignite the minds of the young budding entrepreneurs. It includes various chapters which can help in entrepreneurial development in India. Numerous studies have been carried out on the application of lessons of Bhagavad Gita in Management. However, this article tries to put light on how the lessons of Bhagavad Gita can help in motivating the young entrepreneurs to start up business.

Keywords--- *Entrepreneurship, Leadership, Motivating.*

I. INTRODUCTION

"The Geeta is a bouquet composed of the beautiful flowers of spiritual truths collected from Upanishads" - Swami Vivekananda.

ENTREPRENEURSHIP means creation of business or starting of business. It is the process of bringing a business unit into existence. Entrepreneurship can be defined as "the process of creating value by bringing together an unique package of resources to exploit an opportunity" (Carland et.al 1984; Drucker, 1985; Stevenson et.al 1989). It is the effort of an individual to stand against the odd and actualize his vision. Schumpeter

(1934) proposed that entrepreneurship involved innovations and untried technologies.

The key to growth is to foster entrepreneurial culture, Peter Drucker writes, "The emergence of the entrepreneurial society may be a major turning point in history". In fact, entrepreneurs are the builders of a nation and creators of humanity by their innovative vision, dynamic leadership and creative decision behaviour. Entrepreneur is the central figure of economic activity and motivator of development.

The pathway of entrepreneurship is not easy as it involves uncertainty and risk. To start an enterprise and to make it successful is a challenging task for an entrepreneur. An entrepreneur faces various barriers like environmental, personal, social, cultural, and psychological. A person is not willing to take up entrepreneurship because of the fear of failure. Every person wants to be successful in short time and do not have the patience to wait for a longer period. If entrepreneurial growth has to take place, then the entrepreneur needs to develop equanimity and be positive in difficult situation also. It is also necessary to motivate the young budding entrepreneurs.

Entrepreneurial behaviour is the result of entrepreneurial motivation. Motivation refers to the inner urge that ignites and sustain behaviour to satisfy need. It means that the inner state of mind that stimulates, activates and directs the behaviour towards the goal. Entrepreneurship can be developed by motivating the entrepreneurs. It can drive a person towards the desired behaviour and achievement of the goal.

Bhagavad Gita is one of the textual connection of Vedanta. Gita guides us about the positive and negative aspects that lie within us. It brings high aspirations in a person's life. The lessons of Bhagavad Gita can help in strengthening the mind, conquering the desire and regaining the supreme Self. It is the state of Godhood.

II. LITERATURE REVIEW

Various studies about entrepreneurship, suggest that an entrepreneur tend to be aggressive, independent, hardworking, dedicated, well-organized, nurturing of their vision, takers of calculated risks, achievement oriented, optimistic, and have a strong internal locus of control (Bird, 1989; Brockhaus, 1982; Burch, 1986)

Krueger remarked that attitudinally entrepreneurship represents the willingness of an individual to embrace new opportunities, take chances, and persist in affecting creative change. Reich (1987) posited that entrepreneurship suffers from a preoccupation with the individual.

III. OBJECTIVES OF THE STUDY

The objective of this article is to gain insight into the entrepreneurial values from the light of the Holy Gita. It highlights on how the lessons of Gita can be a guiding force in promoting entrepreneurship. The article is an attempt to understand how the ideas of Gita can motivate an individual to undertake entrepreneurship.

IV. METHODOLOGY

The methodology adopted in this article is qualitative. It is based on the interpretation of literatures related to Bhagavad Gita. It tries to understand the lessons of Gita which was written in the Sanskrit language through the opinions of spiritual leaders like Swami Chinmayananda, Swami Nikhileswarananda, and Swami Sivananda.

Characteristic of Entrepreneurs

An entrepreneur need to have diverse characteristics.

Risk taker	Ability to organize resources
Dynamic leader	Clear vision
Opportunity evaluator	Real time strategist
Good communicator	Ethics based
Goal setter	Decision maker
Emotionally stable	Energetic
Flexible	Creative
Wealth creator	Innovator
Conceptual skills	Adaptability
High achievement	Tolerance for ambiguous
Future oriented	Responsive to feedback
Self confident & optimistic	High commitment & dedication
Problem solver	Versatile knowledge

Barriers to Entrepreneurship

- i. Environmental Barriers-Those barriers which are created due to the economic factors. Non-availability of raw materials, Lack of skilled labour, Lack of good machinery, Lack of infrastructure, and Lack of fund are examples of environmental barriers.
- ii. Personal Barriers-Those barriers that are caused by emotional blocks of an individual. They cause mental obstructions to the individual. Unwillingness to invest money, Lack of confidence, Lack of motivation, Lack of patience, and Inability to dream are examples of personal barriers.

- iii. Social Barriers-The social attitude of the people may become a barrier for taking up entrepreneurship. Low status, Custom and tradition of people are examples of social barriers.
- iv. Cultural Barriers-Those barriers which arise from the cultural values of the society. Culture, Religious belief, and Rituals are examples of cultural barriers.
- v. Psychological Barriers-Those barriers based on the psychological characteristics of the individual. Uncertainty, Personal motives or expectation, Self-Esteem, and Loneliness are examples of psychological barriers.

Igniting Entrepreneurship through Bhagavad Gita

Entrepreneurial growth can take place by sharing the story of the successful entrepreneurs. It can also be developed with the support of the Government. But it seems that we Indians have forgotten our rich cultural heritage which guides us how to face our life. If we look back to our roots, we can discover the words of wisdom. "Bhagavad Gita", our ancient scripture has vast knowledge which has been practiced even in foreign countries. Its high time that we, Indians realize this. The Gita upadesham given by Lord Krishna to Arjuna during the difficult situations helped him to reach the desired goal. The lessons of Bhagavad Gita can surely be an inspiration to the young budding entrepreneurs.

A. Focus on Work and Not Outcomes

"KarmanyeVadhikaraste Ma PhaleshuKadachana,

Ma Karma PhalaHeturBhurmaTeySangostvaAkarmani" (II : 47)

Do your duty, but never thing about the outcome. Let the fruit of action not be the only motive, focus only on the work. Most of the people are reluctant to undertake great activities because of the fear of failures. Even the few people who dare to take risk become nervous before they finish them. As the path of entrepreneurship is not easy, its necessary to avoid wastage of mental energy and wotk with the best that we have within us. Thus, an entrepreneurs focus should be on execution of work rather than the anticipation of the outcome.

B. Adapt to Changes Quickly

"vasamsi jirnani yatha vihaya navani grhnati naro 'parani

tatha sarirani vihaya jirnany anyani samyati navani dehi" (II : 22)

Entrepreneurs should try to adapt to changes immediately. As an individual changes his clothes to suit the convenience of the occasion, so too the ego-centre discards one physical form and takes on another, which will be most suited for it to gain the next required type of experiences. Evolution and change are all for the mind and intellect. Changes take place rapidly, so an entrepreneur needs to learn to change with time. Also changes bring lots of opportunitites which needs to explored by the

entrepreneurs. Be adaptable, flexible, self-confident and try out new things.

C. Be Open to Everything and Attached to Nothing

“tasmad asaktah satatam karyam karma samacara

asakto hy acaran karma param apnoti purushah” (III : 19)

Always perform actions which should be done without attachment; for, by performing action without attachment, man attains the Supreme. An entrepreneur should act diligently, without attachment, then only he can rise up and carry out activities vigorously. One has to detach himself / herself from the luxuries and desires then only he can perform his duties efficiently. If an entrepreneur gets too much attached to his work, then he limits himself from exploring the opportunities and growth.

D. Have Control Over Your Anger

“krodhaadbhavisammohahsammoahaat|

smritivibhramahsmritibhramshaadbuddhinaashobuddhinaashaa
pranashyati ||” (II : 63)

From anger comes `delusion'; from delusion `loss of memory'; from loss of memory the `destruction of discrimination'; from destruction of discrimination, he `perishes'. An individual must try to conquer all of his Indriyas (senses) from all sides. Krishna, concludes such individual as a `Man of Perfection'. An entrepreneur should have control over your anger. An angry individual loses his thinking capacity and become confused. Anger can lead a person to destruction. So its vital to free oneself from anger. An entrepreneur will be successful only if anger is managed. All the difficult situations can be dealt if there is control on anger.

E. Everything Pure has a Covering Which Can Be Misleading

“dhumenavriyate vahnir yathadarso malena ca

yatholbenavrto garbhas tatha tenedam avrtam” (III : 38)

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is knowledge enveloped by desire or anger. An entrepreneur is obstructed due to the attachment in his mind for the ever-changing worldly objects. He needs to take decisions by judging the real self, rather than the artificial covering. Desire is that which hides the divine in us.

V. CONCLUSION

The journey of entrepreneurship is difficult and challenging. The mindset of an individual needs to be a tuned to take up entrepreneurship. The philosophies of Gita which is very rich can help in igniting the minds of the young budding entrepreneurs. The verses of Chapter two and three of Gita can motivate entrepreneurs. These verses are very inspiring which can stimulate any individual to initiate entrepreneurship. The lessons of Bhagavad Gita nurtures the mind of a person and makes it strong.

Aldous Huxley stated that “The Gita is one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been done. Hence its enduring value not only for the Indians, but for all mankind. The Bhagavad Gita is perhaps the most systematic spiritual statement of the Perennial Philosophy”.

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Adopting Gita Principles for Creating Ethical Selling behaviour among Sales Persons

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Abstract--- *This article states about the importance of implementing ethical selling behaviour among the salespersons. In this article, it discuss about the antecedents for fostering ethical selling behaviour among the salespersons. Honesty, empathetically behaviour, ethical climate in the organisation, ethical training to salesperson, value based leadership from top management and formulation of ethical policies are very much important for the creation of Ethical selling behaviour among salespersons. This article also gives an insight about adoption of Gita philosophies in fostering Ethical selling behaviour among salesperson.*

Keywords--- *Ethical Selling Behaviour, Unethical Selling Behaviour, Gita.*

I. INTRODUCTION

FOR creating and sustaining a leading edge in this globalised business environment, customer trust and customer value has become an important factor. In majority of the industries, Customer - Salesperson interaction process plays a crucial role. Sales persons do plays an important role in creating trust towards the selling firm. For developing a positive attitude in the customer towards the selling firm, Sales person's behaviour do plays an important role (Madupalli, 2007). Ethical Selling Behaviour leads to build great long lasting Customer-Salesperson relationship (Roman, 2003). Researches investigating ethical sales behaviour shows that, practicing of ethical sales behaviour in an organisation results in creating customer trust, customer attitude and customer satisfaction (Rachel, Tivvyaa&Zubair, 2015). It is mandatory to practice Ethical Selling Behaviour by salesperson for creating repeat purchase and customer retention. Communication between the Customer and salesperson is really important in creating good business to the selling firm (KülterDemirgüneş, 2015). For building good ethical

behaviour among the salespersons, Gita Principles are really significant. In this article we are trying to portray some of the Gita principles a sales person should follow for creating good ethical sales behaviour. Indian organizations that need to continue, develop, and make great benefits in the worldwide commercial center as time goes on have no alternative however to proactively actualize benchmark ethical business practices, which thus will empower them to accomplish market trust and superb notoriety (Seshadri, Achal, and Shobitha, 2007). The quantity of dissensions relating to Unethical Business Practices is expanding quickly year on year premise (Reena and Dr.Saiyed, 2016).

II. OBJECTIVES

- 1) To investigate about the application of Gita Principles for creating Ethical Selling Behaviour.
- 2) To investigate about the ethical and unethical behaviour among salespersons.

III. METHODOLOGY

This article is based on literature review comprising Ethical and Unethical selling Behaviour among the salespersons. Reviewed a large amount of literatures for identifying ethical and unethical selling behaviour traits.

IV. LITERATURE REVIEW

A. Unethical Selling Practices

Salespersons of organizations has carry significant duty regarding organization's sales and benefit. Therefore, they are under weight to advance their execution which, sometimes, causes to depend on some ill-advised and unethical techniques for additional sales (Cornelia Denisa Ivan, 2014). When the competition got increased, the unethical practices also increased simultaneously. The customer will lose credibility and trust if there is no straightforwardness and transparency about the offering offered by the selling firm (Reena and Dr.Saiyed, 2016). If a salesperson is not properly supervised, chances for doing an unethical selling practice by him will be on the higher side (Crosby, Evans, & Cowles, 1990). If the sales pressure

for the salespersons are very high, chances for practicing unethical behaviour will be more. Researches says that salesperson's ethical behaviour creates higher level of customer satisfaction, Customer trust and Customer loyalty (Román, 2003). Some of the unethical practices followed by salespersons are as follows:

- 1) Salespersons lies about Competitors and competitor brands- with a specific end goal to make a successful selling encounter
- 2) salespersons lies about the product/Service offered by the selling Firm with a specific end goal to make a purchase deal with the customer
- 3) Salespersons exaggerates potential advantages of the product offered by the selling firm
- 4) Giving wrong information to the customer without proper product knowledge.
- 5) Using ambiguous language by the sales person to confuse the customer regarding the products/ Service offered by the selling firm.
- 6) Selling an offering to the customer which is not suitable to his needs and wants.

Cooper and Frank (1991) in his Research studies, the accompanying factors impact unethical selling behaviour are : (1) Personal ethical values and principles, (2) Family members and companions who give backing and understanding in determining ethical issues, (3) Immediate manager who does not pressurize salesperson in compromising his ethical and moral principles, (4) A company's Organisational culture which does not inspire salesperson to compromise his ethical and moral principles for achieving organizational objectives.

In order to achieve higher level of performance, there are tendency for intention to be unethical. As far as a Salesperson is concerned; With a specific end goal for accomplishing targets set by the selling firm, the tendency to do an unethical selling practice is very high (Dr. Hasna, Dr. Ishak and Dr. Shaik Hamza, 2011). It is mandatory that company policies should be against the practice of unethical selling behaviour by the sales team (Bellizi and Ronald, 2003).

B. Factors Fostering Ethical Selling Behaviour

Salespersons ought to comprehend that practicing ethical behaviour is really perfect but also, as time goes on, it will give a practical stability to your business (Cornelia Denisa Ivan, 2014). Empathetic behaviour from Salesperson towards the Customer is one of the basic requirements for practicing Ethical selling (Agnihotri&Krush, 2015). As an organisation is concerned, ethical climate is an essential arbitrator in the advancement of ethical selling behaviours (Tanner, Tanner, & Wakefield, 2015). Ethical climate will eventually enhance salesperson's dedication for giving predominant customer value, which in-turn brings about enhanced salesperson performance (Schwepker, 2013). Sales managers are in charge of characterizing, imparting, and implementing the benchmarks of expected ethical behaviour amongst the sales team (Johnston & Marshall, 2009).

Hours of training to practice ethics is connected with expanded perception of an organization is ethical among the sales team. After receiving a training regarding the implementation of ethical practices in personal selling, it was decidedly identified that that ethical training has a positive impact on satisfaction with both managers and their sales team (Valentine & Barnett, 2007).

All salespersons should understand that, only sales persons who practice ethical selling behaviour has more chance to be successful in creating a successful selling encounter which leads to a long lasting customer-salesperson relationship. Salesperson who practice Ethical behaviour will create a positive influence on trust in the salesperson (Hansen & Riggle, 2009). Honesty of a salesperson is one of the most important antecedent for creating Customer Trust and Customer Value. While training the salesperson, the organisation should give them a message that, it is mandatory that Sales performance should be achieved without compromising ethics (Wei-Ming Ou; Chia-Mei Shih & Chin-Yuan Chen, 2013). Sales ethics in Selling firm should have values-based leadership from top management, intentional activities that incorporate arranging and execution of guidelines of suitable conduct, and additionally openness and consistent push is required to enhance the Selling Firm's ethical performance (Ferrell, Johnston and Ferrell, 2007). Leaders should possess themselves as role models in front of Salespersons. Be that as it may, organizations likewise should procure and hold salespersons that have high ethical qualities, for fostering a sustainable ethical environment in future (De Coninck, 2015). Leaders and controllers of organizations ought to be required to first assess workforce in their own particular divisions and organizations to increment ethical and socially accountable practices (Külter Demirgüneş, 2015). Ethical selling behaviour creates Customer's "Trust to Salesperson" and "Trust towards selling Firm" which leads to Customer loyalty (Chen & Mau, 2009). It is better selling organisation's top management creates written policies for salespersons to practice ethical selling behaviour. In regular intervals written policies should be communicated to salespersons as reminders. It is mandatory that top management should be a role model in implementing high ethical standards (Dubinsky, Jolson, Ronald, Kotabe & Lim, 1992).

V. DISCUSSIONS

Fostering ethical behaviour among sales persons, the organisation should teach them the importance of honesty, empathy and trust worthiness; organisations are responsible for giving ethical training to salespersons; the top management should possess a value based leadership in creating ethical climate inside the organisation. These above mentioned antecedents of ethical behaviour in salespersons has a great similarity with philosophies of Gita.

Some of the Gita philosophies which helps to create Ethical Behaviour Among sales people are

- 1) Cultivate sound philosophy of life:- Any person with good selling aptitude blended with a sound philosophy of life will never try to be unethical in their selling.
- 2) Work is Worship:- It speaks about do good things at your work which leads to victory, that goodness will create a positive attitude towards job and the customer- "The King".
- 3) Turn your Weakness into strength:- While going through different selling encounters, you should analyse your strength and weakness. Then convert your weakness into your strength, which helps the salesperson to be a good, Successful and effective salesperson.
- 4) Know ground realities, accept different ideologies.
- 5) Devotion of duty without attachment of reward.

A salesperson who follows all these Gita philosophies can surely be a good ethical salesperson who can create a long lasting relationship with the customer which leads to the success of the selling firm.

VI. CONCLUSION

In this highly competitive and globalised world, it is mandatory for an organisation to be ethical for creating a long lasting relationship with the customers. For that, adopting some Gita principles among the salespersons will create a positive run towards an organisation to be ethical. For fostering an ethical climate in an organisation Gita Philosophies are very useful. We believe that this article will be first step for further researches combining ethical selling behaviour and Gita philosophies.

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Management Dilemma towards “KARMA YOGA”: A Study in Connection with “CHANGE MANAGEMENT”

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Abstract--- “Arjuna Uvacya: Jyayasi chetu Karmanas tei..mata budhir janardhana..tat kim karmani ghore maam..niyojayasi Kesava...”

Chapter 3,verse 1: (If spiritual intelligence is considered better by you than fruitive activities, then why O Krishna are you engaging me in such terrible activities).

Bhagavath Geetha can be viewed from different perspectives: Spiritual, Rational & Managerial (leadership). This Sloka show cases the dilemma that arises in Arjuna’s mind (Karma yoga) when he was put in front of his relations in the battlefield ,then Krishna enlighten Arjuna with certain statements. The teaching of Bhagavath Geetha is Karma Yoga. Karma Yoga explains purification & perfection of mind. Karma Yoga indicates, we should never get attached with our Karma ,means without being attached to the results of activities or “fruit of action”, as a part of our own duty one should work. Without expecting the result, we will realize ones own supreme soul (receptive to the divine light of God) and one will get ‘Moksha’.(Bhagavath Geetha: Chapter 3,Text 19). Karma Yoga can also be explained and illustrated from different perspective (Managerial, Spiritual & Rational). Arjuna’s dilemma arouse from a rational perspective. If we try to connect Bhagavath Geetha with management perspective hence the basic principle of Bhagavath Geetha is Karma Yoga certain number of question raises in our mind which we find difficult to answer. This difficulty makes the process of implementation harder even though Geetha provides a complete solution for managers to exist in the competitive word. This article tries to connect ‘Change Management’ and ‘Transformational Leadership’ (part of effective Change Management) with Geetha and to find solution for such dilemmas in our mind.

Apart from all turbulence, Bhagavath Geetha got all management tactics to achieve the mental equilibrium and to overcome any crisis situation. Bhagavath Geetha can be considered as the most powerful tool for transformation. We get different solution for same question while we view from different (3 basic) perspective. This article views Bhagavath Geetha from management point of view and tries to connect various Slokas in Bhagavath Geetha with different aspects in Change Management to erase the dilemma towards Karma Yoga.

Bhagavath Geetha teaches that nothing is consistent, it is like one person leaves old and torn shirt and wears a new one, the soul (Aatma) also acquires new body (Spiritual perspective). In order to be a successful leader or manger one must have to discard old practices, ideas or old mind set and should be ready to accept new and innovative ideas (Management perspective).Innovation is one of the effective aspects of efficient leadership theories. And this is the basic principle of Change Management and Transformational Leadership.

The article starts with the objective: to understand the existence of Management dilemma towards Karma Yoga in Bhagavath Geetha thought process and to link Change management with Karma Yoga to overcome this dilemma. In this study some sloka’s from BG are contemplated with a view to connect managerial and spiritual aspect to overcome the dilemma. Through the study about Karma Yoga in Geetha, this research article will clearly explain the right perspective of management towards Geetha to find out solution for various questions that arise during the implementation process. The first Sloka depicted in this article (Chapter 3, verse 1) is the best example how a common man get confused when the result and action is connected to Karma Yoga (viewed from a rational perspective).

Here the study is made to link management and spiritual perspective .The article will conclude by stating the real fact that there exist a dilemma but this dilemma can be subdued through a proper link between the two.

Keywords--- *Bhagavath Geetha (BG), Karma Yoga, Change Management, Transformational Leadership.*

I. INTRODUCTION TO THE STUDY

BHAGAVATH Geetha is considered as the greatest contribution to the world by Indian sage's. The Bhagavad Gita, being a part of the Mahabharata's Bhishma Parva is been narrated originally as the conversation between Partha (Arjuna) and Partha Sarathy(Krishna). The epic Mahabharata is traditionally ascribed to the Sage Vyasa. The dilemma raised in the mind of Arjuna is being cleared out and he is made to fight the Dharma Yudha by Lord Krishna through Geethopadesham. BG tackle's the issue from the grass root level of human thinking. States that once the basic thinking of a man improves, it will automatically enhance the quality of his action and the results. The best means of effective and efficient management is the 'work' itself. BG explains the best state of mind called the Nishkama Karma which is believed to be the right attitude to work as it prevents ego, the mind from dissipation of attention from speculation on future gain or loss. It explains the complete psychological development of man.

Bhagavath Geetha the ethical text is approximately written between 200-500BC. Bhagavath Geetha is an episode of Hindu epic Mahabharatha .Bhagavath Geetha can be simply termed as the Sangeetham of bhagavan: song of god which is a divine communication between god(Krishna) and man(Arjuna).BG was delivered by Krishna to Arjuna more than 100 centuries ago in Kurukshetra as Krishna's moral guidance to Arjuna in battlefield. It is considered to be the essence of four Vedas(Rig, Yajur, Sama & Adharva) and called as the fifth Veda(Robinson 2005,Easwaran 1985). Arjuna was counseled ,properly guided, supported and mentored by Krishna for dharma paripalana. Through Bhagavath Geetha Krishna explains in detail the reality of world, the eternality of nature and the truth of life. It clearly state's the importance of understanding Karma Yoga. Bhagavath Geetha is one among the three basic principle text of Hinduism. Hinduism which needs to be considered 'as the way of living' rather than a religion, marks BG as a history of literature and philosophy which provides solution for all problems faced by human being during his life span. It is really interesting and enthusiastic to see how remarkable was the vision ,perspective and far sightedness of Indian scholars ,philosophers and sages who undoubtedly predicted the future of the entire world, and provides a theme for the application of various management principles which was later identified as contributions of various management gurus . This is the

motivation for this article, the article tries to provide a basic understanding of BG in connection to management by depicting Krishna as a change manger and the way how an inspiring manager can create an efficient leader through Karma Yoga. So we can explain change manager as a person(1) who can manage changes effectively and efficiently (2)who develop the potential of a person which ultimately help to achieve goals.BG can be considered as spiritual guide for all time reference and as a scripture of scriptures.

Spiritually the main theme of BG is that one should be the follower of Sanyasa, who relinquish egoity ingrained through Avidya. Through this, BG exhorts the seeker towards his targeted good action-physical, mental and spiritual towards the goal. BG when explained from management point of view it got all management tactics to attain and maintain equilibrium as an when unexpected change occur. The important management concepts like Vision, leadership, motivation, excellence in work, behavior and attitude, decision making, planning organizing, directing etc, all are discussed in Bhagavath Geetha. All those discussions provide sharp insight and finest solution towards various managerial aspects which makes BG eligible to be a part of management syllabus.

In management we can classify leadership styles into two that is past and present leadership styles. It is to be noted that all this leadership styles are clearly shown in BG. Past leadership styles can be connected to the views of Daniel Goleman an internationally known psychologist (2000) who wrote an article "Leadership that Gets Results" talks about six styles of leadership.^[1] The six leadership styles are authoritarian, paternalistic, democratic, laissez fare, transactional and transformational. On the other hand, modern leadership styles include charismatic, transactional, situational, visionary and servant leadership styles. On different situations Krishna ask Arjuna to change the leadership styles accordingly. Here Krishna has to be considered as a Change Manager who is having expertise in, aware of all leadership styles and the one who molds and creates a good leader by using the strategies of a good Change manger. Krishna as a manger can be defined as the one who motivates Arjuna and brings out the best which in most cases are wonderful, the one who supervise the activities as a part of directing function of management, brings out new and innovative ideas, co-ordinate the activities of all resources to avoid sub-optimal decisions while working towards a common goal. Management thoughts in BG are connected with input or the cause where as other management thoughts talks more about result/output or profit. Human thinking and its confusions are explained and resolved from the grass root level in BG. BG states if the quality of the basic thinking of human is improved it will automatically reflects on the quality of his actions and outcome.

When a system, process or operation shows some sign of disequilibrium we can say that some change had happened. Simply any variations in the status quo can be

termed as change. When such disequilibrium happens we have to take measure to restore that equilibrium in the system. This is shown in BG ,the first Slokha depicted in the article clearly indicates this. The entire Geethopadesham is given to Arjuna by Krishna is for the same purpose. When Arjuna's mind showed a disequilibrium Krishna through proper counseling restore his state of mind and make him to do his 'Karma'. This is what we called as 'Change Management'. There exist three different aspects for change. They are: adapting to change, controlling change and effecting change. This article focuses on connecting different aspects of Change Management & past and present Leadership Styles in relation with BG.

II. REVIEW OF LITERATURE

Several studies explains how Bhagavath Geetha and management are inter connected, various management techniques used in Bhagavath Geetha, the stress management methods used to console Arjuna by Krishna etc. A paper titled "May the Whole Earth Be Happy; Lokha Samastha Sukhino Bhavanthu" by a Canadian author discussed an issue which relates to cybernetics and control theory. The paper clearly evaluates Geetha as a holy book which talks about the wellness of the whole world(Stafford Beer,1994). The difference between effectiveness and efficiency in managing things with the help of guidelines from Bhagavath Geetha are depicted in a study which provides clear insight of how Bhagavath Geetha addresses various issues of present scenario. The book explains that mind can be one's enemy or friend and that mind is the main cause and reason for bondage and liberation(M.P Bhattathiri,2002). A study by Sai Susarla was based on the talk by Prof.Mahadevan ,which clearly states that many of our national leaders were inspired by Geetha . The study evaluated material success and spiritual progress which is very essential for a balanced life(Sai Susarla,2011).

In another article the author evaluates hermeneutics, which in turn a qualitative research methodology which is an understanding of Bagavath Geetha particularly the concept of Dharnma and Karma that is duty and action in the context of CSR activities. In a nutshell explanation Geetha providesan insight into CSR which develops individual leaders through a distinction between his Karma and Dharma. Also describes that CSR should start with ISR and have to go beyond CSR with GSR (Balakrishnan Muniappan,2013).

A study by Freshman fulfills three intentions and clear various confusions. Firstly it clearly explains what exactly is EI, why such a study is important in the present scenario, finally components of a successful EI training policies and how it is connected to Bhagavath Geetha. He explains a leader with high EI will be able to recognize very human issue and such a leader will act in an effective manner(Freshman & Brenda, 2002).

Zaleznik tried to differentiate between managers and leaders, he explained managerial developments initially

focused on building competence, balance of power etc. He argued all those omitted the the important leadership functions of inspiration, vision, passion etc The article also states the difference between the personality of a leader and a good manager. He said leadership as a psychodrama where a efficient and lonely person gains control over himself as first step for controlling others (Zaleznik,2004).

Management and leadership have to go hand in hand, they are not same but are closely linked with each other described by Alan Murray .Some major differences are also given like manger plan and organize whereas leader innovates, manger focuses on system and structure but leader manages people, manager does things rite but leader does the right thing etc. Thus we can infer that a manger should organize workers, not only to increase efficiency but to nurture skill, develop talent and have to inspire the effort and result (Alan Murray, 1989).

Ms.Bourda in her research paper gives a deep explanation about what exactly is change management, various theories relating to change management, methods used for leading change, planning change, managing change etc. 'Prosci ADKAR Model' developed by Jeff Hiatt which is discussed in the paper gives a thorough understanding about awareness, desire ,knowledge, ability and reinforcement to sustain change. The other models discussed are Change Theorists, Kotters 8-Step Change Model, Lewins three stage model of Change etc. From among these theories Lewin's three stage model will be discussed, evaluated and will be connected with Bhagavath Geetha in this article to get rid of various management dilemma (**Bourda, 2013**).

III. OBJECTIVES OF THE STUDY

- 1) To understand the existence of management dilemma towards Karma Yoga in Bhagavath Geetha thought process.
- 2) To link management thought of Leadership and Change Management styles with Bhagavath Geetha to overcome this dilemma.

IV. CHANGEMANAGEMENT AND LEADERSHIP DEFINITIONS

Change Management can be defined as a structured and systematic approach which ensures the smooth and thorough implementation of change for achieving long lasting benefit of Change.

Change can be explained as "Transition from situation A to situation B in order to accomplish long lasting changes and the systematic coordination of such transition over a period of time" (BNET Business Dictionary) .

The term Change Management is used to describe:

- 1) The task of managing change;
- 2) An area of professional practice;
- 3) A body of knowledge (consisting of models, methods, techniques, and other tools); and

- 4) A control mechanism (consisting of requirements, standards, processes and procedures). (Nickols F, 2010).

Change management also covers the area of stress management which is a major part of change management. Stress management is a big issue today and learning to manage them is very important. BG addresses this issue and truly provides us an idea for “managing” stress.

Leadership can be defined as "A leader is a dealer in hope." (Napoleon Bonaparte, French soldier, statesman, revolutionary (1769-1821)).

We can distinguish manager and a leader with a single definition by Rosalynn Carter, US First Lady (b.1927), here Carter says ‘ a manager can be defined simply as a person who takes people where they actually need to go, whereas a leader takes people where they ought to go which they necessarily don’t want to go.

V. STATEMENT OF PROBLEM

As and when perspective (Spiritual, Managerial & Rational) through which Bhagavath Geetha is viewed changes, dilemma in implementation of BG thoughts in management arises. This is viewed as the statement of problem for this article. The article tries to connect BG with Change Management and Transformational Leadership to find solution for this dilemma. Some important Slokas will be explained from different (Rational, Spiritual & management) perspective and an effort will be made to identify and develop a strong relationship with managerial aspects more than spiritual or rational perspective in connection with leadership and change management. This will be helpful for the management aspirants and students to implement it in relevant situations to overcome confusions, as BG contains all management theories and tactics to attain mental power and equilibrium to overcome such situations.. If Bhagavath Geetha is viewed from the right perspective it can be explained as powerful tool for transformational leadership, Change Management and stress management, which has become a strong driving force in one’s life.

VI. MANAGEMENT DILEMMA TOWARDS RELEVANT THOUGHTS FROM BHAGAVATH GEETHA

dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

(Chapter 2,verse 13)(Just like how our physical body moves through various stages from childhood, adult and old age ,similarly our soul will pass to another body after death. But such changes will not confuse a self realized soul).

Spiritual enlightenment was the basic theme of BG(Spiritual concept),apart from spiritual enlightenment

Krishna provides guidelines towards the art of self awareness and management: stress management, motivation, developing leadership qualities through transformation, setting of objective, and several other aspects of management are covered in BG. In Chapter 2,verse 13 Krishna explains the state of instability, there is nothing in the world called stable. Everything in the world undergoes change. From the spiritual perspective the Sloka show cases the world of illusion ,instability of life during its different stages and the belief in the concept of life after death etc. BG states due to ignorance, egoism and delusion we chained ourselves with cycles of birth and death without knowing the true nature of life and its purpose.BG spiritually teaches us to escape from all this quandary by fearlessness, stability of mind and ultimate belief in god and thereby attain salvation.But in management perspective this Sloka highlights Change Management and character of a good leader or manager. Good Management thoughts and practices should result in high satisfaction among all stake holders, which is the basic principle of BG that is “Karma Yoga”. Karma Yoga explains without expecting the result we should do our Karma with full mind and selfless action. So a good manager or a leader should practice Karma Yoga.24th and 25th Slokas of chapter 14 contains all important attributes that a leader or manager should exhibit to be successful in the workplace. If the manger or leader can develop a self-possession as stated in BG, it will automatically reflect and improve quality of leadership and quality of management.

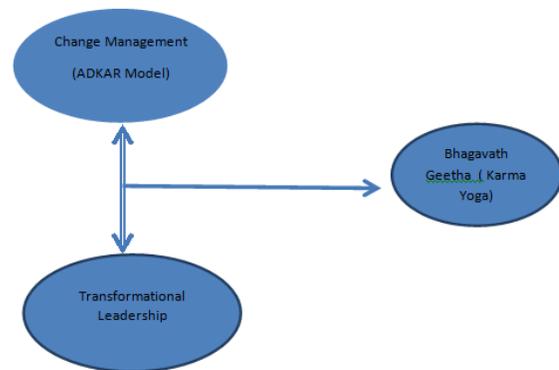


Figure 1: Relationship Between Karma Yoga, (ADKAR Model) Change Management & Transformational Leadership)

Karma Yoga: Connected to ADKAR Model of Change Management.

ADKAR Model which is an acronym for awareness, desire, knowledge, ability and reinforcement. Prosci ADKAR model is developed by Jeff Hiatt and is an effective Change Management model. Let us see how Karma Yoga and ADKAR Model are connected with each other to effectively manage the dilemma in implementation of Geetha teachings.



Figure 2: ADKAR Model

“Yadaa yadaa hi dharmasya glaanirbhavati bhaarata abhyuktaanamadarmasya tadaatmaanam srijaamyahamh”
Chapter 4,verse 7 (I will be there(lord Krishna),when there is any disruption of Dharma(ethics, law or righteousness) and cause the growth of Adharma((unrighteousness)).

Awareness about the Need for Change: Verse 7 depicts one of most important Slokha in BG which explains the need, origin and development of a change manger as an when there is a disturbance in the status quo occurs: change (Management perspective). Spiritually the Sloka speaks that “the supreme power as and when there is a decay of dharma or goodness in the world to restore dharma and to eradicate adharm or evilness from the world will descend on earth”. Here also if we had spiritual perspective we feel that there is no need of management or management strategies. But from management point of view this should be the right time for a Change Manager to act accordingly to create an impact on three different aspects of change that is: adapting to the change what had happened, controlling the impacted change and creating a positive effect of such a change.

“Kutas tava kasmalam idam visami samupasthitam
Anarya-justam asvargyam akirti-karam Arjuna”

Chapter 2,verse 2 (Krishna said to Arjuna : Oh Arjuna the illusion which is now existing in your mind is not suiting for honorable and wise men and from where it came in this critical situation? and this will be the cause for disgrace).

Inner Desire to Participate and Support Change: Chapter 2 is considered as the summary of the entire Bhagavath Geetha which explains Karma Yoga. Chapter 2,verse 2 is the Sloka in which we can connect with Change Management .From a Rational perspective in this Slokha Krishna as a friend tries to help Arjuna by trying to make him understand that fear and illusion is not good for a common man. And from Spiritual point of view Lord Krishna being the creator and supreme power of the world converse to Arjuna indirectly that this is time for yudha against adharm and unwanted fear is not good for such a warrior or Kshatriya . This is the first slokha where we can see Krishna acts as a Change Manager from a Management perspective. As a change manager Krishna tries to

1.establish a need for urgency 2. Creating awareness for need for change 3. Make him(Arjuna) realize that it is time for him to change. Through all this a strong desire for change is being created in minds of Arjuna.The dilemma here is when we view this from rational or spiritual point of view everything is controlled by the supreme power and Arjuna is asked to do his Karma for Moksha or perfection in selfless action. mental purification etc, but when we view the same from Management perspective Krishna acts as a Change manager to adapt and manage change in the system by making Arjuna aware the change is important and face it with risk taking capacity, courage, reality conscious etc.

“Matra sparsas tu kaunteya sitosna-sukha-dukha dah
agamapayino nitya tams titiksasva bhārata”

Chapter 2,verse 14 (Oh Arjuna its just because of sensation of the sense organs, sense objects and senses we feel cold, hot, happiness, sadness ,pain etc. Please realize that all this are just temporary and one comes and goes so just try to accept and tolerate).

Providing Knowledge on How to Change: This Sloka shows the knowledge given by Krishna as a Change Manger to Arjuna by clear expression of the reason for change and its impacts by helping to identify change agents and change activities for problem solving. Chapter 2,verse 14 :conveys about temporary nature of change and make them (victim of change)efficient to manage change by accepting and tolerating it and to get rid of all sense objects. If we take the spiritual aspect of this Sloka, again it specifies there is nothing stable or permanent, everything just stays for a small period of time, live your life with tolerance, faith, detachment, devotion etc to attain liberation. Chapter 3,verse 40 also states that the first step of change is to get rid of fruitive action and in situations one must try to act and not to react.

“Uddharedaatmanaatmaanam naatmaanamavasaadayeth |
aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah ||”

Chapter 6, Verse 5 (Let a man raise himself by his own efforts. Let him not degrade himself. Because a person's best friend or his worst enemy is none other than his own self) .

Ability to Implement Knowledge: To manage change one should have the ability to implement own skills and knowledge. Chapter 6, Verse 5 Spiritually it states let the mind be free from all conditions and fruitive action and let the person raise himself with his own selfless action to attain the ultimate consciousness. From management point of view to understand and manage change one should be able to exhibit and implement his needed skills and knowledge as and when required. Sometimes a person needs to implement his leadership skills sometimes it may be management skills to get adapt to the change. For all this the person needs to upgrade himself by creating the ability to manage and control his own mind in-order to control and manage the change, hence mind is

one's own friend and enemy. A good change manager should be able to control his own emotions for the purpose of applying knowledge and skill.

“Yam hi na vyathayanty ete purusam purusarsabha

Sama-duhkha sukham dharam so mrtatvaya kalpate”

Chapter 2,verse 15 (Noble men who is wise in his judgments and who maintains a balance between his happiness and distress and who cannot be distressed by his emotions are eligible for liberation)

Reinforcement to Sustain the Change : Chapter 2,verse 15 points out the result of 'Nishkama Karma' or 'Karma Yoga'. The one who practice Karma yoga will get the result of Moksha(liberation). Such men who are a Karma Yogi will not get affected with any change in the status quo or disequilibrium. This Sloka explains the importance of Karma Yoga in our life span for attaining Moksha(Spiritual perspective). According to the management perspective a good manager should be able to maintain a balance between the ups and downs, happiness and agony and should be able to control his own self. Such a leader should be successful and able to attain his goal by controlling and managing others through proper implementation of change management techniques.

Sri Krishna: A Change Manager as well as a Leader

“Chanchalam hi manah Krishna..pramathi bhalavad
dridham..tasyaham nigraham manye...Vayur iva
suhuskaram”

(O Krishna the flickering mind is certainly turbulent, strong & obstinate; I think subduing the mind is more difficult than the wind).

(Chapter 6,verse 34)Problem faced by Management can be showed with the help of this Sloka in the sixth chapter of Bhagavath Geetha . This Sloka in-turn clearly depicts , the problems faced by individuals in an organization when something unexpected or unforeseen happened in which results in some kind of transition in the status quo. This explains the need for a proper 'Management for Change' and importance of a 'Change Manager'. This article shows Krishna (Paartha Sarathy: Charioteer to Partha) as Change Manager as-well as a Transformational Leader & Arjuna(Paartha) as a Leader: who is created, inspired and transformed by a good Change manager through motivation, counseling, mental & mutual support, reality conscious , encouraging leadership etc. We can infer from various studies 'Change management is the process or set of activities or programs, tools and techniques to manage the people side(Human Resource) of change to achieve the required business outcome or result. Change management incorporates and includes the best organizational tools that can be utilized to help individuals and to make successful personal transitions resulting in the adoption and realization of change. So here we can infer Change management is an art that guides, when disequilibrium occurs : how to prepare individuals to adapt with such change, equip them with new ideas, tricks and tactics,

motivate and support them to effectively adopt change in order to attain success and outcomes. As a leader Krishna possess all the characteristics of a good transformational leader such as focus, confidence, vision, integrity, good communication, charisma, inspiration etc.

- 1) Charisma : Great leaders are said to lock the deal in the first approach itself with his charisma. Krishna is the best example for that who impressed his followers with his enigmatic and charismatic personality.Through his charm, personality, strength of character Krishna was able to inspire devotion in others.
- 2) Good Communication : The entire BG is example of Krishna communication skill, especially chapter two, chapter six :verse 35 & 36 shows the way how he communicate and convince distressed Arjuna to attain his final goal.
- 3) Inspiration : Chapter 2,verse 2 & 3 explains how Krishna inspire Arjuna by making him aware of the need for change and explains him Karma Yoga.

Transformational Leadership : Transformation of Arjuna as a Leader

Various explanations and definitions exist about leadership and the common among them is “once ability to motivate or influence”. The leadership styles are very clearly explained by Daniel Goldman “Leadership That Get's Results”. He explained Six Leadership Styles : which can be depicted as Past Leadership Styles. From various literature reviews it is clear that Present leadership styles include transformational leadership, situational leadership, transactional leadership etc. One of the most contemporary theories today is about Transformational Leadership. Transformational Leadership focuses on changing/transforming the followers through inspiration and inspiration of a leader.The concept of transformational leadership was first introduced by expert in leadership and presidential James McGregor Burns. A good leader will influence the follower to attain what is actually expected and make them a good leader. In the sense we can define Krishna as a leader as well as a manager who is inculcated with the characteristics of both a leader, who has the capability to motivate and influence others and as a Change manager who is capable of creating new leaders by guiding, managing, supporting, mentoring and counseling the followers as and when a change happens or to adopt to a new situation arouse as a result of change or when to plan and oversee the chance and need of new changes.

“jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād apanihārye 'rthe
na tvaṁ śocitum arhasi”

Chapter 2,verse 27(Death and Birth is certain, if birth take place one day death will be inevitable and if someone died birth is certain. So this is your duty and not to complaint or moan for the same).

Krishna who needs to be considered as first management guru, exhibits different leadership style. In this article Krishna is considered as a (a)transformational leader, who completely transforms the mindset of Arjuna through making him reality conscious, motivated, inspired, counseled, supported, guided and mentored when he was in the state of confusion and (b)the one who supports situational leadership. Chapter 2,verse 27 illustrate good and bad times, ups and downs, profit or loss is part of system. So as a good leader/manager we should have the power or courage with risk taking capacity to overcome such crises and no need to mourn or complaint for the same. Through this sloka Krishna tries to act as mentor and tries to counsel Arjuna through motivation and inspiration. In spiritual concept Krishna asks Arjuna not to be conscious about the result but to do the duty and have to completely rely upon supreme power. To know properly the Transformational leadership style used by Sri Krishna here it is tried to make a comparison between To clear the dilemma here a comparison is made between factors of Transformational Leadership Model and features revealed by Sri Krishna.

There are four major factors of transformational leadership (TL) according to the Full Range of Leadership Model (Bass and Avolio 1994 cited in Northouse 2013, p.191); the Four I's

- 1) Charisma or Idealized Influence: Krishna acts as a leader who is the role model for a number of followers who deeply respect and trust him (workship)(example: Chapter 2,verse 15).
- 2) Inspirational Motivation: Krishna creates great inspiration in the mind of Arjuna by stating Karma Yoga, Bhakthy Yoga and Jnana Yoga. He inspires Arjuna by saying the need of evacuating Adharma and restore Dharma for the wellness of whole world.(example: Chapter6,verse 40)
- 3) Intellectual Stimulation: When Arjuna thought from a rational perspective Krishna ask him to challenge his thoughts and beliefs and to conduct dharma yudha by practicing Karma Yoga and Nishkama Karma.(example : Chapter 2,verse 67).
- 4) Individualized Consideration: Krishna with the aim of making Arjuna a leader, he only tries to manage and support Arjuna by delegating mental powers and help him to grow and achieve more than what Arjuna expect and think about himself.(example :Chapter 6,verse 40).

“Partha naiveha naamutra vinaashastasya vidhyate |
na hi kalyaanakritkashchidh durgatim taata gachchati”

Chapter 6,verse 40 (Oh Arjuna, For a Yogi there is no destruction or loss or damage in this world. The one who does good things will get good and never come to ruin).

As a Transformational Leader Sri Krishna tries to transform Arjuna in his stage of transition by asking him to be a Situational leader with the ability to be flexible and adaptable to different styles depending upon the situation holding his basic ethics and standards. And by being a

Situational leader he should utilize different leadership traits to motivate, encourage and transforms the team into work hard with the ultimate belief “hard work will be paid in good norms”. Krishna provides a practical psychology of transformation. All this makes Bhagavath Githa a powerful tool for transformation.

VII. CONCLUSION

Bhagavath Githa is considered to be the doctrine of all religious spiritual book which deals with the truth of universe. It is astounding that Gita Gyan: teachings of BG are still applicable after 5040 thousand years. Even though BG contains all that is relevant for a good management and effective leadership, some constraints were there during the implementation part hence the basic theme of spirituality and management differs. By illustrating various slokas, the research article ruminated the connection BG thoughts with management. Spiritually speaking:-BG states God (Krishna) is the supreme personality and ultimate cause of all happenings. The one who have this self awareness should never be bothered with any reason whether there is sadness or grief, ups and downs, positive or negative, loss or profit, death or birth etc. We should not be bound with any of our action or Karma Yoga and expect the result. Have to believe the basic truth of nature ‘not a doer of good things will get bad result’. So our inner thought and perspective should be perfect which will finally impact to have a good personality. Management thought and perspective is different as compared with spiritual perspective. From management perspective BG depicts more about ‘change’, ‘change management’ and ‘transformational leadership’ etc. By adapting techniques of BG in management will help to attain result in a more systematic and effective manner. Comparison of Change Management and Leadership with BG explains that change is an inevitable part of an organization and good change management policies will result in attainment of fixed objectives. Krishna is considered as a good transformational leader who manages the entire situation with his charisma and helps to inspire and develop good leadership qualities in Arjuna. Finally we can conclude by saying that Bhagavath Gita is buffet of ideologies for management if it is viewed and applied in correct way.

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Spirituality and Medical Education in India: What Students Have to Say—A Qualitative Study

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I. INTRODUCTION

MEDICAL education has been in a process of transformation since the end of the last century, widening its scope and focus to include the humanities, communication skills, ethics, and other aspects deemed necessary for competent, professional patient care. In recent years, a new dimension has been added to the curriculum by some medical schools, that of spirituality.

Research in India has shown that religious involvement may influence lifestyle and improve physical and psychological wellbeing. There is a need to assess whether our students already possess the required spiritual inclination, using appropriate tools, so that there is no need to impose a curriculum in that area. Students should be able to understand the connection between spirituality and health and be able to address spiritual or religious queries of the patients in practice. We also found that few studies examined what medical students felt or thought about integrating spirituality into the medical curriculum. Most of these studies have not created a clear picture of students' perceptions of spirituality in health care or in medical education, demonstrating several gaps in the literature.

II. AIMS & OBJECTIVES

While the literature on spirituality and health has expanded substantially in recent years, several gaps have seemed apparent with respect to the integration of spirituality and medical education, thereby leading to the purpose of this study.

The aims of this research are to fill some of these gaps, to elicit medical students' perceptions of the topic of spirituality, and to question them about what they think would be appropriate educational activities in this domain.

III. MATERIALS & METHODS

This study is proposed to be conducted shortly among Second & Third year MBBS students of our institution. We plan to use qualitative descriptive thematic analysis with

data from six focus groups of students in order to capture the richness and depth of "multiple stories and diverse experiences."

The research method chosen for the present study is qualitative descriptive thematic analysis. The goal of this study is not to have generalizable conclusions, but to offer a comprehensive summary capturing all the elements of the subject as explored with the study participants.

A total of six focus groups is planned to be held lasting two hours each. The discussion will be in English, moderated by the principal researcher. The interview guide will be developed in English. Four open-ended questions are devised for each of the three research questions in order to elicit discussion between participants.

IV. FINDINGS

The findings from this study can be divided into three major themes. The first theme, Understanding Spirituality, includes as subthemes the Concept of Spirituality and its Expression in Daily Life. The second theme, Student Dilemmas, includes three subthemes related to students: Personal Change in Direction, concerns about their Future Physician Role with Patients, as well as their Struggle with Rationality in Medicine. The third theme, Perceptions of the Medical Curriculum, relates to the barriers and facilitators of integrating spirituality into medicine.

V. CONCLUSION

The findings hope to point the way to recommendations for a renewed educational approach to teaching and learning the practice of medicine from a holistic and integrated point of view. It is hoped that this research will make a contribution to the emerging literature on the integration of spirituality into medical practice and education. Concordant with this thought, it is the sincere hope of this author that a paradigm shift in medical education with regards to spirituality can not only be suggested but actually, realized.

Presence of Rahu in the First, Second and Twelfth Houses of Birth Chart and its Correlation with Incidence of Migraine (Cerebrovascular Headache)-Medical Astrology

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I. INTRODUCTION

THE progress of modern science many of the natures mystic character are revealed in course of time .Medical astrology is one among this expedition platform where the principles of life, health and disease are studied in depth. Medical astrology is a planet based approach into the genetic constitution of an individual.

According to this human body is divided into 12 segments corresponding to 12 houses in birth chart. The 12 houses represents the journey of around sun in 360 degree . Each house represents 30 degree. Each house represent a solar month.In solar calendar one year represents 12 months. Each month is unique in its astrological character. Each of this month representing houses are owned by different planets. So the character of the house is influenced by sun and its planetary ownership. So the date of birth and time of birth is the most determining factor for his genetic constitution.

When a child is born the time of birth is determined by the time at which he is being transferred from his motherly biological environment to the earthly atmospheric environment. This is found by noting the time of the cry of the child by inspiring earthly air. That time is the determining factor which will decide the first house. Based on the first house how the planets are distributed in the 12 houses by vedic astrology methods (Panchanga). According to vedic astrology the first house represents brain, second house face, third house neck & upper limbs, Fourth house mediastinum, Fifth house diaphragm and sub diaphragmatic area, sixth house stomach and intestine above umbilicus, seventh house the area between umbilicus & pubic symphysis, eighth house perineum ,genital organs and pelvic cavity, ninth house thighs, tenth house knee joints, eleventh house legs, twelfth house ankle & foot.

By analyzing the planetary distribution among these houses we can determine the beneficiary and maleficent influences by various planets. Planets are divided into two groups that is malefic group and beneficiary groups. Malefic planets include Saturn, mars, rahu, ketu and sun. Beneficiary planets include Jupiter, venus, mercury and moon. So the health and diseases of 12 segments of body are decided by this planetary placements. If a House is inflicted by a malefic planet the corresponding area represented by the house in the body will be suffered from pathologic effects attributed to that planet. At the same time when a house is benefitted by a beneficiary planet the body segment which is corresponding to that house will enjoy the health and comfort attributed to the planet. In our study we are analyzing 20 cases of migraine with the birth chart. We have selected the malefic planet rahu and analysed the correlation of the presence of rahu in the first house that is the area of the brain. In medical astrology rahu and ketu are considered as two malefic planets which are like twin brothers occupying the same axis. If Rahu is in first house ketu will be in seventh house. If rahu in second house ketu in eighth house, like that the axial placement is decided in astrology. Rahu is a planet of augmentation of cellular pathology and physiological derangements and biochemical misappropriations. So the area affected with the placement of Rahu will suffer from pain, abnormal growth and imbalance of various cellular functions.

II. METHOD OF STUDY

We have selected 20 cases of migraine in an age group of 17 to 50 years irrespective of sex discrimination. We have collected the date of birth, time of birth and place of birth of this patients. We have found out the birth chart and planetary distribution by using drikpanchangvedic astrology software. The history of migraine and triggering

factors, familial background are excluded in this study. All our patients are under treatment of migraine with analgesics, ergot alkaloids, triptans etc..

III. RESULT ANALYSIS

In the first birth chart rahu is staying in first house. In second chart rahu is staying second house of first house. These two findings are typical for the precipitations of migraine. Another chart pattern which is found to be migranics the placement of rahu in twelfth position of first house. So residence of rahu in first house second house and twelfthhouse in a birth chart precipitates migraine.

DOB: 20.05.1983
TOB: 09.00 hours POB: palakkad

	BUDHA	RAVI KUJA	1 RAHU SUKRA
	Soorya lagna RAHU		
			CHANDRA
KETHU	GURU	SANI	

DOB: 29.01.1983
TOB: 10.20 hours POB: TRICHUR

		1	RAHU
SUKRA KUJA	Soorya lagna second house RAHU		CHANDRA
RAVI			
BUDHA KETHU	GURU	SANI	

DOB: 05.11.1967
TOB: 11.33 hours POB: palakkad

SANI	RAHU	1	
	Soorya lagna 12 th house RAHU		GURU
			RAVI BUDHA SUKRA
	KUJA	KETHU	CHANDRA

characteristic feature of migraine. Here the house where moon is places will be considered as first house. The first house is called as lagna in astrology. So there will two lagnas, one sooryalagnaand the second Chandra lagna. But only one will be active at a time.

DOB: 30.01.1985
TOB: 12.47 hours POB: TRICHUR

SUKRA KUJA	RAHU CHANDRA		
	GRAHANA RAHU		
BUDHA RAVI GURU			
	SANI	1 KETHU	

DOB: 03.10.1992
TOB: 22.21 hours POB: calicut

			KETHU KUJA
	GRAHANA RAHU		
1 SANI			
RAHU CHANDRA		SUKRA	BUDHA RAVI GURU

If sooryalagna and moon are happened to be in the same house, that person will have only one lagna throughout his life. If both lagnas are active the effect of both will be felt in his life. Otherwise according to the planetary power of lagnasooryalagna and Chandra lagna will be experienced by occupying two divisions of life span. More subtle planatory power assessment is require do know which lagna is taken in charge of life incidences of that person. When rahu if staying with a lonely Chandra that is called as grahanarahu or eclipse rahu. Such persons are found to be having more severe incidence of migraine.

DOB: 26.10.1985
TOB: 06.04 hours POB: Calicut

CHANDRA	RAHU		
	Chandra lagna 2 nd house RAHU		
GURU			
	SANI	1 RAVI BUDHA KETHU	SUKRA KUJA

Same is the pattern for the placement of rahu with reference to the position of moon. When rahu is staying in first house, second house or twelfth house of moon that is

DOB: 18.06.1992
 TOB: 16.27 hours POB: palakkad

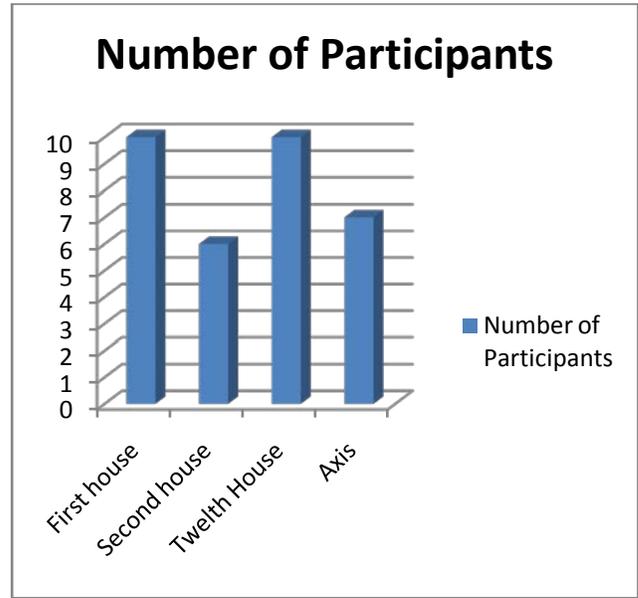
	KUJA		RAVI BUDHA SUKRA KETHU
	Chandra lagna 12 th house RAHU		
CHANDRA SANI			GURU
RAHU	1		

We have analysed 10 controls. All of them were having no affliction with lagna first second or twelfth houses based on both or either soorya and Chandra. So in this study we found that a person will suffer from migraine whenever his lagna is affected with rahu's presence or rahu's presence on either side of lagna. As rahu is magnetically very powerful it will affect the neighbor houses.

DOB: 16.09.1963
 TOB: 19.30 hours POB: Emakulam

1 GURU			RAHU
	CONTROL		
SANI			RAVI CHANDRA
KETHU		KUJA	SUKRA BUDHA

Among the 33 cases analysed we found that 10 of both lagna and 12th house affected are having maigrain, while second house and rahukethu axis people are lesser than lagna and twelfth house affected cases that is six and seven respectively.



IV. CONCLUSION

By identifying the association of migraine with presence of rahu in the first house, second house or telth house, which will be beneficial in taking precautions by avoiding and staying away from migraine inducing factors. We can advise the patients to take prophylactic measures to forecast migraine episodes. The common triggering factors of migraine include sleeplessness, consumption of stored milk & milk products , consumption of adulterated food with artificial flavours, long journey with dehydration, Intense sunlight exposure etc..These factors can be advised to the patients for taking care from these as they are genetically destined to be migrainic. So the patients will practice a serious attitude not to get into the trap of migraine triggering factors. Prevention is better than cure.As migraine is a lifelong medical menace,it is always better to practice prophylactic measures.

In our study we have analyzed only the association of rahu in first, second and twelfth houses of the person. The influence of other planets on these houses with rahu is yet to be studied with more number of cases. As each planets are related with thriguna of ayurveda biological concept the vatha, pitha and kapha background also need to be involved to get a more clear picture of rahu's affliction. That aspect will be explored with more number of cases. This study is only a broad vision approach to the rahu association and migraine.

V. DISCUSSION

As the incidence of migraine is seen more with people with more stess and disorganized life we can advise the patients to streamline the day today activities based on astrological genetic chart. When a child is born if the birth chart is analysed by medical astrology methods we can predict the various diseases which will be precipitated throughout the person's life. So the parents can have some kind of

awareness regarding the possibilities of various ailments of the children. This is otherwise a psychological empowerment of the parents by the medical astrology consultant.

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Work Culture in India: Ethos and Karma Yoga

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Abstract--- *The management around the world is undergoing rapid changes. In spite of Indian having ancient culture and philosophy about work life, we in India have not yet managed to develop our own management styles in consonance with our own cultural ethos and have been systematically importing management systems and styles from foreign countries. While successful countries like USA, Japan, UK, Korea, France, and Germany are trying to rediscovering Indian ethos, we in India are in the process of losing it. The main crux of the issue is that there is absolutely no need for India to borrow from foreign lands what she can more easily get at home something much more value based, internalized and much more fundamental. The Bhagavad Geetha contains many messages for the management of an organization as well as improving the quality of work life, which are as relevant today as they were thousands of years ago. In recent years, India is the one of the center of attention of all world countries because of its highest growth potential but India is gasping hardly because of several unpalatable events of corruption misappropriation, scams and malpractices in usage of public funds and total failure of the entire system which makes slow towards its journey as a developed country. This is the time to rethink about our work culture. In this paper we addresses the issue of the need and necessity of finding a new work culture in India and suggesting that as an alternative we must work in a karma yoga spirit, motivated and guided by values defined as karma yoga ,a new work culture. This paper discussing different concepts about work, duties as well as quality of work life and concluded with the idea of Indian work culture has to aligned more with our culture and values in the context of economic and business environment and need and necessity of adopting a new style in conformity with our own imperatives and genius.*

I. INTRODUCTION

CULTURE is the character and personality of your organization. It's what makes your organization unique and is the sum of its values, traditions, beliefs, interactions, behaviors, and attitudes. Working culture is a multifaceted term utilized in the business world. Working culture is also commonly referred to as corporate culture. As a general rule, a business is deemed to have a strong working

culture when the employees not only grudgingly follow the principles and ideologies established by a business enterprise, but also when these employees embrace these principles and ideologies. In addition, in an environment where a strong working culture exists, the thought processes, attitudes, and beliefs of the employees complement and harmonize with the principles and ideologies of the business itself. Characteristics of a healthy working culture include generally satisfied employees who typically work well with each other and their supervisors. In addition, a healthy working culture is one in which employees have a greater deal of freedom and a higher level of involvement in the decision-making process. Management and employees communicate constructively and regularly with one another. The very notion of work involves an element of usefulness and respectability. It is an expenditure of energy, designed to overcome the resistance the object offers to change (Schrevkar, P 1948). Attitude to work is socially and culturally moulded as men are taught what to expect and want from work through a variety of socializing agencies. The meaning of work has shifted along with changes in the social order. To the ancient Greeks and Romans, work was simply a curse. The Hebrews likewise saw work as painful drudgery, but also as a way of expiating sin and recovering lost spiritual dignity. In primitive Christianity, work had little intrinsic value or importance but was instrumental in promoting the health of body and soul, making possible the virtue of charity, and guarding against evil thoughts and habits. In medieval Catholicism, work was the natural affliction of the 'fallen man'. But later development conceded that work is a form of service to God. Work is valued as a means of spiritual salvation. The virtues of austerity were added to it (Fox Alan 1971). The Bhagwat Gita advocates the philosophy that an individual should do his work (karma) as a duty and not bother about the fruits.

II. INFLUENCE OF INDIAN ETHOS IN WORK CULTURE

The philosophy of Indian Ethos is undoubtedly counted as one among the most efficient ways of Management, advocating implementation of the learning from the Hindu Culture, Vedic Wisdom and other Indian Values in dealing with all the issues at professional as well as personal front. The key to the Management through Indian Ethos is the Holistic view of life ie looking at everything in totality without compromising the human values at the cost of overly ambitious professional goals. This not only

guarantees success and a win – win situation for all in present, but also prepares a solid foundation for a sustainable business in a long term horizon. The solution of every problem as per Indian Ethos lies in one's capability to address it in an integrated approach with holistic view. Such an approach believes in identifying the root cause of a problem and then solving it rather than going over it superfluously and trying to kill or suppress its short term symptoms.

Goal is to achieving a way of life where everything works in harmony with each other leading to overall and natural development of all towards excellence. Following are some of the concepts of Indian Ethos Management through wisdom which clearly defines a paradigm shift in the approach as earlier given to us by western style of management:-

Result Oriented Vs Process Oriented:- Indian Ethos focuses more on a process oriented work culture rather than a result oriented work culture. It says the means to achieve an end is as important as the end itself. Today various corporate houses evaluate their employees on the basis of the performance indicators reflecting in the annual business figures, but they fail to understand the value of means and ways deployed for achieving those figures, which is more important to sustain the business performance year after year. Indian Ethos of Management says that long term sustainability of any business depends totally on how robust its processes are, and whether the company depends on external market environment & customer demands to achieve its business goals or it has really laid down certain set of processes, certain marketing and promotional campaigns, trained and developed its employees for a long term commitment to automate and repeat the business goals in long run. If the processes are strong and robust, if the employees are motivated and committed to follow those processes, if ethics are the core values of a company, it is bound to succeed in long run irrespective of the challenges of the external market. We do not have control over the market and the economy of the nation, but we do have capabilities to strengthen our own processes and prepare ourselves to cope up with the changes in the market karmayoga- from the vedic scriptures teaches us to not to be attached and obsessed with the desired results, but on the other hand prepare and take all required action to achieve those results without any fear of failure. This is, what the difference between a result oriented approach, and a process oriented approach. Employees of a company with just a result oriented approach, where results are desired by hook or crooks, always work in fear and may not be able to take any action because of the fear of failures and criticisms. On the other hand a process oriented approach always drives an employee to take action and move forward with a firm determination and never give up until he succeeds.

Cooperation Vs Competition;- Scriptures from the Indian Ethos advocates the concept of 'Paraspar Bhav Yantah'. It

is believed that upliftment of the whole society can never be achieved by competing but can only be achieved by collective efforts of all cooperating with each other, trying to do better than their previous self progressing towards manifesting excellence. This will happen only when we will stop depending on others weaknesses for our success, when we will stop pulling other's leg for getting ourselves in an illusion of comforts, when we will only collaborate and cooperate with others to leverage each other's strengths and expertise.

Job Enrichment Vs Mind Enrichment:- It is one of the habits of mind to always seek newer objects for feeding its sensory organs. Mind cannot perform monotonous jobs for a longer period because of its very nature of seeking variety in everything. It's because of this reason; one enjoys a movie with a fast paced story progressing every fifteen minutes towards a new plot. Job Enrichment is one of the good initiatives taken by modern style of management to cope up with this habit of mind. In this case domain of job responsibilities are increased and more authority and powers are assigned to the employee so that he is kept motivated for his job all the time.

Indian Ethos on the other hand have another good line of thought- where almost all the ancient Hindu Scriptures advocates the purity of mind before taking up any important assignment. This is obviously to ensure that the goals desired for that assignment are achieved, and one may not loose sight for his goals in the midway itself. Apart from it practices which help in controlling our minds are cultivated. As per vedic scriptures, mind is an important and a very good tool, which one may use to achieve his goals in life. The only catch is that he himself must not be used by the powerful mind. Famous Patanjali Yoga Sutras guiding one to practice Ashtanga Yoga for achieving its ultimate stage of super – consciousness has prescribed two very important steps to achieve before taking it to advanced steps. These are 'Yama'- Purity of Mind & 'Dhyana'- Meditation to achieve concentration of mind. We can also call it and define it as Mind Enrichment. If a person has control over his mind and is self motivated, he does not need an external stimulus to do his work. On the contrary he motivates others by setting himself as a benchmark for them. Indian Ethos believes as we do not have control on the incidents of ever changing world, then the only option that is left with us is to fine tune ourselves, introspect, review and act on our own strategies to achieve a goal. This is achieved only if we have cultivated a habit of mind enrichment where no external stimuli can affect our attitude & willingness to succeed in our assignments. This is what is called Skills in action 'karmasu kousalam.

III. INDIAN WORK CULTURE V/S WESTERN WORK CULTURE

The Vedas say, man can live individually but can survive only collectively, hence the challenge is to form a progressive community by balancing the interests of the individual and that of society. To address this challenge,

we have to develop a value system where people accept modest sacrifices for the common good. There are two pillars of the family system, loyalties to the family and loyalties towards the community. One should not be in an isolation of the other because successful societies are those which combine both harmoniously. However, Indian society has, for over a thousand years, put loyalty to the family ahead of loyalty to the society. West has much greater focus on loyalty to the society than to the family. As we said, nothing is perfect; we must combine the good in both these societies for the prosperous future of our nation

Corruption, as we see it manifested in India, is another example of putting the interest of oneself, and at best that of one's family, above that society. Society is relatively free from the west.

The most important attribute of a progressive society is respect for other who have accomplished more than they themselves have, and the willingness to learn from them. Contrary to this, our leaders make us believe that other societies do not know anything worth emulating. At the same time, everyday in the media you will find numerous claims from our leaders that ours is the greatest nation in the world. If we have to make progress, we have to change this attitude, listen to people who have performed better than us, learn from them, and perform better than them.

A sound knowledge of India's cultural practices and business etiquettes is necessary for any trade business venture within the country. A proper understanding of culture and business etiquette would not only demonstrate a respect for India but will also create a feel good factor amongst the prospective clients

The business culture of India is a reflection of the various norms and standards followed by its people. Indians have various cultural yardsticks, which extend to their business culture too. Thus, it is important that a person visiting the country has an idea of the business culture of India. Thus, it is important that a person visiting the country has some basic idea regarding the business ethics and customs followed here. Having a good grasp on Indian business culture will ensure that you succeed in maintaining a well-earned affinity with your business counterparts. If you are unsure of how to deal with an Indian when it comes to business, we are here to simplify the task. Read on to know about the things that are to be strictly adhered to, while forming any kind of business associations with Indians. The 'Namaste' forms an important part of Indian etiquette and is generally used while greeting and saying good-bye. This gesture is akin to the act of genuflection in some countries and is formed by pressing the palms of both hands together (fingers up). The folded hands are placed below the chin and accompanied with a bow. However, educated Indian men and women, who are acquainted with western customs, prefer shaking hands. Moreover, while greeting any individual use his or her title (if he has any). To mark respect, you may also suffix 'ji' to the name of a person.

Generally, Indians are proud upon their deep rooted family values as part of ancient culture and showing tremendous loyalty towards the family. Parents make enormous effort and sacrifices for their children. They support them until they can stand their own feet. At the same time children consider it their duty to take care of aged parents. We believe in the sayings 'Mathru devo bhava' and 'pithru devo bhava', which means father and mother is seems to be consider as a god, Brother and sister are encouraged to make sacrifices for each other and the eldest brother or sister is respected by other siblings. Marriage is held to be a sacred union, husband, and wife expected to live together for life. In India, guests are treated with utmost respect and courtesy. International travelers can expect to enjoy the Indian hospitality. At the same time culturally and as a mark of politeness, Indians have difficulty in saying no, this could be a stumbling block in negotiations and in closing contracts. Unfortunately, our attitudes towards family life are not reflected in our attitude towards the community. From littering the streets to corruption to violating contractual obligations, we are apathetic to the community good. In the west, individuals understand that their loyalty to society is as important as their loyalty to their families.

Historically, Indian workplaces are hierarchically organised. It is the most common way of managing and running a company. The employer is normally addressed as "sir", which implies a barrier between the employer and employee. Also, it is not uncommon for the employee to leave after the employer, even if his work for the day is done, as this is perceived to be a trait of a hard working employee. In India, one is expected to follow instructions of the seniors, who rarely consider suggestions or opinions of their junior staff. However, this culture across the globe is practiced differently internationally; an employee's opinion is respected and valued. Even senior most people in a company are addressed by their first name, making the relation more casual. Employees are free to leave when their work is done. Internationally, the emphasis is more on the quality of work. British/ American companies give employees the responsibility and freedom to work and in turn judge them on their performance within those parameters. "The growth in organisations is completely based on one's performance and not on their relation with superiors as it is in a few countries. Internationally everyone looks your potential, attitude and if one is good with his work, no one can hamper his growth.

In India, Companies follow the hierarchical system and decision making is usually from the top to bottom. It could at times be time consuming, International companies show respect to this. The lack of infrastructure and inadequate supply chain management can also act as bottleneck for foreign investment. Bureaucratic hurdles and a laidback approach to work in the government circles could result in delays in processing, overload of paperwork and a general lack of confidence in the system. Therefore immense patience is very much necessary for any business transaction in India. Another important trait which we Indians should learn from the west is accountability. In the

west, irrespective your position, you are held accountable for what you do. in India ,the more important you are, the less answerable you are. When it comes to discuss about dignity of labour, in the west, people are proud of their job no matter what it is. On the other hand in India, we tend to look down on people who do jobs that require physical work or involve disciplined execution and accountability. Everybody in India wants to be a thinker, not a doer for doing anything requires action and that is looked down upon.

Yet another lesson to be learned from the west is about their professionalism in dealings. the common good being more important than personal equations, people in the west do not let personal relations interfere with their professional dealings. For instance, they do not hesitate to give honest feedback about incompetent work to a colleague even he or she is a personal friend. in India, we tend to view work interactions from a personal perspective. One important aspect of professionalism is implementing meritocracy. Meritocracy is not letting personal preferences or prejudices affect our evaluation of an individual performance. One important aspect of professionalism is implementing meritocracy. In fact, Important aspect of professionalism is punctuality and respecting others people time. The notion of time, time management, punctuality is still an anathema in India. It is more to do with the mindset and ingrained in the Indian culture. It would not be surprising if meetings are postponed, rescheduled, cancelled or organized at a very short notice In the west, punctuality is an important criterion in all transactions .But Indian standard time somehow seems to be always running late .Deadlines are typically not met. In India coming late is a sign of importance. The higher you are in the hierarchy, the later you are supposed to come to any meeting.

In the west right from a very young age the parents teach their children to be independent in thinking. Thus they grow up to be strong, confident individual's .In our culture; you are not supposed to think differently from your bosses and elders.

Teachers in most schools and colleges do not like students who ask questions. it is better to remember that most of our fundamental social problems grow out of a lack of commitment to the common good. it makes significant progress by retaining our good values and by assimilating these western values into our own culture. Let us work towards the maximum welfare for the maximum people: samastha janaanam sukhino bhavanthu'. Let us conduct ourselves as great citizens rather than just as good people ,so that we can serve as good examples for the next generation.

IV. NEED AND NECESSITY OF A NEW WORK CULTURE

On an objective and factual analysis of our management system with unprecedented development of several

undesirable events of corruption, miss appropriation, scams, malpractices involving several lakh crores of public money would reveal, project and focus the total failure of the entire system ie, government , corporate and bureaucracy. This indicates total lethargy and negligence on the part of the controlling and watches dog agencies. As far as corporate management accountability is concerned, whose interests is corporate management supposed to serve and to whom, is a complex issue. It is the duty of the corporate to serve the interests of the owners. The shareholders invest their hard earned money in the share capital. The reference yard stick of all top management decision has therefore always to be the composite of Safety of the investments, optimal returns and Growth in their value over years. Profits and plough backs are only the symbol of their efficiency and efficacy. Failure of their realization is a grave default. Legitimacy requires that the managements do not deviate from the corporate objectives. It is for co-existing with other institutions, organizations and voluntary and official agencies. Business units have specific economic roles to play. the task for them is to penetrate in the territories that rightly belong to them and the transgression is not only unconstitutional but also immoral in terms of ethics. It will challenge and weaken the entire system developed over decades on certain defined principles and procedures. In essence, it starts surreptitiously the process of pollution and proselytisation of our social value system. That apart ubiquitous black money comes at praise. Once upon a time the law and the executive-judiciary provisions were stern and straight and had consciences. Now money matters everywhere. A fearless commission is needed to investigate the laxity and sophistry and in effective enforcement of the law. There is a gorgeous extravagance for marriages, huge dowries, and alcoholism everywhere. The political parties are largely corrupt and much of India's wealth is in Swiss banks. The Ethos of the nation has become communal. Educational and medical institutions have become money oriented. Humanism is gone. Compassion and anti-alcoholism are provided for in the constitution, but there is no thought for enforcement. The government seems to have become philosophically indifferent towards such issues.

At present, our management system is adopted from west and USA. They are wholly motivated by profits. They indulge in cut-throat competition mutual distrust and destruction, 'end justifies the means', which are not in conformity with our cultural values. As far s their approach and practice is concerned, they are wholly working on a materialistic and subjective way. It is also known they compromise essential values for selfish ends for the purpose of fast growth. This subjective and arbitrary way of functioning gives rise to corruption scams fraud and misappropriation etc. We may, therefore, think of introducing morality, ethos and cultural values for the purpose of purifying the existing system to make the system in conformity with our national interests mainly more transparent to win the confidence of the people .As

an alternative, we must work in a karma yoga spirit motivated guided by values defined as Karma yoga, a new work culture.

V. KARMA YOGA;A NEW WORK CULTURE

Karma yoga means action, work or a deed, which helps to attain sharpness in, not only physical action conscious or reflex but also mental action, conscious or unconscious or subconscious. Karma is everything that we think or do. Philosophically speaking karma is also means the law of causation, a Law which is said to cooperate in the physical, mental, and moral spheres of our lives. I do an action and this thought even though they are apparently over and done with; will inevitably sooner or later produce some effect. He effect may be pleasant or unpleasant or the mixture of both .It may be long or delayed. I may never notice it, I have altogether forgotten the action or thought which caused it. Nevertheless, will be produced .Furthermore every action and every thought make an impression may be slight at first but if the same action or thought is repeated it will deepen it to some kind of groves down which our future ,behavior easily tend to run .The mental groves we call it our tendencies. Their existence makes it possible to predict fairly, accurately how each of us will behave in any given situation. In otherwise the sum of ur karmas represent our character change. In addition to what has stated above ,when an action is done in a spirit of detachment, Krishna teaches that will lead us to true wisdom to the knowledge of what is behind an action ,behind all the ultimate reality .And with the growth of this knowledge ,the need for further action will gradually fall from us. The Law of Karma will cease to operate. We shall realize our true nature, which is good. It follows therefore that every action under certain circumstances and for certain people may be a stepping stone to spiritual growth if it is done in the spirit of detachment. Karma Yoga is a new work culture based up on doing the work as selfless service the service lies in our not aware of doing anything to anybody. In karma yoga work is done as worship. Then alone it gives joy. It should be done as perfectly as possible with great care and skill and never in a clumsy and half-hearted way. It also should be in a spirit of dedication to god. Karma Yoga ensures optimum utilization of our mental and physical facilities without any strain and waste of energy. The conviction that results is not in our hand make us free and fearless. Such a positive attitude leads to perfection and excellence in performance. Karmayoga is sophisticated and matured capable of transforming our social political cultural and economic system from retrogression towards progress, to support ,refine ,make it transparent and result oriented. The salient features of Karma yoga are stated below.

VI. CONCEPT OF KARMA

The word Karma is derived from 'Kri' to do all action. It also means an effect of actions. In Karma yoga ,we have simply to do with the word Karma as meaning work.

Karma is an unalterable law of effect following previous causes. Good action produces good results where as bad action brings ignorable results which nobody can alter from producing appropriate results. The consequences may be dealt with afresh but cannot be escaped.

Law of Karma

Human life is determined by Karma. The eternal law of Karma is that nobody can get anything unless he earns. Our karma determines what we deserve and what we can assimilate. We are responsible for what we are and what ourselves wish to be, we have the power to make ourselves. If what we are now, have been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present action. Hence it is superfluous on our part to blame others for our present suffering; if any.

Character Caused by Karma

Karma in its effect on character is a tremendous power that men have to deal with. Good and Bad ,misery and happiness all are running towards a man and clinging to him.; out of them fashions the mighty stream of tendency called and character and throw it outwards as he has the power of throwing it out. These are the power of thought manifestation of the will of man. The will caused by character and character is caused by karma.

Approach to others Ideals and Goals

It may be noted that all the men and women in any society are not of the same mind capacity or of the same power to do things; they must have different ideals .We have no right to sneer at any ideal. Let everyone do the best he can for realizing his own ideal. It is not right that I should be judged by your standard or you by mine. Unity in variety is the plan of creation. Honest man and women may vary individually; there is unity in the background. Different individuals and class of men and women are natural variations in creation. Here we ought not to judge them by the same standard or put the same ideal before them .Such an attitude would be counterproductive and retard the development of individuals .Our duty is to encourage everyone in his struggle to live up to his own highest ideal towards the realization of his own individual goals which may be either secular or spiritual. There is no gradation of work in to lower or higher. Even lowest of work are not to be despised. He who does the lower work is not, therefore, a lower man. No man is to be judged by mere nature of his work but should be judged by manner and spirit in which he performs them. His attitude towards the work should be that of a detached witness without any thought of the fruits of the work.

VII. THREE STAGES OF WORK

Each work has to pass through three stages, ridicule, opposition, and then acceptance. Each man who thinks ahead of his time is sure to be misunderstood. So opposition and persecution are welcome. Only we have to

be steady and pure and must have enough faith in god, and all will vanish.

Resist Evil

To resist evil, we must develop courage and will power. In certain circumstance, it becomes our duty. The Karma-yogi is a person who believes that highest ideal is non-resistance and also knows that the nonresistance is the highest manifestation of power in actual possession. At the same time, he also knows that resisting evil is but a step in the way towards the manifestation of this highest power is namely non-resistance.

Inactivity Should be Avoided by all Means

Activity always means resistance. Resist all evils mental as well as physical and when we have succeeded in resisting them, will the calmness come.

Work Incessantly, but not to be Attached to it

To work we have the right, but not to the fruits thereof. Leave the fruits alone. If we wish to help a Man never think what that man's attitude should be towards you. If we want to do a great or good work, do not trouble to think what the results will be. There arise a different question in this ideal of work whether an intensive activity or of retiring renunciation. Both are not ideal. The ideal man is he ,who in the midst of greatest silence, find intense activity find the silence of the desert., He has learned ,the secret of resistant he has controlled himself. That is the ideal karma yoga, and if we have attained to that level, we have learned the secret of work.

VIII. CONCEPT OF DUTY

It is very difficult to define duty .Duty invites various manifestations depending up on the circumstances and situations. It has got subjective as well as objective dimension. We react in accordance with our impulse under the given conditions. The ordinary idea of duty everywhere is that every good man follows the dictates of his conscience. The Bhagavad Geetha frequently attends to duties dependent upon birth and position in life .Birth and position in the society largely determine the mental and moral attitude of individual towards the various activities of life. It is, therefore, our duty to do that work which will exalt and ennoble us in accordance with the ideals and activities of the society in which we are born. But it must be particularly remembered that our ignorance of this to be the main cause of much of the hatred of one nation towards another. Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. The idea of duty undergoes changes and the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty, when work will become worship, nay something higher, when work will be done for its own sake. This is accomplished by continuous denial of low desire, which duty rigorously requires.

Secret of Work

Our duty to others means, helping others and doing good to the world. By doing good to the world we help ourselves to be perfect and attain purity of mind. We must be thankful to the world for providing an opportunity for expanding the power of benevolence as it is not the receiver that is blessed, but it is the giver. All good acts tend to make us pure and perfect. This is the secret of work.

Work is Worship

It means to divinize work by doing it in full submission to the will of god by avoiding ego sense. Then alone it is giving joy. It should be done as perfectly as possible with great care and love and never in a clumsy, irregular or half-hearted way. The inner beauty must reveal itself in outer conduct.

Cultivate others Oriented Behavior

The most important word in management is we as the least important word in management is 'I' and mine. The former prompts him to exhibit others -oriented behavior namely co operation, collaboration, team work and participation etc. which are essential for the achievement of organizational objectives? The latter triggers self-oriented behavior namely anger, lust and jealousy which impels a person to fight against his brother men for a trifling thing. Such an attitude is self-defeating and counterproductive.

IX. DISCUSSION & CONCLUSION

The management around the world is undergoing rapid changes. It is clear that work culture and modern management practices and guidelines from Bhagavad Geetha , written thousand years ago are significant and are relevant even in contemporary Indian organizations. The guidelines provided are of universal nature and these principles could be applied in any organization worldwide for improving work culture and managerial Effectiveness. The current managerial practices in Indian organization were believed to be influenced by western theories and practices As against British and American management approach and thought ,a new style of management has emerged in Japan imbibing new values such as consensus life-long loyalty etc which is more in agreement with Indian culture than western. It is suggested that Contemporary Indian organizations are going through a transitional phase they believe in the importance of their age old wisdom and values but are currently not following them much in the face of various challenges of globalization, cross cultural influences, the changing nature and structure of the organizations. Karma yoga and its verses are directly significant for the modern manager who may be confused about his direction ,and struggling to find an answer to ethical dilemmas. Work culture is important for the growth of a company, in turn the growth of a country depends on the companies. There exist many differences, pros, and cons in work culture of any country.

We have to pick and adapt the best practices of worn Indian manager has to study our culture and values in the context of socio-economic environment and adopt a new style in conformity with our own imperatives and genius.

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Importance of Practicing Yoga in the Management of Diabetes Mellitus-Review Article

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Chanchalam hi Mana:Krishna

PramathiMalavaddridam

TayahamNigrahamManye

VayorivaSudushkaram

Asamshayammahabaho

Mano durnigrahamchalam

Abyasenatukountheya

Vairagyena cha gruhyathe

Asamyatmana yoga

Dushprapaithi me mathi:

Vashyatmanatutata

Shakyovaptumupayatha

ABOVE cited are verses 34,35 and 36 from 6th chapter of Bhagavad Gita ,where arjuna seeks advice from Lord Krishna about difficulty in controlling an erratic and stressful mind.

Lord Krishna advises him to control the unsteady mind by practice /yoga and detachment .Yoga is difficult to attain if one's mind is uncontrolled .But one who endeavors to control the mind by proper practice can be successful.

The tendency of the mind is to run off in different directions. Steady and regular practice (Abhyasa) prevents the mind from straying into different directions. In any person in whom the Divinity is kindled and awakened, you will find that they have so much depth in them. When a person's mind is scattered and strays in different directions, then you cannot see the Divinity in them. Such a person always have a stressful mind, which can in turn lead to several life style diseases like diabetes mellitus in which stress plays an important role in its pathogenesis.

I. OBJECTIVE

For years, exercise has been considered a cornerstone of diabetes management, along with diet and medication.

Growing evidence supports the beneficial effects of yoga in physical and mental health through down regulation of the hypothalamic-pituitary-adrenal (HPA) axis and the sympathetic nervous system (SNS). The purpose of this article is to provide a scholarly review of the literature of research studies comparing the effects of yoga and exercise in diabetes patients

II. METHODS

This review focuses on published research articles indexed in the PubMed, MEDLINE, Google Scholar, Science Direct and Scopus. Search criteria included research articles written in English with the key words "yoga", "diabetes mellitus (DM)", "Type 1 DM", "Type 2 DM", "Exercise". Only clinical or human studies published in English language were included.

III. CONCLUSION

Exercise can improve glucose uptake by improving insulin sensitivity and reducing body adiposity in both patients of type 1 and type 2 DM. Yoga is an ancient discipline designed to bring balance and health to the physical, mental, emotional, and spiritual dimensions of the individual. It may be an attractive alternate to traditional aerobic exercises and strength training program, as it requires only a little space and literally devoid of side effects, mainly focusing on relaxation of mind and body. It provides a less strenuous and more pleasurable exercise experience to an individual. The word Yoga is derived from the Sanskrit word 'Yuj' meaning union of the body, breath and mind. Yoga's primary emphasis is upon gaining general well-being by the way of integration often incorporating three major components: held or sequences of physical postures, breathing exercises and meditation. Yoga can help the person feel better, both improving the physical fitness and elevating the mood. Numerous studies have shown positive benefits of yoga in the management of diabetes with good impact on glycemic control, lipid profile and cardiovascular status. Further it can alleviate stress. Thus Yoga can be considered as a good alternate for exercise therapy in diabetes patients

Correlation between Stress Scale and Spiritual Quotient in Medical Students of PK DAS Medical College, Vaniamkulam, Palakkad

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Abstract:

Background--- *Spiritual Quotient is one that measures the ability of a person to express, manifest and represent spiritual resources, values and properties to improve every day performance. It was shown in previous studies that if spiritual meaning is low, the relation between stress and depression will be high.*

Objective--- *The purpose of this study was to find out the correlation between stress and spirituality quotient.*

Methods--- *The study sample consisted of 118 students of PK Das medical college. The Spiritual Intelligence Self-Report Inventory (SISRI) and the Perceived Stress Scale (PSS) were used as research instruments.*

Results--- *A significant negative correlation was found between stress scale and SISRI spiritual quotient. Out of the four domains in spiritual quotient namely, critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion a statistically significant negative correlation was found between Stress scale and personal Meaning Production.*

Conclusion--- *Spiritual quotient if developed can lead to reduction in stress as this study shows a significant negative correlation between both, especially by development of personality meaning production.*

their existence. The interest in the same is soon picking up because spiritual quotient is now being seen as a reason for the way people react to life situations and hence affecting family and professional life.

Today, where competition is at its threshold and where survival of the fittest is at its fierce level, anything less that best is made to appear useless. In such a situation the least that happens to a hapless human being is stress. Stress can be handled in various ways. Some seem to handle it well and some break down soon. But which factor decides the ability to handle stress? One could be the environmental effects as to how that person was brought up in childhood. The other could be at the genetic level. But a factor which now seems to be an important marker for stress handling appears to be the spirituality quotient.

Spiritual intelligence is a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence. Danah Zohar defined certain principles of spiritual intelligence like self awareness, spontaneity, holism, compassion etc.¹

Robert Emmons defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment."²

King further proposes four core abilities or capacities of spiritual intelligence:

- 1) **Critical Existential Thinking:** The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).
- 2) **Personal Meaning Production:** The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

I. INTRODUCTION

A Human being is known to have a specific special quotient when it comes to intelligence, emotions, adversity. In the present times a quotient named spiritual quotient is soon picking up because of the interest that majority of people are showing on questions related to

- 3) Transcendental Awareness: The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., non materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.
- 4) Conscious State Expansion: The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.).³

Measurement of spiritual intelligence relies on self-reporting. David King and Teresa L. DeCicco have developed a self-report measure, the Spiritual Intelligence Self-Report Inventory (SISRI-24)

Stress on the other hand can be measured using a highly used stress scale known as Cohen Perceived Stress Scale. The Perceived Stress Scale (PSS) is one of the most widely used psychological instruments for measuring the perception of stress. It measures the degree to which one feels the situations in his life to be stressful. The scale includes questions on current levels of experienced stress. It can be used in people with at least a junior high school education. The items are easy to understand, and the response alternatives are simple to grasp. The questions are based on what was felt during the last month.⁴

II. MATERIALS AND METHODS

Study was conducted on 118 medical students of PK Das institute of Medical Sciences. SISRI was used to study the spiritual quotient and Cohen Perceived stress scale was used to rate the stress among students. SISRI is made of four components of Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, Conscious State Expansion, which included 24 components. Cohen Perceived Stress Scale was used to rate stress. The data was entered in excel sheet and it was analysed using SPSS version 15.0. Pearson correlation was used to analyse the correlation.

III. RESULTS

Out of 118 students 33 were boys and 85 were girls. They were in the age group of 19-21 years. Mean of SQ in girls was found to be 49.76 and that in boys was found to be 51.36.

Table 1: Correlations of Components of Spiritual Quotient with Cohen Perceived Stress Scale

S No	Components of Spiritual Quotient	r value
1	Critical Existential thinking	0.048
2	Personal Meaning Production	-0.387**
3	Transcendental Awareness	-0.168
4	Conscious State Expansion	-0.229
5	Total spirituality Quotient	-0.245**

** p value < 0.01

It was found that there was a significant negative correlation between the total stress scale and total spiritual quotient the r value being -0.245(p<0.01). Out of the components of spiritual quotient a significant negative correlation was found between stress scale and personal meaning production the r value being -0.387(p<0.01). Although a negative correlation was found between transcendental awareness and conscious state expansion but it was not found to be statistically significant.

IV. DISCUSSION

Spiritual intelligence is a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence. It is said to consist of four sub categories namely Critical existential Thinking, Personal Meaning Production, Transcendental Awareness, Conscious state expansion.³

Various scores have been used in the past for measurement of quotients. Intelligence quotient was given by Alfred Binet which was found by dividing mental age by chronological age. Chronological age refers to the age and Mental age refers to how old would the average child be who performed at this child's level of performance.⁵

Sternberg describes intelligence as the capacity to use experiences to learn in which metacognitive process helps in enhancing learning and also ability to adapt to the surrounding environment supports further learning. Different social and cultural areas requires different adaptations.⁶

The other aspect of intelligence which is studied widely is emotional intelligence. According to Mayer, Salovey, & Caruso emotional intelligence refers to perceive, express, regulate, understand and reason with emotions. Compared to moods emotions are found to be short lived and more intense. Mayer, Salovey in their study found that organized response of emotions would result in future to a better personal and social life.⁷ Emotional intelligence have been divided into four components . The first one being the ability to perceive emotions. The second one being capacity of emotions in facilitating thoughts and helping in cognitive functions. The third is the ability to understand emotions and fourth is ability to manage emotions.

As of today the intelligence being considered more important in handling day to day situations is spiritual intelligence. In his Practical Guide to spiritual Intelligence, Kings describes spiritual intelligence has been described as the adaptive application of spirituality in everyday life, which involves using spirituality in solving problems. Also it can be considered as a set of mental abilities which contributes to awareness, integration and adaptive application of the nonmaterial and transcendent aspects of life. Transcendent refers to going beyond normal or physical human experience which are non material or physical.

David Kings (2008) in his Models of Spiritual Intelligence talks about the four components being Critical existential intelligence, personal meaning production, Transcendental Awareness and conscious state expansion.⁸

Critical Existential Intelligence is defined as the capacity to critically contemplate the nature of existence, which means that a person's thoughts are about one's existence, realities, life, and death.

Personal Meaning Production refers to the ability to construct personal meaning and purpose in all physical and mental experiences, which in turn gives a sense of purpose to life with a sense of direction hence helping in living a meaningful and purposeful life.

Transcendental Awareness refers to the capacity of a person to identify transcendent dimensions of the self (a transpersonal or transcendent self) of others, and of the physical world (non-materialism, holism) during the normal, waking state of consciousness accompanied by the capacity to identify their relationship to one's self and to the physical.

Conscious State Expansion refers to the ability to enter and exit higher or spiritual state of consciousness. There are three levels of Conscious state expansion which are: High which means a person demonstrate complete control over entering and exiting higher/spiritual state of consciousness. Average which means a person occasionally demonstrates some control over entering and exiting high/spiritual state. And Low which means a person has difficulty controlling when she/he enters and exits higher/spiritual states or may demonstrate no control at all. Like conscious state expansion, critical existential thinking, personal meaning production and transcendental awareness are also classified into high average and low based on the score.

Furthermore, spiritual quotient is the spectrum against which we assess the usefulness one life path or the needs to change the particular direction one's actions are taking.⁹

Stress is something which has become a part of everyday life. As is usually observed in the modern lifestyle, social interactions have come down to mobile screens which have indirectly reduced the ability to handle stress at an individual level. Having a spiritual intelligence, which helps in identifying the problem and the way to cope with it, can help in bringing down the stressfulness of a situation. When a particular situation arises, our minds weigh it and we name it stressful if we cannot cope with the cause and effect of it and vice versa.

In our study it was found that there was significant negative correlation between stress scale and total spirituality quotient scale. When taken individually it was found that stress scale correlated negatively most significantly with personal meaning production. The questions under this category were those pertaining to a person's ability to find meaning and purpose in life which in turn helps in adapting to stressful situations, if that

person was able to find meaning in failure, if he was able to make decisions pertaining to his purpose in life and if he could find meaning and purpose in everyday life.

Personal Meaning production has been given various meanings by authors. According to Frankl, the primary motivator in one's life is a will to meaning which is possessed by a human being.¹⁰

Baumeister on the other hand says that the thing which has expanded inner world of human beyond feeling pleasure or pain is 'meaning'.¹¹

Klinger suggested that human beings went out into the environment to get what they needed which in turn meant having a sense of purpose and hence fulfilment of goal. In doing so the human experiences situations which are dealt with the way he/she is conditioned to. Either the experience would be ignored if it does not disturb the mind and if it does then it leads to a subconscious or conscious meaning for the same along with its implications.

Hence, Klinger wrote, The human brain cannot sustain purposeless living. It was not designed for that.¹² Some authors suggest that human beings are designed for purposive actions, and when blocked, they deteriorate, and the emotional feedback from idling those systems signals extreme discomfort and motivates the search for renewed purpose and hence meaning.¹³

Emmons found out four areas in which people seek out meaning in their lives. Work, Intimacy, Spirituality, and Transcendence. These four areas are purpose driven and at one point of time losing purpose in any one of these leads to times of internal conflicts in human beings. He says that out of the four areas the work area wherein a person desires for power is associated with maximum negative effects on health. He suggests very clearly that it is not attainment of goals which creates meaning but the pursuit of the same which does so.¹⁴

The next question which appears is what is the need for meaning in life? Regarding this Baumeister (1991) suggested four universal needs of meaning which are purpose, value, efficacy, and self-worth. Purpose was defined as the need of interpreting actions as contributors of the present day or future. Value, or justification, refers to the actions being good and right which leads to morality and social justice. Efficacy refers to having a sense of control over events. self worth refers to the value we give to the self.¹¹

Wong gave a personal meaning production tool which is a 57-item, self-report inventory that measures the extent to which individuals engage in seven specific areas as part of their meaning framework. The seven sub-scales are, (1) achievement and goal striving (agency), (2) intimacy and family (love), (3) relationships (community), (4) self-transcendence (larger cause), (5) religion (spirituality), (6) self-acceptance (maturity), and, (7) fair treatment (justice and morality).^{15,16} In a study by

Mascaro, Rosen & Morey a strong negative relationship was found between depression measures and all its subscales except for Relationship and Self-acceptance.¹⁷

It was found by Breitbart et al that having a high personal meaning production acts as a buffer against depression and hopelessness in terminally ill patients.¹⁸

In his article Selye described anything that seriously threatens homeostasis as 'stress'. The threat, whether actual or perceived, is referred to as stressor and the response is known as stress response. It was observed that prolonged stress lead to tissue damage and disease.¹⁹ Hilton in his article stated that our central nervous system (CNS) instead of isolated changes brings about integrated responses.²⁰ Acute Stress Responses refers to an acute stressful event where there is a wave of alterations in the nervous, cardiovascular, endocrine, and immune systems. These changes constitute the stress response. Energy is diverted to the tissues that become more active during stress, primarily the skeletal muscles and the brain. Chronic Stress Responses refers to acute stress response which can become maladaptive due to repeated or continuous stress which may lead to high blood pressure and vascular hypertrophy. Chronically elevated blood pressure forces the heart to work harder, which leads to hypertrophy of the left ventricle.²¹

V. CONCLUSION

There have been various stress management techniques which are used like relaxation techniques, yoga, mindfulness. But one thing which has to be agreed is that the root cause of stress needs to be worked on, which in turn depends on giving meaning to a particular situation. Hence spiritual intelligence which deals with meanings of life and existence need to be developed to cope with stress. Spiritual quotient can be increased by awareness (mindfulness), self enquiry and prayer. The upcoming future foresees stress as a definite disaster and having weapons against it in the form of a high spiritual quotient is the definite requirement of the hour.

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Healthy Effects of Cultivating Mindfulness in Everyday Life-A Review Article

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I. INTRODUCTION

EVERY day life in the present has turned out to be so stressful. One way to embrace the stress is by accepting the 'present' or 'being in a state of mindfulness'. Mindfulness can be considered as a means of meditation described as "the awareness that emerges through paying attention, on purpose, in the present moment, and non judgmentally to the unfolding of experience moment by moment". This article intends to provide an overview of the current literature pertaining to practice of being mindful and its positive correlation with health & wellness.

II. MINDFULNESS IN LITERATURE

Mindfulness has been promoted for centuries as part of yoga practices, by Buddhists and other spiritual traditions. Meditation is a primary means through which mindfulness is cultivated. Mindfulness is the awareness and nonjudgmental acceptance by a clear, calm mind of one's moment to moment experience, without either pursuing the experience or pushing it away (Brahmavamso, 2003). In mindfulness meditation, participants are instructed to focus attention on the target of observation like breathing, walking and to be aware of it in each moment. Emotions, sensations, or cognitions are observed carefully but are not evaluated as good or bad, true or false, healthy or sick, or important or trivial (Marlatt & Kristeller, 1999). Thus, mindfulness is the nonjudgmental observation of the ongoing stream of internal and external stimuli as they arise. Mindfulness meditation is an interactive process among mind, body and behaviour, in which emotional, mental, social, spiritual and behavioural factors can directly be affected. Most kinds of meditations are geared towards achieving inner peace, self-reflection, or self-relaxation through the quieting of the mind, but there is more to meditation than just closing one's eyes. Since the nature of the mind is to wander here and there, this practice allows one to understand correctly the nature of the psychophysical occurrences taking place in one's body. Constant awareness of those psychophysical processes helps develop the self into an observer that can access a deeper level of consciousness (Brahmavamso, 2003). Bishop and colleagues (2004) proposed that mindfulness, in contemporary psychological terms, could be defined as the self-regulation of attention, involving

sustained attention, attention switching, and the inhibition of secondary mental processing.

III. REVIEW

A popular form of mindfulness intervention, devised by Jon Kabat-Zinn, is Mindfulness-Based Stress Reduction (MBSR). Typically in MBSR programs, individuals go through an 8-10 week session in which they practice for at least 45 minutes a day. Researchers studied its effectiveness in preventing a relapse of depression; 37% of those who went through an 8-week MBCT program experienced a relapse compared to 66% of those not in the program. Research on medical and premedical students who participated in an MBSR program demonstrated positive effects on self-report measures of psychological symptoms such as anxiety and depression, as well as increased ratings of empathy and spirituality.

In another case study (Traffert, 2003), 27 years old patient was introduced a meditation technique called "Soles of the feet". This involved recognising and role playing anger triggers, and responding to these triggers by assuming a natural and non-aggressive posture, breathing naturally while allowing angry emotions to flow without trying to stop or respond to them, shifting attention to the soles of the feet continuing to focus on the soles of his feet until the anger passed and smiling and walking away. The researchers conducted a five month baseline analysis, followed by 12 months of treatment and a 12 month follow-up period. They report that there were major decrements during the treatment phase in the number of incidents, physical and verbal aggression, physical restraints. Also using a 4-week abbreviated version of the MBSR, (Jain et al, 2007) conducted a three-arm randomised clinical trial with a mixed-group of students in training programs for medicine and nursing. They were compared to a waitlist control group and a group that received relaxation training. The subjects in the mindfulness intervention and relaxation groups were equivalent in terms of decreases in distress. Mindfulness intervention also resulted in significant decreases in distracting and ruminative thoughts. Interestingly, the authors concluded that the effectiveness of the mindfulness intervention was partially mediated through the reduction in ruminative thoughts.

In a random designed study (Deshpande et al., 2008), 226 subjects with age range between 17 and 62 years were divided into two different groups. The Yoga group practiced an integrated yoga module that included asanas, pranayama, meditation, notional correction, and

devotional sessions. The control group practiced mild to moderate physical exercises. Both groups had practices for one hour daily, six days a week for eight weeks. Verbal Aggressiveness was assessed before and after eight weeks using the self-administered Scale.

IV. CONCLUSION AND FUTURE SCOPE

A number of studies has been conducted with respect to mindfulness especially mindfulness based stress reduction. This concept has become increasingly popular among various audiences, including organisational leaders, employees, consultants, coaches, and psychologists. Meditation and mindfulness interventions were identified as an effective second-line approach for emotional, attentional, and behavioural disturbances (Cloutre, 2011). Consistent practice of meditation with sensitive professional guidance may enhance the sense of a distinct "self" and awareness of its wishes, goals, needs, sense of self control and wholeness. This state may provide the necessary potential for positive change (Shyam, 1994). Meditation can produce increases in relative left-sided anterior activation that are associated with reductions in anxiety and negative affect and increases in positive affect (Davidson et al., 2003). Guided mindfulness meditation is a powerful technique for facilitating healing and growth toward autonomy by helping adolescents connect to their inner voice. This technique may be especially useful in the adolescent search for self-awareness, meaning and life purpose. Since the main advantages of mindfulness training include reduction in a variety of problematic conditions, including chronic pain, stress, anxiety, depressive relapse, and disordered eating (Baer, 2003), improved focusing skills, self-awareness, emotion regulation and brain and immune function (Davidson et al., 2003). Researchers and clinicians should be encouraged to explore the possible application of this self-developing process in challenging life situations. Teaching young people mindfulness meditation provides them with an effective life skill, which in time can turn into a major resource. A number of organisations have started to implement mindfulness programs for their employees considering the fact that it leads to better skills at workplace. Despite the promising results of the existing literature, there remain many questions surrounding the mechanisms through which mindfulness training contributes to positive health related outcomes. It is a field which require future research, scholars could investigate on mindfulness training including workplace mindfulness and thus examine the degree to which it can effect the well being of individual.

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Body Magnetism, Electricity & Yoga-Wisdom of Bhagavad Gita

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Abstract--- *The sun, the moon, the stars, the planets, the earth and all the beings are held together or bonded together in this galaxy by means of one principle called magnetism. Human lives and health were influenced by the magnetic emanations of this wonderful universe. Man is a miniature form of this vast universe. Man himself is a magnet and great electrical-auto machinery which is complicated. Magnetism and electricity are the two branches of the same natural force which go hand in hand. There is exchange of these forces in human body. Human body has magnetic sides similar to the North Pole and South Pole of earth. Earth is a natural magnet. So if we are doing any action, deed or force in natural direction without disrupting natural laws we are in tune with the universe and the result will be health, peace and happiness. That is the essence of Yoga which is defined as an art of having harmony and dexterity in action.*

I. UNIVERSAL MAGNETISM

EVERYTHING in this universe is permeated by magnetism, which originates from the infinite spirit. Scientists long ago determined that electromagnetism-which is responsible for interactions between charged particles-is one of the key forces in the universe. Magnetism and electricity are two branches of the same natural force. Earth is also vast electrical reservoir. The human body is also a miniature form of earth. There is exchange of magnetism and electricity in human bodies. That is the reason why improvement in health occurs by walking on dew grass or by sleeping outdoors on newly grown hay. Yogis believe in that mysterious ways by which power enters the body and restore the energy. We appreciate that ancient wisdom which shows that health will naturally improve if we are in tune with Nature. Sun is a powerful magnet which attracts all other planets. Sun represents fire and moon rules over water. Heat light and moisture are necessary for all kinds of growth. Moon is also great natural magnet which influences many bodily functions, body fluids and diseases. Attractive power of moon is responsible for tidal waves in the sea, human body also contain seven seas. Medicinal plants depend on moon. Magnetism in human body should be well balanced with the magnetism of this universe. Human entity is actually

mind, body and soul. Human magnetism depends upon the processed inner self. Those who are doing constant the spiritual practices, purification of thoughts and high thinking have wonderful magnetic personality because their each cell will be permeated by the subtle magnetic currents. These yogis will perform wonders by their healing touch or spoken words and cure ailments and people are spontaneously drawn towards them due to their enhanced magnetism.

II. BODY ELECTRICITY & MAGNETISM

Magnetic field will generate when electric impulses pass through electric wire. Similarly when electrical impulses transmitted through the nerves and brain electromagnetic fields are created. This is how body magnetism is produced. Magnetic waves can travel outside and can exert influence in others and surroundings. It can attract or repel which is the fundamental principle of magnetism. It is proved that body of every human being contains some element of electricity and associated magnetism right from the beginning to the end of the life. Individual nerve cells are responsible for the production of the electricity. 20 watts of electricity is generated and operates in an adult. The way to slow down the process of the electrical discharge and corresponding decay of the body is to bring about a change in the process. The practice of yoga teaches us this art. Great reservoir of electricity is earth. There is exchange of electricity and magnetism between earth and the man. That is why if we do a thing in natural direction or according to earths electromagnetic field it turns to be good, otherwise adverse effects will be the result. Under the influence of phases of moon, mood changes are there especially for lunatic's symptoms which aggravate during the new moon and full moon days. Women's menstrual cycle is calculated according to lunar cycle. Plants depend on moon's magnetic emanations. Body fluids is under the influence of moon because moon rules over water and the sun the fire. Experiments have shown that mollusks open and close in rhythm with the movements of the moon. Here is the importance of our ancient wisdom of yoga which teach us the importance of breathing technique, also to control emotions, importance of food, and meditation to prevent the emissions of unwanted electrical discharges from the cells which results in the decay and ageing of this wonderful machinery called body and to enhance the human magnetism.

III. BIOMAGNETISM

Biomagnetism is the phenomenon of study of magnetic fields produced by living organisms especially by the human body. The biomagnetic fields of the body, though extremely tiny, have been measured with techniques including magnetoencephalography (MEG) and magnetocardiography (MCG). These techniques measure the magnetic fields produced by the electrical activity in the body. Human and animal bodies contain trace amounts of magnetite, one of the most magnetically-sensitive minerals on Earth. This causes the brain to be both a receiver and a transmitter of energy and signals, and is one of the foundations for the biological effects magnetic fields have on the human body. Electric and magnetic fields control our chemistry by changing and influencing the motion of charged particles. This movement stimulates a vast array of chemical and electric actions in tissues, helping them rebalance or heal themselves where necessary.

IV. PRANA & MAGNETISM

The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called Prana. The fundamental energy of the universe assumes a form which can be easily absorbed by living things. This transformed energy is called life force or prana or chi energy. When it is inside human body is called as nerve force. Some amount of life energy is absorbed through fresh foods and water, but mainly through breathing this energy absorbs into the body and transmitted into the special areas of brain and also to the other parts of body. It is also transmitted to the nonphysical body of human called astral or subtle body which has its own energy system. If more prana is available, it will continuously flow through the nervous system more rapidly and creates human magnetism which can be transmitted and travel a long distance. Spiritual potential can be enhanced by properly utilizing this nerve force energy & magnetism will enhance.¹²

Macrocosm and Microcosm

"Yatha pinde tatha brahmande, yatha brahmande tatha pinde..."

"As is the human body, so is the cosmic body, As is the human mind, so is the cosmic mind. As is the microcosm, so is the macrocosm, As is the atom, so is the universe".- The Upanishads

Macrocosm and microcosm refers to a vision of cosmos where the part (microcosm) reflects the whole (macrocosm) and vice versa. The symbolic equivalence of microcosm of Jivapurusha and Kalapurusha can be treated as conformity of the individual body to the cosmic body. According to this, a human being is a mirroring of the universe. The structure of the body reflects the structure of the cosmos, so that one could pass from one to the other and find corresponding parts and functions.

Yoga & Pranayama to Increase Prana and thus Magnetism

Yoga is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India. The Great Divine Sage Patanjali has defined Yoga & Meditation as "CHITTVRITI - NIRODHA, i.e., stilling the Frequency, Vibration & Energy of Mind & Chitta (mind stuff, psyche). Pranayama means the control of Prana. Pranayama is not breathing, but controlling that muscular power which moves the lungs. That muscular power which goes out through the nerves to the muscles and from them to the lungs, making them move in a certain manner, is the Prana, which we have to control in the practice of Pranayama. When the Prana has become controlled, then we shall immediately find that all the other actions of the Prana in the body will slowly come under control. He who has grasped the Prana has grasped all the forces of the universe, mental or physical because the Prana is the generalized manifestation of force. Every part of the body can be filled with Prana, this vital force, and when you are able to do that, you can control the whole body. All the sickness and misery felt in the body will be perfectly controlled; not only so, you will be able to control another's body

The Psychic Prana

According to the Yogis, there are two nerve currents in the spinal column, called Pingala and Ida, and a hollow canal called Sushumna running through the spinal cord. At the lower end of the hollow canal is what the Yogis call the "Lotus of the Kundalini". They describe it as triangular in form in which, in the symbolical language of the Yogis, there is a power called the Kundalini, coiled up. When that Kundalini awakes, it tries to force a passage through this hollow canal, and as it rises step by step, as it were, layer after layer of the mind becomes open and all the different visions and wonderful powers come to the Yogi. When it reaches the brain, the Yogi is perfectly detached from the body and mind; the soul finds itself free. The Yogi conceives of several centres, beginning with the Muladhara, the basic, and ending with the Sahasrara, the thousand-petalled lotus in the brain. From rhythmical breathing comes a tendency of all the molecules in the body to move in the same direction. When mind changes into will, the nerve currents change into a motion similar to electricity, because the nerves have been proved to show polarity under the action of electric currents. This shows that when the will is transformed into the nerve currents, it is changed into something like electricity. When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. It tends to bring a rhythmic action in the body, and helps us, through the respiratory centre, to control the other centres.

The Importance of Conscious Breathing

Breath is external manifestation of Prana, the vital force. Breath like electricity, is gross Prana. Breath is Sthula, gross. Prana is Sukshma, subtle. By exercising control over

this breathing you can control the subtle Prana inside. Control of Prana means control of mind. It is the Sukshma Prana or Psychic Prana that is intimately connected with the mind. The process by which the Prana is controlled by regulation of external breath, is termed Pranayama. When our prana diminishes, sickness sets in, and when we have plenty of prana, every part of the body is in perfect health. If we have an excess of prana, it can be transmitted to others for healing or magnetism. The inner prana can be stimulated by the practice of pranayama and thereby increased to a greater quantum. If we are not able to supply plenty of pranic fuel to the brain, the mind becomes very restless and disturbed. When the brain is receiving a deficient supply of prana, you suffer from nervous depression or nervous breakdown. Then the whole body perspires, there is trembling in every organ, you can't stand, your mind is unsteady and you are constantly thinking negative thoughts. The frontal brain is the seat of total consciousness. When you breathe without awareness, the breath is registered in the posterior brain, but when you are aware that you are breathing and you are consciously witnessing the whole process, then it is registered by the conscious brain, the frontal brain. The moment you become aware of your breathing and you begin to conduct and control the breath in a particular fashion, immediately the frontal brain registers the influence. Conscious breathing has an entirely different effect on the brain than unconscious breathing. Through unconscious breathing we are definitely able to feed the whole body with prana, but we cannot supply the brain with sufficient prana for its evolution and growth.

Uniting with the Universal Prana

Prana is not only the life force, but also a very powerful healing force in the body that can even eradicate the most difficult physical problems. Moreover, the prana within us is a part of the universal prana. In order to tune yourself to this universal prana, you must be able to reach a high state of meditation. When you control the breath, the mind is also controlled and the awareness becomes one-pointed. That one-pointed awareness is comprehended in the mid-eyebrow centre where the point is seen as a light. The light grows in intensity and becomes bigger and bigger until it completely envelops your consciousness. Then there is illumination all around you, and at this point one can connect yourself with the universal prana. The pranamaya kosha is tuned with the universal prana. Your pranamaya kosha can be awakened by practising pranayama correctly, by fasting or eating properly, and by perfecting meditation on the mid-eyebrow centre. Then, when you are able to see that great enveloping light, you become the medium of the universal prana. Thereafter, you can distribute this prana to those who are in short supply.

Bhagavad Gita

The Bhagavad Gita uses the term "yoga" extensively in a variety of ways. In addition to an entire chapter (ch. 6) dedicated to traditional yoga practice, including meditation,[138] it introduces three prominent types of

yoga:[139] Karma yoga: The yoga of action.[140] Bhakti yoga: The yoga of devotion.[140] Jnana yoga: The yoga of knowledge.[141][142]. The Gita consists of 18 chapters and 700 shlokas (verses),[143] with each chapter named as a different yoga, thus delineating eighteen different yogas.[143][144]. The Bhagavad Gita emphasizes repeatedly the importance of yoga, and hints more than once at this highest of all yoga sciences. Indeed, the scientific aspect of enlightenment underlies every teaching in the Gita.

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ bhāva-saṁshuddhir ity etat tapo mānasam uchyate || 16||

"Peace and tranquility of the mind, harmony and confidence in oneself, love, caring and gentleness towards others, and purity of the heart, are all the elements which create harmony of the mind."

Magnetism: The Power of Attraction

Magnetism is the power by which you draw things to you: the right husband or wife, the right business, the right friends, and so on. Magnetism of every kind originates in the Infinite Spirit. Each human being is a medium through which God's magnetism flows. All parts of the body that come in pairs--eyes, ears, hands, feet, etc.--form magnets of greater or lesser power. Soul magnetism is expressed through the eyes, weakly or strongly, depending on one's spiritual development. Some highly developed people are able to spiritualize or heal others solely by the magnetism of their eyes. Unless your magnetism is right, you will draw the wrong people or things. Fear, for example, creates a malignant magnetism by which a person attracts the very object of his fear. The magnetism of humility, on the other hand, attracts the all-protecting presence of friends, saints, and God.¹⁰

Strong and Weak Magnetism

Everyone possesses the power of magnetism, but very few people are truly magnetic. Negative qualities such as material desire, passivity, revenge, hatred, and feelings of inferiority obstruct that magnetic power. If you are absent-minded, thinking one thing while doing something else, your energy is divided and you have little magnetism. Doing everything with will power and one-pointed concentration greatly strengthens your magnetism. If you are a slave to any of the senses, you are losing magnetism. If you have control over them, you are developing magnetism. Emotionalism is very de-magnetizing, whereas even-mindedness in the face of all difficulties leads to magnetic living. In order to have magnetism, it is necessary to keep the body free from poisons that obstruct the flow of energy. Only with inner cleanliness can all of your energy be displayed through your eyes, face and body. We exchange magnetism with our associates. We must be careful with whom we associate because we are continually exchanging magnetism with people through our thoughts, shaking hands, and our eyes. We become like the people we mingle with, not through their conversation, but through the silent magnetic vibration that goes out of

their bodies. The stronger person gives his vibration to the weaker.

Physical Magnetism & Mental Magnetism

One of the aspects of personal magnetism is physical magnetism, which has three kinds of attraction. One kind comes because the mechanism of the body is working properly, regularly, when the circulation of the blood is right and when proper care is taken of the body; the next depends on the attractiveness of the form and features with which a person is born; and the third is caused by harmonious movement. The person who lacks any of these three things will naturally lack magnetism. Physical human magnetism is created by the nerve force energy flowing through the nervous system, which radiates out from the body. Physical magnetism can influence other people who are close by. If positive, other people are energized and even their health can improve; if negative, their energy is drained. Physical magnetism can be seen by some people. People with special sensitive sight, e.g. some clairvoyants, can see human magnetism energy as colours surrounding the body; called the human aura.

The second aspect of magnetism is the magnetism of mind. Mental magnetism is created by the nerve force energy flowing in the brain, which radiates out from the body. Mental magnetism can influence the mood of other people who are close by. If positive, they feel more hopeful and optimistic; if negative, they feel more depressed. Mental magnetism can transmit information; brain energy, or thoughts, can be sent to other people; i.e. telepathy. By developing and combining the two types of human magnetism, you gain a personal magnetism energy that is extremely helpful for enhancing your potential for spiritual self-development. It Improves health, emotional well-being, and increases mind & body energy. It helps other people; they become more energized and emotionally positive when in your presence.

Developing the Right Kind of Magnetism

The right kind of magnetic power has expanding, uplifting, spiritual qualities. Some people are so magnetic that they vibrate kindness and you love them immediately. This is the sort of magnetic power we should try to develop. Try always to be dressed in the magnetic qualities of calmness, fair-mindedness, firmness, wisdom, and understanding. Wherever you go, scatter kindness; let your eyes and heart be charged with Peace and Divinity. One can develop spiritual magnetism through will power, regular meditation, and thinking of God and saintly people. By visualizing and meditating on saintly people, one attracts their spiritual magnetism. By constant spiritual practices such as mediation, japa, pranayama, other austerities, disciplined body and mind and eating fresh foods rich in prana every cell of yogi is permeated by subtle magnetism which will flow through words, look and action and will elevate each soul to the awareness and their touch, holy ashes etc permeated by the magnetism will cause miracles and cure diseases with the help of magnetism of the

infinite flowing through them. Entire universe will be attracted to them.

Generating Your Spiritual Magnetism with the Help of a Guru

What differentiates a bar magnet from other bars of iron is that its molecules are turned in a single direction, producing a north-south polarity. It is only when the molecules are oriented in one direction that, with many of them acting together, they acquire magnetic power. Magnetism is generated, not created. Its presence is latent in every piece of metal—indeed, on subtler levels of manifestation, in everything. Thus, people can be magnetic; their magnetism can cause others to feel toward them a strong attraction or repulsion. Our individual qualities resemble the iron molecules in the sense that, if they are focused on a single goal, they can produce seemingly miraculous results. On the other hand, when they are directed haphazardly they can render us ineffective. Magnetism is the key to success in everything.

We must transform our faults into virtues. Angry outbursts, uncontrollable at first, need to be rechanneled into positive behavior. One such method is described in Chapter 4, Verse 35, The Bhagavad Gita where Krishna tells Arjuna of the importance of the guru, or spiritual savior. A guru is more than a mere teacher. The power of the guru can transfer his magnetism to that disciple who tunes in to his consciousness. Thus, his magnetism can help to transform every fault in the disciple into its opposite virtue, by rechanneling the energy in the disciple's spine—in a sense realigning the "molecules" of tendencies and helping them, ever increasingly, to flow upward. When an un-magnetized bar of metal is placed next to a bar magnet, it gradually develops a magnetism of its own, as its molecules realign themselves, similarly, in a north-south direction. The part played by the guru is not to make his disciples over in his own image, but, by sharing his magnetism with them, to uplift their consciousness. That influence helps to realign the "molecules" of energy in their own bodies, and most particularly in the spine, toward the "north" of the spine at the spiritual eye and in the top of the head (the sahasrara).

Magnetic Energy Healing

When the energy in your body moves through the central energy channel and the 7 vortexes, it creates and electromagnetic field that surrounds your physical body. This electromagnetic field is at the heart of magnetic energy healing. Whenever there is a blockage in the movement of the energy through the channels or from the vortex, it causes disharmony, which further affects a specific part of the etheric human body. This energy blockage normally impacts the mental state, emotional, and physical state. The energy blockage is also one of the causes of stress, anxiety, anger, depression, flu, joint pain etc. You can feel the obstacles or blockages through cold or warm spots and an increase in tingling sensation. Some of the other symptoms of magnetic energy blockage include

goose bumps, light headedness, numbness in a particular part of the body, etc. These blockages can lead to severe headaches, nausea, diarrhea, pain in the heart and stomach, extreme sensitivity issues, and tiredness. This clearing of a blockage and channelizing the flow is known as magnetic energy healing. This is the basis for magnetic field therapy – affecting and improving basic cellular function in order to combat a variety of health conditions and when possible, prevent cellular damage from happening in the first place.¹¹

Magnetism of Divine Love

Divine love, too, is a kind of magnetism. So also, on grosser levels, are human love, and happiness, and hatred, and fear — in fact, every state of consciousness in active manifestation. Love attracts love. Fear excites more fear. We influence others by our magnetism, and are in turn influenced by them. It is possible by negative thoughts to harm them, and similarly, in turn, to be harmed by them. There must be openness to magnetism of any kind before one can receive it. It is also important to know how to close oneself against the wrong kinds of magnetism. It is especially emotions that create weakness in one's magnetic "armor." Harmonize your emotions, therefore, by deep meditation. Then, with a conscious effort of will, radiate harmonious feelings outward from your heart center in all directions to the world around you. A strong, positive magnetic aura around your body will prevent not only people's negative thoughts from affecting you, but also prevent negative circumstances and happenings, even disease, from coming to you. When you yourself are good, only goodness will affect you.

Emotional Health & Magnetism

Thought is energy. It follows that even our very intangible thoughts carry some quantifiable amount of energy as electrical synapses fire in the brain. By merely thinking we have a magnetic effect in the material universe. The effects of magnets on cognitive processes have to make us wonder about how the earth's natural electromagnetic field affects our thinking and emotions. Brilliant research by Finnish scientists has mapped the areas of our body that are experiencing an increase or decrease in sensory activity when we experience a particular emotion. Each of these areas also affects our aura. When we are aroused either by passion or anger then the heart speeds up and in more quiet times or in meditation it slows down. This electrical input to the AV and SA nodes from the brain comes via the vagus nerve and is reflected in the ECG patterns of the heart. Pranayama or breathing exercises can stimulate the vagus nerve and this could have a very beneficial effect both on the heart and gut. Similarly the chanting of mantras or deep throat singing as practised by Buddhist Lamas also stimulates the vagus nerve. It has been shown that this stimulation helps in reducing blood pressure and improves the rhythm patterns of the heart. The neural information from both these activities facilitates the cortical function and the effect is heightened

mental clarity, improved decision making and increased creativity and thus increased magnetism.

Grounding & Health

Your Body Can Absorb Free Electrons from the Earth. The Earth carries an enormous negative charge. It's always electron-rich and can serve as a powerful and abundant supply of antioxidant and free-radical-busting electrons. Your body is finely tuned to "work" with the Earth in the sense that there's a constant flow of energy between your body and the Earth. When you put your feet on the ground, you absorb large amounts of negative electrons through the soles of your feet. The effect is sufficient to maintain your body at the same negatively charged electrical potential as the Earth. This simple process is called "grounding" or "earthing," and its effect is one of the most potent antioxidants we know of. Grounding has been shown to relieve pain, reduce inflammation, improve sleep, and enhance wellbeing, and much more. Free radical stress from exposure to pollution, cigarettes, insecticides, pesticides, trans- fats, and radiation, just to name a few, continually deplete your body of electrons. Simply by getting outside, barefoot, touching the Earth, and allowing the excess charge in your body to discharge into the Earth, you can alleviate some of the stress continually put on your system.

V. CONCLUSION

Yoga can be defined as Harmony in the most simple manner. It's the harmony between Individual, nature, and God. Nature includes individual's physical system, mental system and spiritual system. When Harmony is obtained in these systems in an Individual, this will directly lead to better physical and mental health which will then also lead to increased body magnetism and electricity. The individual will be able to affect his surrounding universe more than how individual is affected by the Universe. Thus when, with the help of Yoga and meditation the individual is able to bring harmony in his/her system, this will help in bringing peace and highest creativity and happiness in the individual. And when lots of Individuals or collective humanity begins to bring harmony and peace and increased body magnetism in to their lives, this will lead to increased peace, co-operation and well being in this world which will lead to Universal Peace and happiness.

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Ethnic Identity: The Political Rivalry and Its Consequences in South Sudan

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Abstract--- The issue of ethnicity and ethnic identity seriously, becomes a contentious and controversial issue in Africa and in the World. Ethnic identity reflects unequal distribution of resources, struggle of over leadership, and inequity in economic dividends, dearth of good governance and management. However, in many cases in Africa, internal conflict are strenuously, engulfed are around competition over land and resources , sudden and deep political or economic transitions, growing inequity among people and communities, increasing crime, corruption and illegal activities , weak and unstable regimes and institutional and identity politics and historical problems as colonial problems.

Furthermore, the paper endeavours to painstakingly, examine and unpack the issue of ethnic identity in South Sudan, the youngest African country, which got independence from Sudan in July 2011. Eventually, the country, dexterously, enmeshed in the internecine conflict and civil war which is generally, construed and steadfastly weighed , to be wrought or sparked by a vehement political rivalry or vying for the leadership in the country between the president and the vice president. The two antagonists belong to the two largest ethnic groups in the country, the conflict between the two dexterously , culminated in a potent removable of the vice president from his post which led to the inevitable beginning of violence and civil war in 13th of December 2013 in the country.

However, the animosity between the two ended up into corrosive ethnic conflict which led to humongous subversion and destruction of properties and thousands of lives have been painfully, lost between ethnic groups, from which the two leaders belong to and the whole situation instantly, run to dogs and in to a cull-de -sac .Consequently, the study found that, the whole conflict is about the leadership and power, because, power is a resource which could lead to other resources, during the exercise of power. Hence, the staunch embroilment of tribal or ethnic identity is for extreme mobilization for rigorous support, during the conflict. Therefore, the Identity is

constructed, concocted and deemphasized by power seeking leaders and used as an instrument or tool to imminently, achieve leadership and power, there the culture is a raw material for politics of difference and constructed identity. Here a tribe or an ethic group is not a problem of the conflict, because it is something emerges during the conflict.

However, the study thoroughly, concluded that the problem is politics and resources distribution and management and this is what is punctiliously, attested in the form of ethnic confrontation and antagonism, the government is an imperative actor in the ethnic violence and therefore, there is a need to be restructured and to be broadened and widened enough to be inclusive and representative of different ethnic groups and this means tribal balance in power sharing , resources, and employment potential and democratization of the system and addressing the issue of unemployment, poverty alleviation and amelioration, health and education and expedition of economic growth, and rural development projects , gender and women empowerment and proper management of natural resources and preservation of the environment are stalwartly, recommended and deemed to be amicable solution of the ethnic conflict in the country.

Keywords--- Ethnicity, Tribalism, Politics, Resources, Power, Conflict.

I. INTRODUCTION

1.1. Ethnicity and Ethnic Identity

IN social science in general, ethnic or ethnic group socially subsumed people who share common origin, common ancestry, place of birth, or distinctive social traits such as religion and language that differentiate them from other ethnic group. In general ethnicity refers to beliefs, values and practice that characterizes a particular group or it represents cultural practice that distinguishes one group from another (Eduard etal, 2014, p: 342). However, according to Richard Jenkins the anthropological definition of ethnicity comes from ancient Greek *ethnos* which means a range of situations in which a collectivity of humans lived and acted together and which is translated to day as people or nation (Richard (1998, p: 9) .

Consequently, ethnic group affirms or creates its own identity due to the pressure of dominant majority groups. The ethnic group is a self-perceived inclusion of those who hold in common a set of traditions not shared by other with whom they are in contact. Also ethnic group is perceived as minority group dominated by a dominant majority group. Therefore ethnic group refers to a non-dominant people with a shared interest and common culture (Vanlalatlani, 2007, p: 7).

Furthermore, Schlee weighed ethnicity is a form of social identity, then it is fixed by definition of self and other. That means no body can have an ethnic identity affiliation which is unknown either to themselves or to others. Ethnicity cannot exist unless people are aware of it. That means ethnicity is not the cause of the conflict but rather something that emerges in the cause of conflict, or acquire new shapes and functions in the cause of such events (Schlee, 2008, p:4).

Moreover, (John Markakis, 1994, p: 6) asserted that ethnic or tribal identities are essentially, political products of specific situation, socially, defined and historically determined, in other words ethnicity and its representative structure (tribes) emerge as the consequence rather than the cause of conflict.

Consequently, (Joseph Hanlon, 2006, P: 95) opined that ethnic groups are defined descriptive difference, whether the in term of colour appearance, language, religion, or some other indicator of common origin. Ethnicity is defined broadly, to include all racial, tribal, religious or linguistic groupings, nation and communal minorities and the ethnic criteria used by these groups to defined themselves usually, include common descent, shared historical experience and valued cultural traits.

1.2. Ethnic Conflict Approaches: Instrumentalists and Primordialists

In the recent years ethnic conflict dramatically emerged in many countries in the world in the aftermath of the Cold war. However, to explicate and enunciate the catalysts of these new arm conflict analysts and policy makers pay heed into the groups in the conflict in order to discern these conflict. However, analysts focus on local actors and local institutions to construe the reasons behind claims for self-determination aiming for independent, autonomy, secession, the control or participation in government. Conflict causes are found around: territory, ideology, dynastic legitimacy, religion, language, ethnicity, self-determination, resources, markets, dominance, equality and revenges (Gomes, 2002, p.6). To elaborate and unpack ethnic conflict there are two main approaches for ethnicity as follows:

1.3. Instrumentalists

Instrumentalists conceptualized ethnicity as instrument, a contextual, fluid and negotiable aspect of identity "a tool used by individuals, groups or elites to obtain some larger, material ends." According to Timothy Sisk, instrumentalists argue that ethnic identities: "*Wax and*

wane, contingent on a wide variety of variables including the capacity and skills of political entrepreneurs who can effectively, mobilize groups for collective aims and articulate beliefs about common ancestry and destiny... Some instrumentalist known as structuralists suggest that ethnic identity is socially constructed, often created or de-emphasised by power-seeking political elites in historically determined economic and social armaments".

The two approaches reflect academic analyses in a way that scholars see ethnicity as immutable and innate versus socially constructed beliefs about the types of political system that can ameliorate conflict along ethnic line (Gomes, 2002, p.7).

1.4. Primordialists

Primordialists argue that ethnic identity is innate and largely fixed and they view ethnicity as an exceptionally, strong affiliation which is often linked to ancient conflict, age-old hatred and past atrocities. These, identities change little over time. It leads to the views that are irreconcilable difference between ethnic groups, and that violent clashes are inevitable. Meanwhile, instrumentalist argues for social construction of identity, moulded by social systems, leaders, and circumstance. Identity is malleable, change rapidly over time, is often recently, formed and not inherently, conflict. Because of this, constructivists focus on elites and the way they manipulate ethnic, religious and class identity and the strongest view was given Alexander that "ethnicity is understood to be unnatural, to be historically, invented, constructed or imagined and used instrumentally, by politicians.

As noted above the intervention and implications of constructivists and Primordialist interpretation are contradictory. Constructivists try to keep the groups together and resolve underlying problems, while Primordialists want to keep the groups apart. The differences in academic approach can lead to real and significant differences in choice of intervention on the ground (Hanlon, 2006, p: 97).

II. BRIEF BACKGROUND ABOUT SOUTH SUDAN

South Sudan is a new country covering an area of 628 square kilometres. It is bordered by Uganda, Congo, Kenya, and Central Africa from south West, Sudan from the North and West and Ethiopia from the East. However, South Sudan the world youngest country had achieved, its independence from Sudan in July 2011. After, the longest civil wars in Sudan, and the first war started in 15th of August before Sudan's independent in 1956. The first war was culminated in Addis Ababa Agreement in 1971 which was on three issues as solution for South Sudanese's problem. The first issue was the law, that determined self-governance, in Southern regions, and organized the relationship between the Regional Government in the South and the central government in Khartoum and it also included financial resources, support from the central

government, political rights, and freedom, representation of southerners in according to southern population to Sudan population.

The second issue was the agreement on cease fire and the third were protocols, which determined administrative, and security arrangements, general amnesty, judiciary and committees for reliefs, reintegration, reconstruction and rehabilitation (Alier, 1991,). The Agreement prosecuted for 10 years, after that, the former president of Sudan Nimeiri issued an emphatic decree to divide the Southern Region into three regions and that was violation of the agreement without consultation. The agreement recognized the historical, and cultural differences, between the North and South and believed that the unity of the country will be built on these objectives and realities. As a result southerners have rights to develop their cultures and traditions in united southern Sudan (Bashier, M.p:16).

However, the abolition and abrogation of Addis Ababa Agreement was the flashpoint for the incipient of the new civil war in the South in 1983, led by Sudan's People Liberation Movement and Sudan's People Liberation Army(SPLA/M) and the war continued for twenty- one years, the reasons for the second war were multifaceted including historical animosity between the North and the South, first :the national government in Khartoum sought to unsuccessfully, flip-flop the administrative boundary between northern and southern Sudan as so that to extend northern control over mineral -rich regions of Western Upper Nile and Bahr-el-Ghazal provinces in the south. Second the government campaign against southern Sudanese labour migrants in Khartoum on the ground that they had flunked to obtain required identification cards and permits to work. Third, GaafarNimeiri, the president of Sudan, decided independently, to revamp the construction site of Chevron oil refinery from the southern town of Bentiu to Kosti in the north. Fourth, and most controversial of all, the national government proposed to divide the south into three autonomous regions. Fifth, the Jonglei Dam issue which was a top-down approach to resources management contributed to the second civil war in Sudan (Hutchinson, 1997, P: 4). Sixth the political agitation from political opinions of Equatoria who demanded the re-division of the South and it was precipitated by political rivalry between politicians(Malok,2009, p: 97).However, the war continued until the signing of the Comprehensive Peace Agreement (CPA) between the Government of Sudan and the rebel of Sudan People's Liberation Army which was culminated in six years interim period up to 2011, when South Sudan gained its independence.

However, after several decades, of a civil war, between the North and the southern people, a Compressive Peace Agreement (CPA) was lastly signed in Naivasha - Kenya on January 9, 2005, giving autonomy, to the state. Consequently, on January 9, 2005, the Government of Southern Sudan and. Dr. John Garang de Mabior, the former rebel leader of the Sudan People's Liberation Army/Movement(SPLA/M) became President of the

Government of South Sudan and Vice President of Sudan. A constitution was officially adopted in December 2005. Unfortunately, on July, 2005, Garang died in an ill fated helicopter crash in South Sudan and Ugandan border, and instantly, he was succeeded in both posts by SalvaKiirMayardit with RiekMachar as Vice -President of South Sudan. Furthermore, a referendum on independent for South Sudan was held from 9 to 15 January 2011. However, the voting on the referendum began on January 9, 2011 and after three days of voting, representatives of the SPLM announced that, according to their estimates, the 60 percent turnout threshold required for the referendum's validity had been reached. Official confirmation came later the same day, when the referendum commission released a statement announcing that turnout would exceed the required 60 percent threshold. Consequently, the result of the referendum was 83 percent of eligible voters in the south and 53 percent in the north had voted. Over 90% of those who voted supported independence, which was officially granted on July 9 2011.

However, the government of South Sudan during the interim period had been bestowed a gigantic amount of financial support, by international donors and foreigners' governments , this in addition to zillion amount of oil revenue which was transferred to the South by the central government. In spite of these humungous financial resources, the government had totally, flunked and unable to deliver adequate social services include health care, education; physical infrastructure remains poor across the country and acute poor economic planning afflicting the country. Moreover, due to such malpractice, fiasco and debacle in the government, tribalism, nepotism, cronyism, animosity and antagonism permeated and pervaded the country. The government's officials embroiled and enmeshed in corruption, expropriation, embezzlement. However, in such backdrop the government's official siphoned off the public fund to their won expenditure and personal accounts due to that millions of dollars were ascertained in personal account in foreign bank abroad. Consequently, hatred and intolerance staunchly heightened and augmented, among the tribal communities in the country due to unscrupulous politicians manipulating ethnicity as instrumental and tools in order to achieve larger material ends and benefits.

Political revelry reached its climax and in 2013 when, Kiir stupendously, reshuffled the government and adamantly dismissed all his ministers, including Vice President, Dr. Riek Machar, with the official aim of reducing the size of government. However, Machar said it was a step towards dictatorship and that he would challenge Kiir for the presidency. However, on 14-15 December 2013, an attempted coup was put down. The coup took the ethnic line as two leaders belong to the two biggest ethnic groups, Kiir belongs to the Dinka the largest ethnic group and Machar comes from Nuer the second largest ethnic groups in the country. The political struggle between leaders was conceived as ethnic conflict between the ethnic groups

which led to killing of innocent people of the two sides. The conflict claims more than 10,000 lives and displaced more than two millions within the country and the neighbouring countries. After several, attempt by regional blocs to achieve peace, the SPLM-Juba led by President Salva Kiir and the SPLM-IO led by former Vice President Riek Machar signed the Peace Agreement under auspices of IGAD on the 17 of August 2015. The Peace deal insures two years and half a year interim period with Kiir as a president and Machar, first Vice-president. And also the accord stipulates powers sharing, SPLM 53%, SPLM-IO 33% and opposition parties 14% and the peace to be implemented in three months, after consultation between warring parties. The government of national unity was unanimously, formed in April 2016 with the opposition leader Dr. Riak Machar as First Vice President in the government, but again the fighting broke out in 7th of July 2016 between body guards loyal to the Vice president and those for the President. The incident led to loss of lives in Juba and let the Vice President to flee to the bush around the capital and related his return to Juba with the brining of the third party forces from African countries with approval of the United Nation Security Council to protect civilians, officials, NOGs and UN bases in the country. The government agreed for the bringing of the forces and preparation is going on for forces to be brought to the capital in order to provide security and insulate the national airport and government's officials and in the absent of Dr. Riak his former chief-negotiator Taban Deng Gai has been appointed as Vice president superseding Machar who announce his commitment to return to rebellion to topple the government to bring justice and bring order and justices asserting that the peace has collapsed.

III. THE HISTORICAL BACKGROUND OF ETHNICITY (TRIBALISM) IN SOUTH SUDAN

South Sudan as region within Sudan, before its independence from Sudan had it not witnessed serious ethnic or tribal animosity through the first civil war from 1955-1972. However, during the period of the first war, the region was united, inclusive and all tribal communities joined together in the struggle against the North. However, the struggle continued until the Addis Ababa Agreement was signed between the Government of the Sudan and the Southern Sudan Liberation Movement (SSLM) in 1972, ended the civil war that raged in the South for seventeen years. However, according to (Maluk, 2009, p: 95), the first act under the Addis Ababa Agreement was the formation of provisional High Executive Council in 1972 and its main tasks were: the repatriation, rehabilitation and resettlement of refugees and setting up of public administration and socio-economic development in the South and finally, the organization of free and free elections at the end of interim period. However, the general elections for a new Regional were held in 1974 and

both the speaker and the president of Higher Executive Council were elected, the elected government continued from 1974 to 1978. Under Self-Governor Act, 1972. Southern Sudan became an autonomous region with three provinces of Bahr el Ghazal, Equatoria, and Upper Nile. Later on Lakes, Jonglei and Western Equatoria provinces were created. These provinces were administered by commissioners under the people's local government Act 1971.

However, the period between 1974 and 1978 attested incipient of political rivalry between southern politicians over power and that was the first advent of ethnic identities or tribalism into the politics in South Sudan. Ethnicity or tribalism starts as means for mobilization and recruitment by power seeking political elites who were vying for leadership and power. However, as it was asserted by (Maluk, 2009, p: 107), the Agreement provided for a regional parliament (Assembly) and a Regional High Executive Council. However, members of Regional Assembly were democratically, elected and the Assembly on meeting will elect the President of High Executive Council who would form the government. There were two Southern Political parties, deemed themselves as the centres of political power in the South. These parties were the Sudan African National Union (SANU) and Southern Front (SF). The two parties vied for seats in the parliament and competed for gaining support during the election and either one of them could form the government. Moreover, in such process of political competition, the two parties antagonised themselves and ended up being hostile camps, some politicians took political issues personally, which lead to quarrels on issues and reducing argument of Substance about the general welfare of the South to individual and personal. For instant for quest for the leadership of High Executive Council, Joseph Lagu one of the politicians used different divisive argument when addressing different audiences, when in Equatoria, he would say he is an Equatoria nationalist, in Bahr el Ghazal he would say that people of Bahr el Ghazal to support him to put an to the domination of Bor Dinka in particular. The aim for the contradiction was many leaders where vying for the president of High Executive Council. Most of politicians uses ethnicity or (tribalism), while other used both tribalism and their respective parties as springboard to gain power. The competition over power created the fissure and rift in the Regional Assembly along the ethnic line for the first time in South Sudan (Elija Malok, 107). And culminated with abrogation of Addis Ababa in 1983.

Moreover, For elites struggle over power and their failure to represent the unity, Adwk Nyab: pointed out that: *"Although the elite in the South presented a façade of unity along their perceived political parties, this did not stand the test of times ethnic and sectional tendencies overwhelmed many of them to the point of neglecting the southern national concerns and aspiration."* The greedy of power among South Sudanese's politicians and their narrowness led to the collapse of the Addis Ababa Agreement and resumption of the civil war in 1983. However, during the

War ethnic identities were used by successive governments in Khartoum. For instant President Numeiri seriously coined a policy of forming and arming tribal militias in South Sudan counter the insurgency and in such a policy ethnic animosity among various group were negatively, exploited by the state through transforming war into be a war of one ethnic group against other groups . However, in South Sudan since time immemorial some tribe especially, among pastoralist who have a culture of warfare. Such warfare involved cattle rustling or fighting over traditional pastures , water and some of these tribes include Dinka, Nuer, Murle , Mundari, Toposa-Didinga, Longarim-lotuho and much more. Those conflict were relatively less destructive because traditional weapons spears, knives were used, but during the war tribes were armed by the state with lethal weapons to involve in the war (AropMadut, 2006).The aim of President Nimeiri was exploitation of traditional animosities and antagonism among the tribe so that he could wreak havoc in the rebellion in South Sudan. However, to viciously, implement his policy he summoned the three governors of the three regions. James Tambura, (Equatoria), DanialKout Mathew (Upper Nile), and Lawrence Wol (Bahr el-Ghazal). The aim for the meeting was to consider the appropriate means to fervently, encounter the rebellion he accordingly, instructed the three governors to form tribal militias among the smaller tribes to protect them against the master tribe and its rebel organization. However, a gigantic amount of money was granted to enable them recruit and train militiaman to prevent the insurgent from spreading into other areas. Therefore in Equatoria, hundreds of Mundari who feared SPLM were assembled and trained as militiaman. When the SPLM formed, Mundari youth fled to Juba joined the militia in a quest to secure arms for protecting their cattle. The militiaman were instructed to protect themselves against the SPLA rebel .However, in lieu of using the weapons against the SPLA, they used to raid the Danka's cattle camps the process which subversively, resulted in demise of innocent people especially women and children. .More the Dinka in Juba were harassed and their properties were gruesomely, extorted.

However, in Upper Nile Region Daniel Kout Mathew supported the militias in his region after the fight broke out between Gai Tut and Garang. For reason he wrote a letter to president Nimieri recommended that Gai Tut rebel wing to be supported to grapple the SPLA and to prevent it from advancing into the interior of Upper Nile. Governor's proposal was endorsed. He was assured, that Choul's rebels would be succoured. That was coincided with the death of Samuel Gai Tut and Akuot de Mayen in April 1984. However, Chuol, who took over from them and got support from the governor. Chuol renamed his movement as Anya- Nya II. He regrouped his scattered forces and establish his headquarters at the ZerafVally in Fangak District. Hence, Chuol began to resist the SPLA forces and hampered them from advancing into the area under his control while at the same time intercepting and

killing the SPLA recruits from Bahr el Ghazal from crossing over to Ethiopia for training. The period from (1984-1986) witnessed a great deal destruction of thousands of recruits from Bahr el Ghazel. Almost weekly, bodies were seen floating on the Nile River at Malakal. The authorities in Khartoum began to send large quantities of arms and ammunition and cash through Governor Daniel Kout Mathew. For Choul's group support and to secure the support of Anya-Nya II, Khartoum contemptuously exaggerated nineteenth century Nuer-Dinka antagonism successfully. It declared that SPLA was a Dinka movement. The government used its propaganda machine and depicted the Dinka as belligerent group. However, Sudan government, continued to support Anya-Nya II. Chuol was ambushed and killed by the SPLA forces. The new leader of the Anya -Nya II was Gordon Kong Chol, its original leader. But this change over to Gordon Kong was culminated in Anya-Nya II-SPLA reconciliation later that year (AropMadut, 2006).In Bahr el -Ghazal, Governor Lawrence Dr. Wol found it very difficult to implement the militia policy for many reasons. First it was in Bahr el-Ghazal that the underground movement started it was also there that the Anya-Nya II of northern Bahr el -Ghazal was first formed. In addition, the majority of the natives who went to Ethiopia were victims of Arab and Anya-Nya II disruptions. Second, the leadership of the SPLA and the new regional government in Bahr el-Ghazal were composed mostly by members of solidarity Committee and the council for the Unity of the South who had been against re-division of the Southern Region into three Regions. Under such situation, Governor Wol could not move freely -even though he had to prove to Nimieri that he was doing something to defeat the SPLA. He did this encourage Darius Beshir, the Deputy speaker in Regional Assembly, to form the Fertit ethnic group militia. However, The militia was at first a mobile force intended to assist the nomadic Arabs tribes of southern Darfur and Kordofan (the Misserya and Rezeigat) to gain water and pasture without difficulties from Northern Bahr el Ghazal and Abyei, were reorganized into popular defence forces .The later meted horrible scorched earth terror against the civilian population in the guise of fighting the SPLA rebels.

These atrocities also introduced another dimension in the war: children and women trafficking in the classical slave -trade became a norm which even embarrassed successive governments in Khartoum, but which they were at least willing to admit or stop the practice. Meanwhile, the militia policy and the creation of militiaman every, were meant that the SPLA had to fight two fronts. The Sudan government regular forces and South Sudan militiamans. The later was instrumental in transforming a north-south conflict into south-south conflict. Thus Nimieri dream of fighting the SPLA might had flunked .Instead the policy only complicated the war to his own detriment and which eventually, led to his final demise. The second difficulty, which was more worrying for the SPLA was the government, s policy of arming the tribal militia to fight against SPLA and operating within the SPLA lines of

defence. However, SPLA efforts to disperse the militia groups, eight of which were operating within the SPLA – controlled territories, posed serious security risks. The most effective tribal militias were the Mundari, Murle, Zande, and Fertit, Toposa, Acholi, the Aya-Nya II and Misseryia and Rezigat (AropMadut, 2006).

1. Sudanese Prime Minister Sadig El Mahdi and Tribal militia in South Sudan

According to (AropMadut 2006,) EL Mahdi after he took over ordered tribal militias in Southern Sudan, to be revived and made effective to fight alongside the army. The Misseryia Militia, associated with *Ansar al-Quaat al-Marahael* (mobile force) was regrouped as Home Guards. The intention was to relieve the army to fight the rebels in the south while Home Guards protected the government from possible coup plots against the *Mahdist democratic regime in the capital*. The Marahael militia were also given another assignment and sacred role to fight against the Dinka tribe where SPLA leader John Garang and most of his commanders hailed from. After short well charged political, religious, orientation and military training, the MisseryiaMarahaelin was unleashed. Their first target as expected, was the Dinka territory in northern Bahr el-Ghazal, northern Upper Nile.

With a short time following their graduation, the Arab militiamen went on rampage in the said areas. They were dispersed, some were on foot, some in Lorries, and others on horseback. In the process they violently, extorted Dinka's cattle, the scale of destruction was a reminiscent of Mahdist Dervish destruction of 1880s. During the Arab militia campaign (1986-1989), the native Dinka life was assumed the cheapest and worthless. Whenever a Dinka village or cattle camp was on sight, it was declared a rebel and targeted for devastation. It was then that large areas of the Dinka population were displaced forcing them into big cities in the south and north. The young, however, responded to these masquerading militias by trekking with their cattle southwards into more secured areas in Tonj, Rumbek, Gogrial and Yirol Districts where they sought the SPLA protection. In the process, tens of thousands of these swelled the ranks of SPLA guerrilla forces. The Sudan Council of Churches, Relief Department "reporting in 1988 stated about 1.2 million had entered Khartoum, 800,000 to other northern regions of Darfur and Kordofan. Over a million were displaced to the southern towns of Aweil, Tonj and Wau. And a further 500,000 into the neighbouring countries of Ethiopia and Kenya." Despite international and national condemnation and appeal to the government to halt the carnage and catastrophe nothing was done to ameliorate the situation. Instead, northern Bahr el-Ghazal and northern Upper Nile were ethnically cleansed.

The most despicable and deplorable of these ethnic cleansing practice was the Dhaein Massacre of 1987 where crowds of displaced Dinka people were mercilessly, killed by the militia and tribesmen while the national police and authorities looked on. The massacre was even made more

medieval when those Dinka, who ran into some houses for sanctuary, were dragged out and killed. The Rezeigatt Arab militiamen took advantage by capturing many Dinka children and young women into slavery. The public and international outcry and condemnation against the Dhaein massacre forced the government to issue statements that denied its knowledge and participation. But Professor Mahmoud Ushari and Professor Suleiman Baldo, both lecturers at the University of Khartoum, took the matter seriously and investigated that inhuman tragedy and made it public in their famous: *The Dhaein Massacre* to the government's embarrassment. Without Ushari and Baldo's investigations, the government would have successfully smothered the massacre completely. Embarrassed by the revelation, the Government turned against the two Professors with impunity and locked them up as traitors writing damaging lies against the state and the government. However, Ushari and Baldo's testimony and useful revelation of the massacre would go down in history that not all northern Sudanese share the same brutality against their southern counterparts (AropMadut, 2006. P: 160-163). However, in successive governments use of militiaman (Alex de Wall 2007, 6) asserted that "there was detailed ethnically –targeted mass killings in the city of Wau, carried out by the army and a proxy militia drawn from the fertit targeting Dinka civilians and policemen suspected of supporting the SPLA. Comparable serious of massacre was carried out in the city of in 1992 after the SPLA overran the southern capital before withdrawing. Again, the culprits were military intelligence, certain army units and local militia mobilized on a tribal basis."

However, the political struggle over the leadership during the formation of the SPLM/SPLA in 1983 culminated in the tribal conflict between Nuer and Dinka which was solely over leadership of the movement between, Dr. John Garang and Samuel Gai Tut and AkuotAtem de Mayen who were ministers of the Anya-Nya dominated government under Joseph Lagu in 1978-1980. The power struggle was over leadership and objectives of the movement which culminated into violent between two groups, Dr. John from the Dinka ethnic group and Gai Tut from Nuer, the conflict between the two came to an end in 1988 when the Anya - nya II was integrated into SPLA\M. Due to that conflict many lives had been lost in conflict which was not related to ethnic problem, only ethnicity was as mean for mobilization and provision of the support for the conflicting groups. This is very plain and conspicuous that differences among the leaders lead to ethnic clashes in which ethnicity came as means for lobbying for political support and therefore a political made.

The second phase of the power struggle unfortunately betided in 1991 when Dr. RiekMachar and Dr.LamAkol declared a coup against SPLM/SPLA the leader Dr. John Garang. Dr. Riek formed a rival movement called, SPLA/M Nasir and later the formed SLPA/A United and after Dismissal of Dr. Lam, Dr. Riak farmed his movement South Sudan Independence Movement /Army. However, Dr. Riak reached the Agreement with Khartoum 1997. The

Agreement did not last long dearth to the regime intransigence to implement some demands. Riek defected and joined the SPLM/SPLA before signing of Comprehensive Peace Agreement (CPA) in 2005. Dr. Riek became the Vice-President of the Republic till his dismissal in 2013 after the Independence as alluded above. Further, it is a conspicuous from all sorts of ethnic animosities in South Sudan before and after independence were politically, constructed or made in order to serve material ends of the parties in the conflict. In South Sudan the political struggle historically used ethnic identities which started by formation of Regional Government in 1972, when ethnicity had been by political encouraged by the two parties, Sudan Nation Africa party and South Sudan Front. The two parties used to compete over the power in the region and tribalism was used for mobilization and forming allies. Some politicians took political differences into personal and tribal issue. The tribal animosity contributed in the abrogation of the regional government and revision of the South into three regions in 1983 and the eruption of the second civil war in the South.

Consequently, during the war success governments in Khartoum used the differences which were created during the regional government as tool or means of achieving the policy of divide and rule. The government used tribalism in order to weaken the movement and to invent internal conflict and weakened the position of the movement. However, in the movement difference among politicians led to tribal conflict and loss of many lives dearth to elites, interest and ambitions. Consequently, after independent of South Sudan the struggle over power in the government between the President and the Vice President instantly turned to corrosive ethnic conflict between the groups where the two leaders belong to. Also this conflict led many ethnic groups claiming power and privileges in the government. Hence this ethnic violence is sparked by elites and unscrupulous and power seeking politicians using the impoverishment, frustration, embarrassment, hopelessness and desperation the citizens are vexatiously floundering in the country. As such the situation is conducive for politicians to articulate and construct ethnic identities which are concocted after the loss of power which negatively, weighed as tribal loss of power and then mobilization of the tribe to fight for allegedly invented wrights which are achieved upon the reinstatement of politicians who have been removed. Moreover, the politicians take turn in using ethnicity to gain power and privileges no matter how many people who could die, it is only gaining power is their intentions. Therefore it alluded above the tribalism or ethnicity in South Sudan is a tool and instrument or in the hands of politicians who are hungry for power it is susceptible and incontrovertible there are genuine and legitimate grievances but it will not be suffice to painstakingly, woo people to violence, only if it enmeshes politicians who may use such situation to their interests. Therefore, South Sudan ethnic conflict is fully in its elites and politicians hands who do not value lives of their people, the suffering of people could be attributed to

expropriation and embezzlement and siphoning off of public fund by the same politicians and when they are removed they used the people deprived off and aggrieved to fight and take them to power.

IV. CONCLUSION

Ethnicity or tribalism has been political product in South Sudan before and after independence, constructed and de-emphasized by power seeking politicians and elites who could articulate their wishes and interests inform of people's interests and to use them as instrument to achieve their interests. This is in addition to struggle over power and unequal of distribution economic resources, unfair government employment, services delivery distribution and behaviour of leaders of putting their interests above national interest are vehement and liable catalysts which are vigorously sparked ethnicity or tribalism, and staunchly made people to abhor or despise the government and resort to their tribal groups due to desperation and frustration. However, illiteracy and poverty negatively, contributed to ethnicity or tribalism among South Sudanese. Also The pervasive action of government's officials of favouring, securing resources, siphon off of public fund and no accountability and transparency in the government, all these culminated into more division and exclusion which resulted in hatred, intolerance, animosity and antagonism among South Sudanese.

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Factors Influencing Selected Fruit and Vegetable Products' Market Linkage: A study in Bona Zuria District, Sidama Zone, Ethiopia

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Abstract-- Linking the agriculture products of the farmers to the market is one of the major challenges in developing countries like Ethiopia. Living remote area with poor infrastructure accessibility and market information asymmetry are major pain for the local agriculture husbandry societies. Taking into consideration, this specific present study was conducted on the factors influencing selected fruit and vegetable products' market linkage in the Bona Zuria District, Sidama Zone, Sothern Part of Ethiopia, to critically identify and analyzes these challenges to bring possible solutions in the sector. Te meet designed objectives the study, both secondary and primary data were critically used. Secondary data were collected from the Bona Zuria Agriculture development office annual reports, the Sidama Zone Agriculture development Department, survey of related literature, books, published and unpublished journals sources. With Regards to primary data sources 112 fruit and vegetable producing famers were selected from the three kebeles' of the Bona Zuria District on multistage sampling bases. In addition, to get more information for the study, the Bona District Agriculture development office, development agents, extension workers, and core work process facilitators were interviewed on the case related with input supply and infrastructure facilities. Wholesale traders, retailers, local collectors and brokers were also interviewed focusing on what kind of marketing activities relationships they have with local farmers. To examine and analysis data statistic tools; such as mean, percentages and mode, econometric generational logit model, cost benefit analysis and marketing margin analysis were used.

The logistic regression econometric result identified that the major constraints that determine fruit and vegetable products and market linkages on the study area were education level, experience in farming, plot sizes, sizes of family numbers, cold

storage facilities, transport access and access to credit service to the farmers. Of these identified variables in this study, all are significant having positive Beta value (Beta coefficient) except farming experience. With regards to market linkage, the market margin analysis shows that Bona Zuria District selected fruits and vegetable producers have been facing challenges lack of direct market access to sale their produces and 75 percent of the price share overwhelmed in the unnecessarily elongated marketing channel. From this point of view it can be understood that there is no clearly organized direct producer to final consumer supply chain interconnection.

Observation made by the researcher during survey of data shows that farmers sell 1kg of banana product to collectors in the small village at low price (ETB Birr10) due to fear of post harvest loss and high transportation cost while it's price at final market is ETB 24 Birr. This implies that local fruit and vegetable producers have no direct inter linkages at the regional and national market level. On the other hand lack of transport facilities, high interactions of middle men and lack of cold store chain resulted in local producers being marginalized from the market. Hence, it is recommended that, government and non government organizations need to cooperate with local communities and enhance an enabling strategies like accessing of trainings, providing improved seeds, farming machineries and tools on on credit basis with minimum cost that would continuously improve agricultural product management and marketing efficiency of fruit and vegetable product in the study area.

Keywords--- Product,, Marketing, Linkages, and Profitability.

BIOGRAPHICAL SKETCH

The author was born in Burrsa, Sidama Zone, SNNPRG, Ethiopia in March 1986. He raised and completed his elementary education at Hagereselam. He attended his secondary and preparatory education at Hawassa Tabor School. In 2005, he joined Hawassa University and graduated with Bachelor of Arts degree in Business Management and Cooperative Development Leadership in 2008 and 2014 respectively. He then employed at Hawassa City in Investment agency as the project director and finally he become a lecturer at Hawassa University, college of Business and Economics in cooperative department. He is a(PhD)research scholar in department of Management Studies in Institute of Management in Kerala (IMK), University of Kerala.

I. INTRODUCTION

AGRICULTURE is source for generating power, income; and also food. Whether developed or developing countries use the agriculture sector as an essential fuels for their multidirectional purposes regardless the way and techniques may be differ depending on economic status and technological advancements of a country to country. Several studies also noted that as the industry sector is meager, the agriculture sector serves as backbone for the economic activities for developing countries like Ethiopia. The study conducted by Triods (2013) depicts that the agriculture sector accounts for about 45% of Growth Domestic Products (GDP), 80% of exports and 80% of total employments. The major items produces in the country are coffee, maize, teff, wheat, cereals, beans from the staple foods and banana, mango, avocado, apple, pineapple, orange, papaya, lemon; and potatoes, carrot, cabbage, onion and ginger from fruits and vegetables respectively. According to recent information obtained from the Central Statistics Authority (CSA) (2011) reveals that the total area under fruits & vegetables is about 12,576 hectares and on average more than 2,399,566 tons of products are produced by public and private commercial farms, this is estimated to be less than 2 percent of the total crop production. The survey of the study also identified with regards to the total land area under cultivation in the country during the same year; and data shows that the area under fruits and vegetables is less than one percent (i.e. 0.11%), which is insignificant as compared to food crops. In fact the fruit and vegetable sectors are not well developed sharing equal access like as staple food and cash crops though their market demand is much higher than some of the other crops. Hence, this study specified to assesses factors that influence fruit and vegetable product market linkage in the Bona Zuria District, Sidama Zone, Southern Part of Ethiopia. Even though the Zone has plentiful potential to produces varieties of fruit and vegetable products, it has not sufficiently utilized yet. The sector is dominated by local small holders with fragmented subsistence farming. Limited access of input supplies, irrigation activities and lack effective extension

service have adverse effect on qualities and quantities of the producing goods. Linking into direct buyers of fruit and vegetable products effort of the farmers have been constrained in lack of regulated market access; and middle men are more powerful and dominating every activities of the market till fixing market prices of the products'. Therefore, currently in this study conducted area, local fruit and vegetable producing farmers suffer from lack of both input supply access and market facilities to sale their wares.

II. STATEMENT OF THE PROBLEM

In the Sidama Zone, Bona Zuria District market demand of fruit and vegetable products is very high though the sector had not been prioritized as to be improved like as other sectors. Recently the government has been enhancing some of initiative programs like trainings, modern irrigation system and improved seedsto enable the local farmers however; still it remains at minimal level. Having confined plentiful potential of producing varieties of fruit and vegetable, Bona Zuria District is commonly known as agriculture producing corridor in Sidama Zone. As the Sidama Zone(2013) annual report, Bona Zuria District has 4357.5m² fruit and vegetable cultivable plots and out of that for only 25 m² of plots covered by fruit and vegetable in modern irrigation system while the remaining portion plots are being used by traditional irrigational and rain feed faming systems. Majorities of local farmers are not trained and unfamiliar with new technologies practicing techniques. Majorities of the local agrarians are commonly using traditional subsistent faming system. Recently the government has been striving to tackle long lasted challenges to transform back warded farming practices into modern practices. Moving onwards Sidama Zone Bona Zuria district agriculture development office has planned to enhance various intervention packages modals that could improve the productivities of the sector. Even though it was supposed to take an immediate action to transform the proposed plan in to an implementation process however; the actual work is not come to the ground yet. It is common problem in the local areas most of the time measurable and workable plans left on the shelves and sometimes serves as for report work consumption and for self defending mechanism during monitoring and evaluation session. In such and other related factors most of the time many of workable and very well organized plans with golden words remain on the paper rather than translate in to action is one of the major unsolved constraints in the district. Due to weak institution, famers have no input supplies like, improved seeds, machineries, financial credit access, cold storage facilities and insurance for pre and post harvest loss. These all factors have direct influences on the quality and quantity of products; and majorities of the farmers are strained to produce low quality and less competitive products. influenced producing out puts.

With regards to products' linkage with market, the market margin analysis shows that Bona Zuria District selected fruits and vegetable producers have been facing challenges lack in direct market access to sale their produces and 75 percent of the price share overwhelmed in the unnecessarily elongated marketing channel. Most of the local farmers are living in far remote area with poor infrastructure accessibility and market information asymmetry are major pain to vending their commodities to the right processor or consumer at right time. To assess better market center transportation facility and information is very important. However the Bona Zuria District famers have very limited transportation access and use animals like mule, horse, donkey and their own backs to transport such bulk products to local and regional market centers.

Consequently, linking the agriculture products of the farmers' to the market is one of the major challenges in the district. They are hardly integrated to national and international markets. Integration of such smallholder farmers into the exchange economy is mainly regarded as the most important task for boosting growth, accelerating economic development, food security and poverty alleviation (Kherallah, M., & Kirsten, J. F. (2002). From this point of the view it can understood that there is no clearly organized direct producer to final consumer supply chain interconnection. Thus the districts fruit and vegetable market activities were controlled by middle men and wholesale traders who are market price makers while producers have no bargaining power and become price taker. Thus local fruit and vegetable producing famers are not benefited from current marketing system. Hence the research has attempted to address the following questions.

- 1) What are the major factors that influencing selected fruit and vegetable products market linkage in the Bona Zuria District?
- 2) What are the major challenges and opportunities of the selected fruit and vegetable products at the market?
- 3) How does the cost and profitability of selected fruit and vegetable producers look like?

A. General Objective of the Study

Factors Influencing selected fruit and vegetable products market linkage: A study in Bona Zuria District, Sidama Zone, Ethiopia.

B. Specific Objectives of the Study

- 1) To assess factors influencing selected fruit and vegetable products market linkage.
- 2) To find out the constraints and opportunities of selected fruit and vegetable products market linkage
- 3) To analyze the cost and profitability of selected fruit and vegetable products market linkage.

C. Significance of the Study

The study on the selected fruit and vegetable products market linkage research work haven't been sufficiently

studied at the Sidama Zone and local districts level other than very limited survey of the studies were conducted by the district Agriculture development office collaborating with some NGOs. Therefore, fresh fruit and vegetable product maintaining and how to optimize capacity utilization of that abundance resource in economically was not being identified yet. Thus, this specific study findings will help local administrators to use as a reference to implement proposed models for the product and market improvement purpose in the study area. Policy makers and NGO will also use the document as a reference frame work for the policy formulation purposes. Correspondingly this study also will jointly benefits local producers, wholesale traders, retailers and final consumers sharing quality products at fair prices. Finally the study serves as an avenue for the researchers further investigation.

D. Scope and Limitations of the Study

Even though the Sidama Zone is known by having abundance potential to produce varieties of fruit and vegetable products, because of the limited time and financial resource this study is only confined in Bona Zuria District. On the other hand concept of product and market are two very widen concepts and both need much time and resource to correlate with socialand economical aspects extending up to at globally market level. However, both time and resource accesses are major challenging factors and due to this the study limited at local, regional and national marketing level.

III. MARKET CONCEPT

According to Kotler, P., Berger, R., & Bickhoff, N. (2016) market place is physical, such as a store you shop in, market place is digital when you shop in the internet. Several recently studied research concept described as a market cluster of complementary products and services that are closely related in mind of consumers but spread across a diverse set of industries. Several studies noted different marketing concepts and marketing is so basic that it cannot be considered a separate function on a par with others such as manufacturing or personnel. It is first a central dimension of the entire business. It is the whole business seen from the point of view of its final result, that is, from the customers' point of view. Market is one coin two sides with product. Product is vital part for the marketing system. Regarding concept of the production, itis a process, which combines and transforms various resources used in the production/operations subsystem of the organization into value added product/services in a controlled manner as per the policies of the organization. Therefore, it is that part of an operational process, which is concerned with the transformation of a range of inputs into the required (products/services) having the requisite quality level.

According to the study conducted by the T. Amos (2011) states that in agriculture, product is generally associated with the possibility of farms producing at the maximum level of output from a given bundle of resources or a

certain level of output with the least cost. More over agricultural products face in challenges within regards to market linkage constraints. In fact marketing center is an institution or mechanism which create access for both sides of seller and buyer to bargain sale goods or services to customer at fair price. However, in this study conducting area there is agricultural product producing farmers visage in lack of market access and what produce to whom is basic factor for the local agrarians.

A. Research Design

The study type is both descriptive and analytical and statistic tools such as mean, percentage and mode were used for analyzing purpose.

Furthermore, an econometrics model and the market margin analysis method were also employed to critically analyze factors influencing fruit and vegetable products market linkage on the study area.

B. Sample Size and Sampling Procedures

To determine sample sizes of the study a multistage sampling approach was used to select sampled respondents of fruit and vegetable producing famers. In the first stage, Bona Zuria District is selected on purposive sample base. The rationale behind to purposively select this specific district is, the district has plentiful potential for producing of fruit and vegetable items. In addition majorities of local farmers have been experienced traditional irrigation method to grow verities of fruit and vegetable products to supply local, regional and national market through different intermediaries. On the top of these, availability of fertile land for expansion of faming activities and all these trends made the district to be purposively selected out of other 7 (seven) prominently fruits growing districts in the Zone. In the second stage, four kebeles namely Borata Woyo, Melgano Wotiko, Awaye Odola and Suke Bonbe were randomly selected from the different geographic locations each of which that out of 27 local kebeles. Third one judgment sampling system were employed to select 1 model representative farmer from each of the 28 villages of which were randomly selected from each of 4 sampled kebeles in district. Therefore, total sample size is determined by to be 112 individuals including of each of 28 village representatives from each of 4 sampled kebles. Meanwhile, 5 wholesale traders, 7 retailers, 3 brokers, 11 final customers, 4 development agent and two market promotion officers were deeply interviewed for about fruit and vegetable product market linkages.

C. Data Sources and Collection Instruments

Both primary and secondary sources of data were used for this study. Primary data were collected through semi structured, open ended and close ended questionnaires, indirect observations, interviews and focused group discussion (FGD). All necessary information were duly noted using the secondary data sources from which, the Sidama Zone agricultural, trade and industry office annual

reports, related journals, books and Internet websites were dully used.

IV. METHOD OF DATA ANALYSIS

To critically securitize collected data to be translated in to a meaningful way, descriptive statistics tools such as mean, percentages and mode used. In addition, logistic regression economic model and market margin analysis approaches were also used to examine factors influencing selected fruit and vegetable product market and linkages and cost and benefit analysis respectively.

V. RESULTS DISCUSSION

This part reveals about data analysis and interpretation and also comprises conclusion and recommendation based on the finding facts.

A. Profile of Sample Respondents

In the demographic characteristic of the respondents out of 112 sampled selected fruits and vegetable producers 104 (93%) were male and only 8 (7%) were female. As far as age concerned, majority (53%) were belonged to the age category of 46-55. However, as low as, 21 percent and 26 percent of the respondents were found to be in the age category of 56-65 and 31-45 respectively. To assess the product labor forces and level of dependencies in sampled family members size were further categorized in to three aged groups interval. Thus, as the survey of data shows that 46 percent of the respondents' family size was found to be in the range of 7-9 followed by 41 percent in 4-6 and only 13 percent respondents' family size was 1-3. Finally, with regards to educational backgrounds of the respondents 69% were illiterate, 22% were read and write and the only 9% completed primary level.

B. Binary Logistic Regression Model

To assess factors influencing selected fruit and vegetable products market linkage, binary logit econometric model was employed. At the first stage Multi co linearity checked by Variance of inflation factor (VIF) to realize model fitness with identified variables. The result of variance factor (VIF) has shown its validity at *Mean value of VIF 1.04* which confirms the model fitness. The identified variable factors were education level, experience in farming, plot sizes, sizes of family numbers, cold storage facilities, transport access and access to credit service to the farmers.

C. Results of Binary Logit Regression

Independent variables	B	S.E.	Wald	df	Sig.	Exp(B)	95% C.I. for EXP(B)	
							Lower	Upper
farm experience	-6.241	1.611	4.772	1	.0021**	.031	.002	0.291
family sizes	2.414	1.090	2.165	1	.0011**	.052	.005	0.223
cold storage facilities	1.924	1.445	3.632	1	.0032**	.018	.016	0.452
transport access	3.523	1.634	5.224	1	.0043*	.005	.003	0.281
credit service access	3.301	1.813	2.341	1	.0017**	.019	.003	0.693
land size	2.117	1.752	5.321	1	0.041	.062	.001	0.217

**significant at $p < 0.05$ *significant at $p < 0.01$ SE = standard error B = regression coefficient

Source: Model output (2016)

An expected variable factors that influencing selected fruit and vegetable production market linkage were identified and scrutinized using logit regression model. Throughout testing and checking process, irrelevant variables were exempted and the only six variables were analyzed and having positive beta value all are significant except faming experience has negative beta coefficient value.

Farming experience explains about the skill for how long famers practiced in faming activities and it is supposed to would have positive beta coefficient. However, as regression logit model shows that even though it is significant at 5% ($P < 0.001$), its coefficient of Beta value shows a negative sign. As the fact shows that farmers those who were well experienced in fruit and vegetable farming activities were being hesitated in irrelevant market intermediaries and changing their farms to the other cash crop plantation.

Family size means the total number of each sampled respondents household. The logit regression analysis is significant at 5% (.0011). Beta value also shows positive value. In fact that increases of family size has inverse relation with marketable surplus but in this study area majorities of the family members are at productive level and family size has positive influences on fruit and vegetable products market linkage.

With regards to transport access, the logit regression analysis significant at 5% ($P < 0.0043$) and beta value shows positive sign. Lack of rural area networked dry road and organized market center rooting with villages are very critical constraints in the district. There, most of the time local farmers use their own back and horse, donkey and mules as means of transportation medium.

Access to have credit facility is one of the essential part for local famers to get financial access that would enable them to produce high amount of products with better quality. To test this fact the logit regression model is applied and it's result shows significance at 50% ($P < 0.0017$) and beta value also have positive sign. From this point of view it can be understood that in this study area fruit and vegetable producers have no sufficient financial access to purchase necessary input suppliers for their farming activities. Lot size has a direct influences on quality and quantity of the agricultural out puts in general and selected fruit and vegetable in particular. Regression logit model is significant at 5% confidence interval level ($P < 0.041$). The result of Beta value also shows that a positive coefficient magnitude which means, plot size has directly relationship with quality and quantity of the fresh fruit and vegetable outputs. The finding depicts that it is difficult to produce quality marketable surplus to meet the current market demand of the fruit and vegetables having with insufficient faming land.

D. The Market Margin

Marketing margin concerns about the difference between producer and consumers price of an equivalent quantity of

a commodity. According to the study conducted by Scarborough and Kydd, (1982) portray that market margin may also describe, price difference between other points in the market channels starting from producers and goes through local collectors and wholesalers, retailers price and final reach to the end user or customer. Unnecessarily elongated market channel has and negative impact on qualities and quantities of the producing product as well as charges additional costs for final consumers for return of intermediaries and nothing benefit for primary producers. The survey of study finding shows that market margin of the Bona Zuria district selected fruit and vegetable product is over sunk by middle men and other market intermediaries and the price difference between first seller and final purchase is almost more than double from an initial price. For example price of 1Kg banana fruit at farm gate is ETB 10 and 24 at the final market. The difference is ETB14. On the other hand 1KG tomato is ETB9 and Potato is ETB6 at the village but at the final market it become ETB 22 and ETB14 respectively. Thus, these show that there is very big gap between producer with market linkages. More than 60% of the benefits go to middle men and other market intermediaries like wholesale traders, retailers and vendors. Consequently, primary producers and final consumers are victim by and large in these activities.

VI. CONCLUSION

As findings of the study show that fruit and vegetable sub sector is bottlenecked in various factors like, lack of well organized nearby marketing center, infrastructure facilities, lack of input supplies and highly involvement of middle men in the marketing activities. There is no direct market link access to local famers to sale their produces. Middle men and wholesale traders are market price maker of the fruit and vegetable wares while famers and final consumers price taker. Due to these and other related problems local farmers lug behind from the benefits of their products selling market. They gain very little portion of returns while other intermediaries share better profit from the monopolized market sale.

VII. RECOMMENDATION

The following recommendation forwarded for the concern body to take necessary action and solve the present exiting constraints in fruit and vegetable subsector in the studied area.

The government should give attention to fruit and vegetable subsector and provide input supplies on credit bases and give continuous training on the farm stage. Infrastructure facilities such as dry rod networking, farmers center based nearby market access, information access, and promotional strategies should be improved. Finally evaluation approach should functional and cross check whether words had been implemented according to the plan or not. Development agents also should indentify types and courses of the challenges and report to the district agricultural development office and the office

should also give possible responses with relevant solutions to the farming societies within shorter time. On the other hand the Bona Zuria district trade and industry office should cooperatively work with farmers and remove unnecessary intermediaries interaction from the market. Particularly middle men involvement should be avoided and market linkage system should be flattened to directly supply products from producer to final consumer.

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Human Resource Management Issues in the Contemporary Society

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Abstract--- *The study focuses on Human Resource management issues of any organization in the contemporary society. Human resources are perhaps the most strategic and critical determinant of growth, and yet its development has not received the required attention. Even though the country may possess abundant physical resources it cannot make rapid economic and social advancement unless there are people who are enterprising and have developed necessary skills and attitudes. The motivation of staff is improved through: effective communication, participative decision-making, recognition and peer approval, and being exemplary. The priorities also in training areas are considered: training for work culture, training for higher achievement Motivation, training for creating shift from a Dis-functional leadership style to a functional style and bringing change in the Managerial Role Perception. It is critical to note that managers have wrong perception of their roles. The problem is more acute in the public sector. Managers main task is to achieve the results, main difference between a manager and a non- manager is that manager very willingly and knowingly takes up the responsibility of being accountable for others performance, whereas non-managers is responsible only for his performance. The globe is in short supply of committed and responsible leaders in serving their organizations. The researcher utilized secondary materials (library study) to investigate the causes of human resource development issues in the contemporary society with a view to finding solutions to curb closure of institutions due to poor managerial skills. The study found out that the success of organizations depends on how well the people and the staff are treated.*

The present study is significant in decision making by various managers in organizations in recruiting the right people for the right job and cultivate a conducive environment for the staff. It is evident, thus, that the changing managerial environment has been a major source of the problem of motivation of executives.

As managers, we cannot remain content with identifying the source of the problem. We need to devise strategies to cope with these problems in a constructive, realistic and adaptive manner.

Keywords--- *Human Resource, Management, Motivation.*

I. INTRODUCTION

ACCORDING to Harbison and Myers (1964), the building of modern nations depends upon the development of people and the organization of human activity. Capital, natural resources, foreign aid, and international trade, of course, play important roles in economic growth, but none is more important than manpower.

The goals of modern societies are political, cultural, and social as well as economic. Human resource development is a necessary condition for achieving all of them. A country needs educated political leaders, lawyers and judges, trained engineers, doctors, managers, artists, writers, craftsmen, and journalists to spur its development. If a country is unable to develop its human resources, it cannot develop much else, whether it be a modern political and social structure, a sense of national unity, or higher standards of material welfare. "Countries are under developed because most of their people are underdeveloped, having had no opportunity of expanding their potential capacities in the service of society".

The importance of labour force for developing countries has been succinctly expressed by Paul G. Hoffman, managing Director of the United Nations Special Fund: "The underdeveloped countries need high level manpower just as urgently as they need capital. Indeed, unless these countries are able to develop the required strategic human resources they cannot effectively absorb capital. Of all the resources required for economic development, high talent manpower requires the longest 'lead time' for its creation. Dams, power stations, textile factories and steel mills can be constructed in a few years, but it takes 10 to 15 years to develop managers, engineers, and the administration to operate them. The existence of such manpower, however, is essential if the countries are to achieve self-sustaining growth".

II. OPERATIONAL KEY TERMS

'Human resource' refers to the talents and energies of people who are available to an organization as potential contributors to the creation and realization of the organization's mission, vision, values and goals.

'Development' refers to a process of active learning from experience, leading to systematic and purposeful development of the whole person: body, mind and spirit. Development combines the concepts of development (change and growth) and training (learning specific skills).

'Human Resource Management' is a general term used to describe a variety of functions aimed at effectively managing an organization's employees or human resources. Human Resource Management is the comprehensive set of managerial activities and tasks concerned with developing and maintaining a qualified workforce in ways that contribute to organizational effectiveness.

III. WHAT IS AN ISSUE?

Regester and Larkin (2005), states that it will come as to no surprise to discover that there are many definitions of an issue offered by business communicators and academics on both sides of the Atlantic.

Chase and Jones describe an issue as 'an unsettled matter which is ready for decision'. Others suggest that, in its basic form, an issue can be defined as a point of conflict between an organization and one or more of its audiences. An issue ignored is a crisis ensured. In the kingdom of the blind the one-eyed man is king: Desiderius Erasmus.

An issue represents 'a gap between corporate practice and stakeholders expectations'. In other words, an emerging issue is a condition or event, either internal or external to the organization that if it continues will have a significant effect on the functioning or performance of the organization or on its future interests.

A. *Contemporary Issues Faced by Human Resource Managers Today*

Human resources managers face a myriad challenges with today workforce. There are issues concerning the diverse workforce, legislation affecting the workplace and technology matters that rise to the top of the list of challenges. Human resources managers who encounter these challenges use their leadership skills and expertise to avert issues that might arise from these challenges.

B. *Multi-Generational Challenges in Workplace*

Four generations are in the work force. Ranging from septuagenarians to recent college graduates, companies may experience challenges posed by having so many different sets of values, expectations and work styles in the workplace. Each generation has its attributes to contribute to the workforce. Older workers of the traditionalist generation are goldmines. They have years of experience and expertise one can draw upon for training others as

new employees join the company. Generation X workers will comprise one-third of the workforce in 2011, according to the U.S. Bureau of Labor Statistics. Workers from the millennial generation are among the most highly educated and probably the least averse to risk-taking than previous generations.

As in The Beatles song: "All we need is love";- Generation X was the first generation of "latchkey children", and thus free of non-stop parental care, independent, focused on themselves; they seek esteem and self-esteem confirmation. The Millennial Generation is left with the top level of needs - self-actualization, which is the next step in social development.

It is clear that there are generational differences in attitudes towards work and their values: Traditionalists (born 1925-1945), Baby Boomers (born between 1945-1965), Generation X (born 1965-1980), and Generation Y/Millennials (born 1981-1999).The focus is on organizational hierarchy, corporate strategy and major competitors; interested in future innovations and career opportunities.

For Employers and Managers, managing people from the angle of the generation to which they belong makes sense because specific nerve connections were developed also as a result of the impact of the social environment: prevailing ideas, technological development, cultural narrative, etc. Perception is not a simple collection of data acquired but the matching of information received to expectations developed also under environmental impact: the brain consciously registers the environment only if there is a conflict - when the sensory perception does not agree with the expectations and by default operates in the automated thinking mode.

For instance, monozygotic twins growing up separately, and hence, functioning in a different environment, at the age of 50 had four times more epigenetic differences (changes in gene structure and activity independent of DNA sequence. DNA - Deoxyribonucleic acid: The chemical at the center of the cells of living things, which controls the structure and purpose of each cell and carries the genetic information during reproduction) than at the age of three when their experience was similar. This shows that carefully selected forms of training and professional improvement, both as regards technical skills and social competences are very powerful, but also demonstrates the importance of coherent, permanent and based on shared values organizational culture and physical work environment.

C. *Technological Advances and Workplace*

The workplace setting is changing because of technology. Telecommuting, telework and remote reporting relationships are becoming the norm rather than an anomaly. Flexible work schedules and arrangements are ways to improve productivity for some employees; however, these types of technology-based changes aren't for all employees. Human resources managers must ensure

there is a mutual agreement between the employer and employee for options that include telecommuting.

IV. Human Resources: The Big Issues

Around the world, companies are struggling with the aging workforce and less-loyal employees. A new survey reveals executives' worries. Companies are facing daunting challenges in hiring, training, and retaining people. Globalization has increased the demand for talent everywhere, while the upcoming retirement of the Baby Boom generation is projected to shrink worker supply in the West. More than ever, employees are demanding a balance between their work and the rest of their lives—a trend long present in the West but now prevalent in Eastern Europe, South America, and India.

Companies have always struggled to measure and track their programs and activities aimed at improving people's performance and level of engagement.

Key people issues that emerged in the U.S. were: managing talent, improving leadership development, and managing demographics. On managing talent, the key concerns center on sourcing talent globally and developing customized career tracks and compensation plans. Only 20% of respondents say their companies currently source talented people globally, yet nearly half said they would do so in the near future. If this does not sound startling, imagine a global search for half of the key positions at your company.

To improve leadership development, U.S. executives expect their companies to start providing financial rewards for good leadership. Only one-quarter of executives said their companies provide financial rewards for leadership today, but 63% expect their companies to be doing so by 2015.

The third topic, managing demographics, is a double-whammy in the U.S. Executives are tasked to replace older employees and address the emerging needs of younger ones, commonly known as Generation Y or the Millennials.

A. Critical Success Factors Influencing the Programme

Spot the issue early while the policy situation is still fluid. Ensure that the issue is actually worth managing. Develop a strong case based on research and supported by influential independent endorsers

Where possible, take your case forward with other companies as a consortium or with other stakeholders as a coalition of interest.

Ensure that you have access to the right expertise when you want it and excellent campaign coordination and administration. The world is run by the people who show up.

"Anything which can go wrong will go wrong", Murphy's Law. We live in a world where corporate reputations are fragile and where crises seem to be occurring more and more. It is impossible to live without issues and therefore,

it is important that organizations are in constant dialogue with all the stakeholders with whom they operate. This means that lines of communication must be open, regularly evaluated and that a basis for understanding needs to be established.

"Minds are like parachutes; they work best when open", Lord Thomas Dewar. Business today suffers from the perception that its leaders are complacent, greedy and unconcerned about the long term welfare of their companies and the employees that have not been shown the door through downsizing.

According to Kohli and Gautam (1988), human resources are perhaps the most strategic and critical determinant of growth, and yet its development has not received the required attention. Even the country may possess abundant physical resources it cannot make rapid economic and social advancement unless there are people who are enterprising and have developed necessary skills and attitudes.

Human effort is required to mobilise, organise and use those resources effectively and efficiently, towards the production of the required goods and services. Japan is an example of a country that has hardly any natural and physical resources yet they achieved tremendous economic growth. The investment in human resources has directly contributed to the economic development and growth by promoting knowledge and application of science and technology to production processes, by developing innovations and research, by training the workers in different technical skills and by building up the right type of attitudes, values and interests.

The scale of economic transformation and the speed with which it has to be brought about makes it imperative that maximum utilisation is made of the human resources in all spheres. Widespread poverty, economic stagnation and social backwardness are perhaps a reflection of the multitude of deficiencies in the social and economic structure in the country.

It is being increasingly recognized that the real difference between one society or organization and the other depends on the quality of its people, their motivation, satisfaction and productivity. Of late the satisfaction that comes from the job seems to be dwindling. The employee works in an environment that is more and more dehumanized and soul killing; he works in greater masses and his feeling of alienation and frustration is becoming acute. These days' people, particularly the young, seem more interested in choosing a life style before a career or a job. It is essential that the management of organizations meet these problems with skill and understanding not only for the sake of institutional efficiency but also for social health. Organizations would continually need to re-adjust policies and practices to make them consistent with the life styles and changing interests of their members. Human resources, as broadly defined, cover both quantitative and qualitative aspects. While quantitative aspects refers to the

numbers involved, the qualitative aspect encompasses attributes such as initiative, enterprise, capacity for sustained work, interests and attitudes towards work which have a direct correlation with output and productivity, and as such these contribute towards economic growth.

Manpower planning requires matching with educational planning so as to avoid imbalances between supply of and demand for trained and educated manpower. Educational institutions turning out 'unemployables' are a waste of resources which must be stopped. Existing training programmes would need to be reviewed in order to re-orient them to the felt needs or demand for manpower of different categories and link to the target groups. The development of intermediate level technical skills among matriculates and secondary school leavers needs emphasis.

Human Resources current issues involve various aspects of the HR, its function, systems and processes, and activities. The necessity to do a rethinking on 'strategic recruitment.' is a current issue. The human resources current issue is whether or not more organization will realize the importance of the people who work for them. The role of HR is changing as the result of globalization, rapid technological development and progress, and changes in stakeholders' expectation, among many.

Skill in managing global HR issues is fast becoming one of the emerging Human Resources current issues. Workers migration and expatriate employees pose problematic issues. These require organizations to formulate an appropriate international Human Resource management policy. Another issue, namely, the continued use of job description is criticized. Some argue it is no longer relevant.

Another matter that needs attention is the increased presence of female employees. Female workers are now competing for jobs that are formerly the domain of male employees. Still another issue that calls for attention is employee behavior. It is becoming harder to terminate or dismiss even difficult and under-performing employees.

Apart from all these issues which do not fail to surface from time to time, human resource diversity is fast becoming an important Human Resources current issue.

V. THE KNOWLEDGE ORGANIZATION

Change your organization's plans in response to changes in the business environment. Ways to managing human resources must also change in line with changes in the business plan. Proponents and practitioners of human resource management usually provide ideas which can give new insights. One way of ensuring not to miss new information is to become a knowledge organization. The employees should be encouraged to educate themselves and to widen their knowledge.

A. Managing People, Performance and Risk

Effective management of employees is important. Doing this motivates employees to do their respective job well. Employees become more focused and will want to continue working for your organization. Manage your employee's performance well by aligning what they do to the achievement of your business objectives.

B. Identify the Risks Related to Your Human Resource

For example, what are the risks if your good employees leave or what will happen if your people are not achieving their defined objectives. Risk is one of the human resources current issues that your organization must manage and control. This is especially true during economic downturn or when organizations are undergoing a difficult phase.

VI. HR PLANNING

To meet all the challenges posed by Human Resources current issues, you need an HR plan. Such a plan needs to determine the possible trend of HR. Under such a plan, you can improve people's readiness by way of human resource training and development plans under strategic human resource development.

A. Ongoing Debate

The debate on the importance of strategic human resource management continues. These are very clear from the human resources current issues raised without ceasing. There are many human resource issues that are crying for attention. The list of issues is open-ended. This is an example.

You may agree that effective management of human resource is important. But do not remain at the talking stage. Take steps to find out how it can help in your organization's success.

The way you manage your workforce must change in response to changes in the business environment and new effective ways of managing people.

Do not allow negative comments on strategic HR management to divert your attention. Focus on the views of those who had successfully implemented strategic human resource management and had reaped the benefits thereof.

Be on the look-out for new developments in the on-going debate on human resource management and its strategic role in organizational success.

Managing Teams Effectively Is a Human Resources Current Issue. There is constant search for ways to make teams work. The use of teams is becoming more widespread. But the debate on the effectiveness of using teams to accomplish things continues.

Mismanaging teams is a real possibility. There is also the danger that some managers may use teams to avoid personal accountability. Effective management of HR in the 21st century is an important management issue. Ensure

that you keep yourself and your people up-to-date on Human Resources current issues. For example, there is a belief that someone will find better strategic approach in managing human resource before the decade is over. Timely information can help you to plan well as a response to new developments.

B. 21st Century HR Present Issues

Organizations continue to face HR issues including the following: Steady supply of talents and management, Effective leadership development, Globalized business environment requiring diversity management skills, Good governance in order to build integrity and trust among managers and employees and Effective demographic management. These are among the top Human Resources current issues in the 21st century. Other issues will come up from time to time. Readiness on the part of corporate leaders is a necessary ingredient in effectively resolving such issues.

Three challenges to HR in 2013 according to Angela Rose include: Finding the right talent, creating opportunities for talented staff, and managing labor and benefits costs. Other Human Resource Current Issues include: New regulations or drastic changes in current regulations affecting HR, Technological changes that help or hinder HR, New generation of workers who either have generation Y or generation Z personal characteristics and Challenges posed by social media.

Learning about and managing CEOs is an urgent HR issue. The study would include knowing the individual CEO's values, how he or she thinks, who are close to him / her within and outside the organization. HR needs to support and manage CEOs.

C. Retirement Age

The retirement age of workers is getting higher. This means organizations need better approach to managing workforce diversity. There is also the need to educate younger employees why people are retiring much later. However, management should continue to make early retirement available to employees subject to certain conditions having been satisfied. Retirement matters are very much a human resource current issue. Authorities need to balance the needs of new graduates and the need to retain seasoned employees who will retire much later.

D. Human Resource as a Recognized Profession

HR as a profession is resurfacing a human resource current issue. People are again asking that institutions of learning and employers recognize HR as a true profession. They want HR experts' acceptance as in the case of legal practitioners, engineers and accountants.

However, it was reported in 2012 that there are more than 120,000 HR professionals in 100 countries who have HR Certification Institute's credentials. In England, however, personnel management practitioners are wary of the implementation of human resource management.

VII. THE FOLLOWING WILL CONTINUE TO PLAGUE ORGANIZATIONS

- 1) Immigration: Immigrants will compete against locals for jobs. If locals are choosy, the majority of low level jobs will go to immigrants or workers recruited from outside.
- 2) Minimum Salary: This will continue as contentious issues between employees and employers and workers unions. Many small players will cease to exist. This will impact the job market.
- 3) Talent management and development: This becomes more important as more organizations reduce the number of employees. Further to this, jobs are becoming more complex and more challenging when the organizations decide to expand globally.
- 4) Brain drain: Some countries are losing the best brains mainly due to lack of job opportunities in their own countries. This stunts the growth of their economy and other areas of concern.
- 5) Surely a new human resources current issue: Microsoft to lay off 18,000 employees
- 6) The reason behind Microsoft decision to lay off so many employees is understandable for business / economic reasons. However, the decision to complete the lay-off process up to a year is under fire. The question is whether it is fair to employees and good for business.

VIII. THE ORDER HR ISSUES

- 1) Retention 41%, Attraction 31%, Talent management 26%, Recruitment 26%
- 2) Culture change 24%, Learning & development 22%, Leadership development 17%
- 3) Engagement 14%, Succession planning 12%, Performance management 12%
- 4) Remuneration/benefits 12%, Performance and reward/incentives 9%
- 5) Lifting staff/operating productivity 9%, Legislative changes/industrial relations 9%
- 6) Change management 7%, Growth management/operationalizing HR initiatives 7%
- 7) M&A integration 7%, Work-life balance 3%.
- 8) In a broad sense human resource denotes, energy, skill, talent, knowledge and attitude of the human beings which can be used for productive purpose. On the Macro level human resources development has a much broader meaning. It not only includes training and education, it includes other developmental inputs, like, health, nutrition, family welfare, housing etc.
- 9) The economically active population in India (33.4%), Japan (48.8%), Canada (47.7%), USA (47.7%), UK (47.1%) and Australia (44.7%).

Low morale, cynicism, insubordination, needless delays in work, poor quality of work and petty bickerings over trivial issues seem to characterize the world of middle managers in many organizations. This is because while organizational activities have expanded considerably, little

attention has been paid to systematic manpower planning in most organizations. The 'wrong man for the wrong job' syndrome has been a characteristic feature of enterprises which had had a high growth rate and no man power planning.

IX. PRIORITIES IN TRAINING AREAS

A. Training for Work Culture

One of the major areas of the future HRD efforts is going to be bringing change in work ethics and work culture of the employees. One of the reasons for our poor productivity is our poor work culture. When we talk of work-culture, we are basically concerned with the meaning of work. Some people treat work itself as a terminal value. Others take work as a process of achieving social or personal goals. There are others who take work as obligation and even punishment. Taking work as obligation or punishment is the worst kind of culture. However, whatever work culture our individuals or society has got, it is an acquired behavior and therefore, it is open to changes. Thus, training as a profession has a great opportunity as well as challenge to bring this change. This is going to be the most vital area of training.

B. Training for Higher Achievement Motivation

The training should focus on improving the achievement needs of employees. It is more due to intrinsic achievement.

C. Training for Creating shift from a Dis-Functional Leadership style to a Functional Style

Trainers have to create swift from dis-functional style to a more functional leadership style.

D. Bringing Change in the Managerial Role Perception

It is critical to note that managers have wrong perception of their roles. The problem is more acute in the public sector. Managers main task is to achieve the results, main difference between a manager and a non- manager is that manager very willingly and knowingly takes up the responsibility of being accountable for others performance, whereas non-managers is responsible only for his performance.

According to Deb (2008), talented, highly competent, motivated and committed workforce can provide in an organization a sustained competitive advantage. However, managing people by any means is not easy. It requires organizations to adopt proactive development programmes towards the attainment of corporate objectives by nurturing a development-oriented culture. Human resources are the life blood of an innovative enterprise. Passion for excellence is the need of the hour, if organizations are to prosper. There are eight principles of organizational excellence; result orientation, customer focus, leadership and constancy of purpose, management by processes and facts, people development and involvement, continuous learning, performance

improvement and innovation, strategic partnership development, and social responsibility.

The organization's environment in the 21st century is global, customer centric, talent dependent, information based, fast paced, continually changing, technology driven, new partnerships and alliances, increasing organizational vulnerability/espionage, unstoppable capital flow, continuous learning and open to everyone.

Managing change is perhaps the most important issue facing organizations. The extent to which an organization is able to attain its objectives depends on its ability to understand the opportunities presented to it and the constraints imposed by its environment. Change is inevitable and fast. Change is part of life, almost a defining characteristic of life. Change is a glorious and life enhancing feature of human existence. Change is the link between the past and the future. Various kinds of changes take place both in external environments as well within the organization as response to external changes or as a result of internal requirements for change. Today staying competitive means embracing change, building relationships, optimizing human resources and talent, and transforming organizations into interactive, customer and HR driven organizations. As organizations are social sub-systems, therefore changes in the environment of the organization such as competitive environment, economy, customer attitudes, competitors, and etc. all affect an organization. Changing human resources are the toughest challenge.

According to Hughes (1957), certain aspects of the organization, then, are particularly related to the problems of achieving change. He has noted that staff tensions may accelerate change and may also obstruct change. Changes tend to be more successful, especially in terms of personal relations, when the group which participates in deciding on the changes and planning the changes is as broadly representative as is practical.

The ethics issues and concerns in human resource development include: employee corruption potential and propensity, fair and equitable assessment of performance of employees, misuse of power and authority by management, misuse of assets of the organization by employees and management, conflict of interest, sexual harassment, senior management role, values based leadership, assessment of employees' potential for growth and development in the organization, change management programmes and activities, techniques to assess HRD programme effectiveness (for example, satisfaction, learning and job performance of programme participants and organizational outcomes such as turn- over and productivity), opportunities for employees to raise their integrity questions and concerns and level of commitment and adherence of employees, managers and management to ethical aspects of business.

X. SOLUTIONS TO ORGANIZATIONAL ISSUES

A. *The Motivation of Staff is Improved Through*

- 1) 'Effective communication'. The time tested tool of motivation is good communication with the subordinates. Authoritarian structure inhibits senior managers from properly dealing, guiding and helping subordinates levels of management. Further, there is often lack of receptivity on the part of senior managers to ideas which emanate from junior officers. This, if rectified, will help a great deal. It is common knowledge and experience that 'rapport' enables better working.
- 2) 'Participative decision-making'. This flows out of good communication. The ego of the individual gets satisfied if he feels that he has a say in decision making. Participation can be achieved at the level of officers in various ways like consultation, inviting suggestions, obtaining comments etc. A feeling that decisions are simply thrust on them is greatly demotivating.
- 3) 'Recognition and peer approval'. A word of praise and appreciation does wonders to recharge a person's motivation batteries. Generally speaking, we are not very generous when it comes to praising others, but extremely vocal when criticism is called for. This is an aspect which must be rectified without delay.
- 4) 'Being exemplary'. Senior officers should set an example themselves. But by nature men emulate their leaders and superiors. Senior managers should, therefore, demonstrate their own dedication to their work and their own capabilities before they can hope to motivate their juniors.

Managing issues frequently involves dealing with change. It is important to remember, however, that managing issues should not be considered a defensive activity. The creation of new issues or the gathering and management of information and opinion relating to an issue can be harnessed by an organization for significant competitive or social advantage

XI. CONCLUSION

The issues life cycle is from the point at which an issue is just a potential, right through to its development into a crisis, when it is either resolved or left to lie dormant and pop at some later stage.

Despite the best endeavors of the most insightful and professional managers and communicators, crises do happen.

No matter how well organized and in control you may feel about your day-to-day tasks, extraneous events may suddenly place you and your colleagues in a vulnerable position.

The relationship between management and its human resources is like partners in a family. It is important for the

organization to choose the right man for the right job otherwise it will be like 'Marry in haste; Repent at leisure'. Human resource development programmes needs the commitment of top management to grow and develop. Human resource development will be effective if healthy atmosphere in day-to-day organization administration exists so as to facilitate a development-oriented environment for the employees. It is a prime responsibility of the management of the organization. Therefore, while administering the organization, management must ensure, among other things, the following: Just and fair treatment, transparency in all processes and systems, especially people oriented, open interactive communication, performance based reward management and growth opportunities, financial, humanitarian and administrative support in times of hardship of people, Establishing 'dyadic' relationship across different levels, Participative decision making process, Sharing profit and organizational success.

If the top management satisfies the above needs of their human resources, so that equal opportunity and guarantee and scope of security for their life is there, in reciprocity much satisfied human resources will willingly put their energies, commitment, devotion, and loyalty thereby making human resource development programmes successful. This will ensure the improvement of their organization.

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Contemporary Educational Leadership and Management for School Improvement

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Abstract--- *This paper is mainly focused on contemporary Educational Leadership and Management for school improvement. The core theme of the paper in line with Educational Leadership for school improvement is targeting to the four domains identified under school improvement that assure the achievement of education quality. These domains are Learning and Teaching domain, School Leadership and Management, Community participation and Enabling school environment. In connection with the implementation process of school improvement, this paper addresses the role of the school leadership and management. How to matter the required inputs are available in the school, without the active and enthusiastic leadership involvement, it is so difficult to achieve remarkable students' academic success. So it becomes idealistic. Thus, this paper emphasizes the role of school leadership and management to organize the human, material, and financial resources to promote the school improvement in order to secure education quality through ensuring students academic improvement, promoting the production of discipline citizen and behaviorally oriented generation.*

Keyterms--- *Leadership and School Improvement.*

I. INTRODUCTION

IN the 21st century, the school system requires a keen and responsible Educational leadership and management. Apart from the fact that school improvement requires a huge amount of capital, trained personnel, and material resources the requirement of energetic and enthusiastic leadership quality for running the school system is the key factor through organizing and coordinating all the resources effectively and efficiently for better learners achievements. This is because schools are primary sources of producing qualified, trained and knowledgeable working forces for the market.

Leadership is the process of building and maintaining a sense of vision culture and interpersonal relationship, whereas management is the condition of supporting and monitoring of organizational activities, Harris, et al. (2005).

Educational leadership involves the encouragements of teachers to continuously develop their professional competency to improve students' achievement.

Chen et al. (2005) state that identification and implementation of leadership task performance and organizational behavior in connection to mediating leadership responsibility and proper task performance in the organization as qualified citizen is important. School leadership and management bodies are essential to establish priorities for improvement in education and leading to high education quality through promoting care of students and enhance learning.

Leadership is an international phenomenon that includes human and material resources management, curriculum development and implementation, leading and guiding of teaching and learning the process and all forms of accountability issues in the school system, Mark Brundrett & Christopher Rhodes (2014).

School leadership and management is a very complex process and increasingly more demanding for the implementation of school improvement programs. In this line, the leadership of the school principal has a great influence on the learners' achievement, Oldroyd D., Elsner D. & Poster, C. D. (1996). The theme of school objective is targeting to improve pupils' learning outcomes and the behavioral changes of the learners. On the same note Olayiwola, S. (2012) states that the school leadership and management primarily focus on the need of improving learners outcomes.

II. NEEDS AND SIGNIFICANCES OF THE STUDY

This study focuses on Contemporary Educational Leadership and Management for School Improvement which is directly related to the promotion of education quality for learners. In view of this, the needs and significances of the study are presented as follows.

- It creates awareness about the contemporary educational leadership and management for achieving school improvement programs through due attention to education quality.
- It creates awareness particularly for school principals, teachers, students, and parents how schools made preparation to implement school

improvement programs through qualified educational Leadership and Management.

- It intensifies the importance of school improvement for the overall development of the community
- It encourages the school principals to utilize all their efforts to exercise leadership position to increase the participation of stakeholders involvements in the implementation process of school improvement program

III. OBJECTIVE OF THE STUDY

As far as this paper concerned the main objectives of the study is focusing to:

1. Indicate the importance of responsible and enthusiastic educational leadership and management for school improvement.
2. Explain the importance of school improvement for the development of the community.
3. Create awareness about the contemporary leadership to achieve the school goal and students' outcome.

Methodology: The methods employed to produce this paper is a qualitative analysis of documents using library reference materials, different scholar research articles and books.

IV. STATEMENT OF THE PROBLEM

Any country is planning for the future to the development of its social, economic, or political well beings based on human and material resources. The plan needs strong leadership and management skills to run the process. Through an effective and efficient educational leadership strategies and depend on the implementation of school improvement program addressing education, quality is possible. The school improvement requires teachers professional development, curriculum implementation, availability of education inputs, the planning process for the school improvement and proper utilization of human, material, and financial resource. Apart from all these main points the educational leadership and management to implement the right operation for the education process is one of the main key areas for securing education quality.

Specifically, the request for educational quality in developing countries has become the critical issue because the low leadership quality in collaboration with the lack of trained manpower, and limited resource makes the problem very serious. Educational quality needs theoretical knowledge, practical skills, commitment, devotion and active participation of supervisors, school principals, teachers, students, supportive workers, parent and local communities. In the process of creating good teaching-learning school environment the principals' managerial and leadership role is important.

One of the responsibilities of school leadership is addressing the problems related to quality improvement

issues through the operational activities and implementation the school improvement program.

So, currently, schools suffer lots about the problems related to the achievements of school improvement. One reason for this case is the poor school leadership and management strategies in the process of Planning, organizing, leading, supervising, implementing, evaluating and provision of necessary feedback that needs correction is either missed or not properly utilized in the school to implement the proper operation activity to run the school system.

V. DISCUSSIONS ON EDUCATIONAL LEADERSHIP AND MANAGEMENT AND SCHOOL IMPROVEMENT

A. *Why School Improvement?*

School improvement is a total effort made to provide and facilitate conditions for the effective education process through promoting and sustaining learning outcomes. The important issue for school improvement is the promotion of collaboration among the school community with other partners to get support. A successful school improvement relies on conditions that have to be created within the school activities. Thus, change and improvement are initiated, implemented and sustained by those who work in the school. According to Ministry of Education of Ethiopia, (2011) school improvement is "a current and important concept focusing on the review of the overall status of schools ...to improve the educational inputs and process whereby enabling students to score excellent results".

School Improvement focuses on student learning and learning outcomes. School improvement is a continuous process in which members of the school community and other partners contribute to the student learning and improvement of their results. School improvement is, therefore, a learning activity, which requires ongoing professional development where the school is organized as a learning community where all its members learn from one other in a collaborative manner. The ultimate goal of school improvement is to achieve quality education which assures the social, economic, political and cultural developments of a country.

A School is a place where knowledgeable and skillful work human force is produced, so the school needs great attention for its continuous improvement. Particularly to produce a competent, knowledgeable, skillful, and disciplined citizen of a country, schools should get special attentions. That is why these days, school improvement is more recognized as an important process and becomes the dominant approach to educational changes, which helps to enhance students' learning quality and strengthening schools capacity for change (Hopkins, 2002).

Basically, school improvement has two important assumptions; the first assumption is that it is those

managing boy of the school which means the school leadership, who are the critical agents for the change needed to the school improvement that incorporates the students learning outcomes. The second assumption is the internal school conditions through its efficiency and effectiveness of management process, provision of support system to the school community, etc is important to motivate the teaching-learning process of education and sustain the school's effort to improve learners achievements. Apart from mobilizing change at the school level, the literature also raises the importance of multi-level intervention to promote school improvement (Harris 2002).

B. The Purposes and Objectives of School Improvement

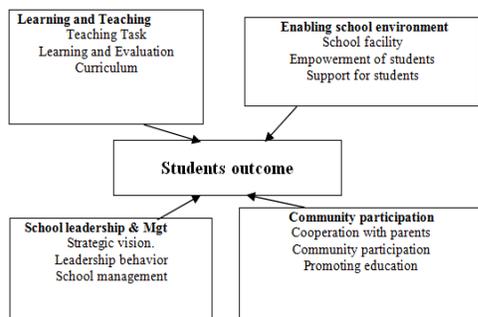
According to the MoE, (2011) school improvement program focuses on enabling students to achieve excellence through improving educational input process by undertaking self-evaluation of the schools in terms of the proposed domains with respect to the specific context of schools. The main objective of school improvement program is to enhance and improve learning outcomes by improving student behavior and learning context. This means enabling students to attain competence in terms of knowledge, attitude, and skills.

To realize the objective of the school improvement program, schools need to identify their strengths and weaknesses in proper ways to improve their weaknesses in order to bring the intended school improvement. The entire school community members and other stakeholders are expected to work in coordination and collaboration to enhance learning outcomes and achievements. This process is not a one-time action rather it is a continuous cycle.

C. Domains of School Improvement Program

The School Improvement domains are

1. Learning and Teaching domain.
2. School Leadership and Management.
3. Community participation and
4. Enabling school environment.



Source: Ministry of Ethiopia, (2011).

The school improvement domains are discussed as follows.

1. Learning and Teaching Domain

Ministry of Education of Ethiopia, (2011) states that teachers are the main actors among the stakeholders in the improvement of schools and student achievement. Hence, teachers should have a professional code of ethics and discharge their responsibility accordingly. Quality teaching and learning in the classroom is a vital importance to ensure effective learning outcomes that provide children with literacy, numeracy, and other skills.

2. School Leadership and Administration Domain

Harris, et al. (2005) states that leadership involves the coordination of the work of the school by direction setting, allocating roles and structures and maintaining human and material resource and school support strategy. Management can be defined as, the organization and mobilization of all human and material resources in a particular system. Thus, effective leadership and management of the school is part of the orderly school environment, that promotes and provides the preconditions for enhancing student learning outcomes.

3. Enabling School Environment Domain

The existence of favorable and positive atmosphere for the process of learning teaching has a great contribution for the provision of education quality. Positive school environment ensures the suitability and normality of school improvement. The school environment set a safe and stable place where students learn without fear of provocation, abduction, and rape; where the discipline of students is ensured and there is a normal relationship between students and teachers, MoE (2011). The learning environment should be healthy, safe and productive for facilitation of the teaching and learning process.

4. Community Participation Domain

Promoting the involvement of the community in school activities support and ensure education in the schools. Successful schools build connections to parents and communities to strengthen the relationship with community and parents in support of the students. This will enhance to organize as an individual and communities to offer a wide range of resources that are valuable to the school achievement.

VI. ROLE OF THE SCHOOL LEADERSHIP TO ACHIEVE SCHOOL IMPROVEMENT

The price of leadership today is more important especially in the educational process than ever before Stanko, J.W. (2007). The school system needs talent full and energetic personality who run the system with strategically approved and targeting to achieve the school improvement. This is because of the fact that the dynamic and complex nature of our education system requires critical thinker and knowledgeable personality who is digging out proper solutions for the current social, economic, and political problems depend on research findings. Some of the major roles of the school leadership

a delegation of authority, provision of supervision and set for professional training.

An able principal delegates authorities to the other members of the staff. This delegation of authority enhances to the teaching and non-teaching staff to develop a sense of responsibility among the staff members. Another role of the principal is setting a regular time for supervision. Organizing meetings and discussion about all the cases of the school will improve the schooling process. Moreover, the provision of training is another key area in the field of leadership and management role. A trained headmaster shows the way to the staff about the detail techniques. Mastery of subject based knowledge is very important for teachers, but when gaps are the observed provision of short/long term training should arrange for gap filling. So, discharging qualities of leadership and management skills to organize the human, material, and financial resources for the teaching-learning process is the most important thing in solving school problems. Thus, school leadership and management have the responsibility of operational duties and activities to evoke the staff for the school goal achievements.

VII. CONCLUSION

The main focus of this paper is to create awareness how school improvement has to be done to improve the learning outcomes through the role of effective and efficient educational leadership. As the key part of school management, the role of the principal is to plan, organize and implement all the duties and responsibilities of the leadership through actively involving and creating conducive working environments and team spirit among the staff. Influencing the staff to organize the human, financial and material resources is another key element in the school system. Facilitating learning-teaching process, promoting school leadership and management, promoting community participation and enhancing conducive environment are all important factors to enhance school improvement.

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The Intensive Care Wheel Chair

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Abstract--- 'Udharedhathmanaathmaanam naathmaanamavasaadhayedh aathmaiva hyaathmanobandhuraathmaiva ripuraathmanaha' -Chapter 6, verse 5, Bhagavadh gita.

The verse interprets that even a differently abled person can perform a task, whatever a normal person does if he/she possess will power. This is achieved by our concept of intensive care wheel chairs. The objective of this work is to develop an automatic wheel chair for the differently abled persons, powered by a dc source that can also be converted into a bed. The automatic wheelchair also includes the health monitoring system. The wheelchair monitors the health condition of the patient by various parameters such as pulse rate, blood pressure and body temperature. It is equipped with a communication module which actuates, whenever the health parameters fluctuate from the normal limits. The communication module is capable of informing the situation and location of the person to his/her doctor or relatives through phone calls or text messages using GPS module. The motion of the wheelchair is controlled by a 2 axis joystick placed on the hand rest. Another joystick (1 axis) is used to control the bed to chair (and vice versa) conversion mechanism. The difficulty of monitoring a handicapped person manually and the risk of not knowing the health condition frequently, has been compensated. This allows a differently abled person to be more independent and free.

Keywords--- Automatic Wheelchair, Health Monitoring System, Patient Condition Monitoring, GPS, Communicating Emergency.

I. INTRODUCTION

THE number of patients around the world is increasing day by day. To meet this, hospital patients need to be shifted from wheelchair to stretcher and beds or vice versa, which may worsen the health condition of patients. Also this practice is always an issue for the hospital staffs. It is required to eliminate all these types of conventional practices. Understanding the various issues regarding the mobility equipment, the better design will be an asset for

the medical field and a helping hand for disabled individuals. There is a need for a wheelchair cum stretcher to facilitate the disabled patient's mobility and to provide novel medical equipment for use in the hospitals. The present work proposes a development of wheel chair cum stretcher which will satisfy the functions of both wheel chair and a stretcher [2]. Power to the wheel is transmitted through two dc motors and two motors are used to power the conversion mechanism. The motion of the wheelchair is controlled by a 2 axis joystick placed on the hand rest. Another joystick (1 axis) is used to control the bed to chair conversion mechanism. The aim of this project is develop a battery powered wheel chair for physically disabled. The disabled can navigate his way with the help of joystick placed in the hand rest. He can use the wheelchair as a bed in case he wants to rest for a while with the help of another joystick.

Objectives

- 1) To completely avoid the difficulty of the patient and hospital staff or a care taker of the patient in frequent chair to bed shifts and vice versa.
- 2) To provide an effective system model, that will track, trace, and monitor patient health in order to provide efficient medical attention in time.

II. BLOCK DIAGRAMS

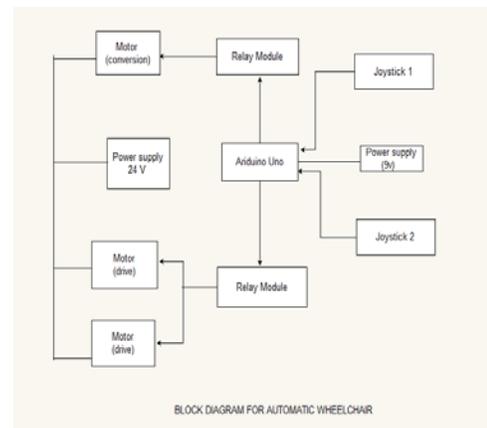


Figure 1: Block Diagram for Automatic Wheel Chair

The above block diagram shows a pictorial representation of the main circuits and main components used for Automatic wheelchair. The blocks in the diagrams are Arduino, relay module, joy stick, motor, and 12v battery. Power supply to motor is taken through relay module. The relay module is activated when the position of joystick is changed and according to the change in direction of joystick the motor is rotated. When the joystick is tilted to an axis say forward in x axis the potentiometer value becomes zero and this input is taken to the Arduino the Arduino sets the relay for the forward motion the turning on the motors to give a forward movement. A second joystick is used to control the conversion of bed to wheelchair and vice versa. This motor is also taken through relay and is connected to a rack and pinion arrangement to convert the rotatory motion of motor to linear motion required for conversion. The relay module is controlled by the Arduino. Arduino takes input from the joystick and provides output to the relay module depending on the input received. The state of relay controls the motion of the motor by controlling the power delivered to the motor. When the state of relay is high it conducts electricity and doesn't conduct if state is low.

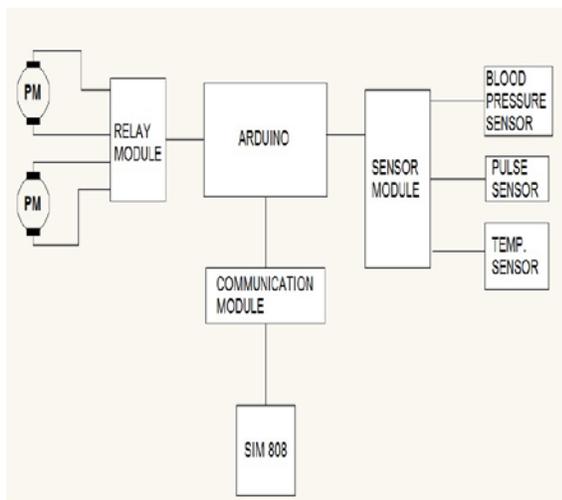


Figure 2: Block Diagram for Health Monitoring

The circuit for automatic wheelchair with health monitoring system consists of Arduino as controller sensors to measure human body conditions, a communication module and a motor drive circuit.

Sensor module: Sensor module consists of pulse sensor, pressure sensor and a temperature sensor. It also acts as the interface between the controller and Arduino.

Communication module: Communication module used here is a SIM 808 module that is a combination of gsm and gps module. The communication module enables the controller of the wheel chair to inform in case of emergency along with its position. The GPS in the module generates the coordinates for the position of the wheel chair.

Motor control circuit: It consists of four relays, two for each motor connected in H-bridge configuration to protect

the motor and control circuit from high current during heavy load conditions.

The sensor module continuously monitors the patient conditions using pressure, pulse count and temperature sensors. The sensor module is so programmed that when any of the three parameters go above the permissible limit, it gives the information to the controller. The controlled now reads the position using the gps and the position of the person is send to prescribed numbers as message and calls are made to inform the same. The motor driver circuit uses H-bridge configuration to control the rotation of the motors depending on which the wheel chair moves.

III. HARDWARE OVERVIEW

A. DC Motor

Two types of dc motors are used here one for the movement of the wheelchair and two others for conversion of wheelchair to bed and vice versa.

Specifications:

- 1) Voltage-24v DC
- 2) No load current-2 A
- 3) Full load current-13.3 A
- 4) Torque-80 kgcm
- 5) Stall torque-240 kgcm.

B. Arduino Uno R3



Figure 3: Arduino Uno R3

Arduino is an open-source physical computing platform based on a simple I/O board and a development environment that implements the Processing/Wiring language. Arduino can be used to develop stand-alone interactive objects or can be connected to software on your computer. The pins 0-13 of Arduino Uno are digital input/output. The action of the pin as input or output is mentioned during the program. The pins A0-A5 are analog input/output pins. The operating voltage of the Arduino is 5 v with a clock speed of 16 MHZ. the EEPROM has a storage capacity of 1 KB.

C. Relay

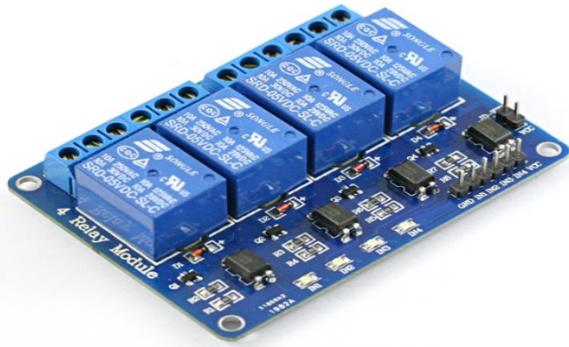


Figure 4: Channel Relay Module

- 1) No of channels-4
- 2) Current-10 A
- 3) Input Voltage-5v
- 4) Output voltage-230 v AC, 24 v DC

D. Battery

- 1) Voltage 12 v
- 2) Current-32Amp hr

E. Joystick

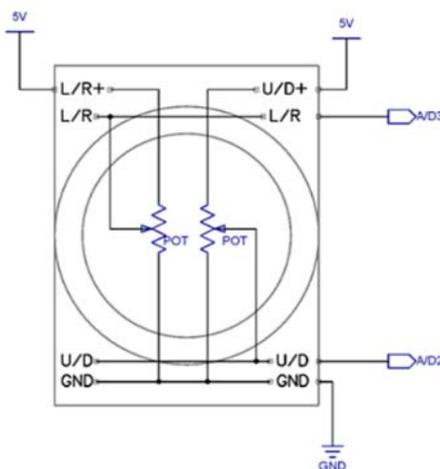


Figure 5: Two Axes Joystick

F. Sensor Module

- 1) Pulse sensor: The pulse sensor used here is an optic pulse sensor that uses IR rays to count the number of pulses. It works on an input range of 3.3-5 V. The output produced is analogue signal.

- 2) Pressure sensor: The pressure sensor used here is a cuff type blood pressure sensor that uses a pressure sensor that measures the pressure exerted by the blood on the cuff and produces an analogue serial output. The working voltage is in the range of 3.3-5 V.
- 3) Temperature sensor: The temperature sensor user here is an Arduino compactible digital thermometer that uses a thermocouple. The working voltage is 3.3 V and the output produced is as digital signal.

G. Communication Module

The communication module used here is a SIM 808 GSM/GPS module. SIM808 module is a complete Quad-Band GSM/GPRS module which combines GPS technology for satellite navigation.

Specifications:

- 1) Quad-band 850/900/1800/1900MHz
- 2) GPRS multi-slot class 12/10
- 3) GPRS mobile station-Class B
- 4) Receiver type-22 tracking /66 acquisition-channel GPS L1 C/A code

H. Structural Details

Dimensions as Wheel Chair

In wheel chair mode the overall length of the chair is 750 mm from end of foot rest to the outer radius of wheel. The overall width of the chair is 750 mm. The height of the chair from ground to the top of wheelchair is 1150 mm.

Dimensions as Stretcher

In stretcher mode the height and the length of the wheelchair is changed. The length of the stretcher is 1700 mm from end to end. The width is the same for both modes. The height of the stretcher is 850 mm from ground to top of hand rail and 700 mm from ground to top of bed.

Dimensions of Converting Mechanism

The movement of rack and pinion is responsible for the proper conversion of the mechanism. For an 810 mm displacement of the rack there is 90 of angular displacement for the frame i.e. for every 10 degree of angular displacement the rack displaces by 90 mm.

The wheel chair is having a ground clearance of 50 mm in chair mode which can be increased up to 100 mm in stretcher mode. The wheelchair is having a wheel base of 300 mm and the diameter of wheels used is 320 mm.

Wheels

Four wheels with a diameter of 32 cm fixed at the four ends of the wheelchair. The back wheels are connected to the motors using spur gears this enables the power transfer from motor to wheels.

Gears

- 1) Spur gears
- 2) Rack and pinion gears

IV. WORKING

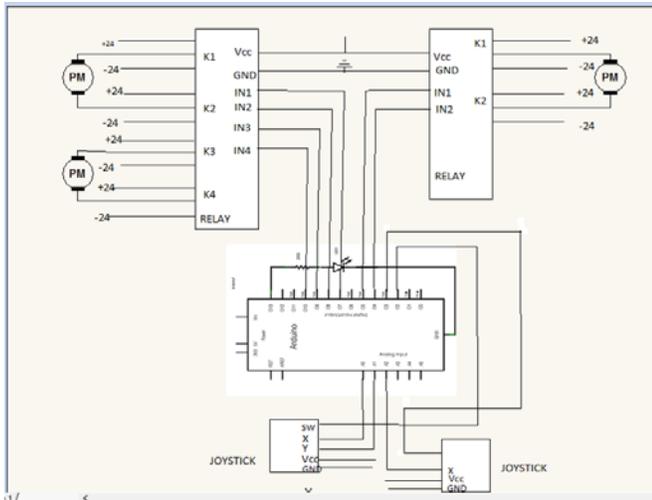


Figure 6: Circuit Diagram of Intensive Care Wheel Chair

The power supply for the automatic wheelchair consists of a 2 v battery and a 9 V battery. The 24 v battery is used to power the motors used in the project. The 9 V battery is used to provide power supply to Arduino. The motor driver circuit consists of a 4 channel relay module and an Arduino. The forward and backward motion of a single motor is controlled by two relays. The relays module is connected to the digital output pins of Arduino. The joystick is connected to the analog input pins of the Arduino. The two terminals of the motors are connected to com terminal of two consecutive relays and +ve terminal and -ve terminal of battery is connected to 'NO' and 'NC' terminals of all four relays. The circuit uses two joysticks

to provide the desired input from the person on the wheelchair and 2 relay modules to connect the battery safely to the motor without damaging the joystick when heated due to high load. When the joystick is moved to one direction the potentiometer readings changes and this change in value is taken in by Arduino through analog input pins A0 and A1. When the input value is different from set value the Arduino sets the relay high through the digital output pins. When the state of relay is high the NO terminal closes providing a closed circuit and motor rotates.

The sideways movement of the chair is accomplished by rotating back wheels in opposite directions. For moving the wheelchair to right side the right wheel is rotated in forward and left wheel in reverse direction. The left side motion is incorporated by rotating left wheel in forward and right in reverse direction.

A. Arduino Programming

Programs for the control of relay using joy stick are done in Arduino using programming language C. A screenshot of programming interface is shown in figure 7. Connections to Arduino include the connection of relay module and joystick module to the Arduino. The output pins of joystick are connected to the analog input pins of Arduino and the key is connected to digital input pin of Arduino. V_{cc} and ground for joystick is taken through Arduino as shown in figure 8. The relay module is connected to the Arduino through digital output pins as shown in figure 9. Each output pin controls the state of the relay.

```

sketch_apr03a | Arduino 1.6.9 Hourly Build 2016/03/17 01:33
File Edit Sketch Tools Help

sketch_apr03a
int xPin = A0;
int yPin = A1;
int buttonPin = 2;
int COM = 7;
int COMR = 8;
int COML = 9;
int COMRL = 10;
int SignalPin = 12;
int LEDPin = 11;
int LCM = 5;
int LOCK = 6;
int xpin2 = A2;
int buttonpin2 = 3;

int xPosition = 0;
int yPosition = 0;
int buttonState = 0;
int obstacle = HIGH;
int xPosition2 = 0;
int buttonstate2 = 0;

void setup() {
  // initialize serial communication at 9600 bps :
  Serial.begin(9600);
}
    
```

Figure 7: Arduino Programming

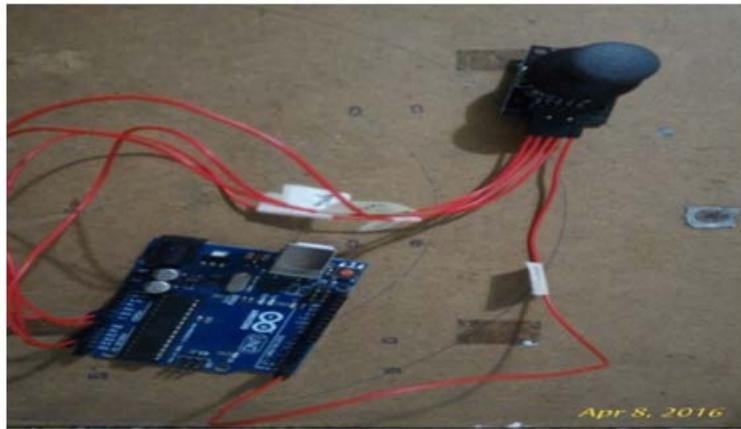


Figure 8: Connecting Joystick to Arduino

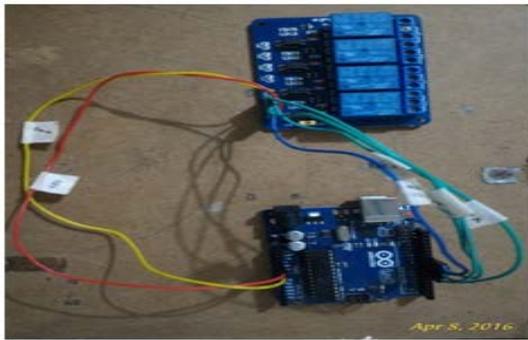


Figure 9: Connecting Relay Module to Arduino



Figure 11: Mounting Motor to the Frame

B. Structure of the Wheel Chair

The frame for the wheel chair is made using GI bars of $\frac{3}{4}$ inch. The frame is connected together by electrode welding them together as shown in figure 10. Motor is mounted to the frame by bolting it to the frame as shown in figure 11. Rack and pinion arrangement is mounted on the wheel chair. The pinion is connected to a dc motor and is meshed with the rack to provide a linear movement as shown in figure 12.



Figure 10: Manufacturing of the Frame



Figure: 12. Mounting of rack and pinion

V. RESULTS AND DISCUSSION

A. Continuity Test

In electronics, a continuity test is the checking of an electric circuit to see if current flows (that it is in fact a complete circuit). A continuity test is performed by placing a small voltage (wired in series with an LED or noise-producing component such as a piezoelectric speaker) across the chosen path. If electron flow is inhibited by broken conductors, damaged components, or excessive resistance, the circuit is "open". Devices that can be used to perform continuity tests include multi meters which measure current and specialized continuity testers which are cheaper, more basic devices, generally with a simple light bulb that lights up when current flows. An important

application is the continuity test of a bundle of wires so as to find the two ends belonging to a particular one of these wires; there will be a negligible resistance between the "right" ends, and only between the "right" ends. This test is performed just after the hardware soldering and configuration has been completed. This test aims at finding any electrical open paths in the circuit after the soldering. Many a times, the electrical continuity in the circuit is lost due to improper soldering, wrong and rough handling, improper usage of the soldering iron, component failures and presence of bugs in the circuit diagram. We use a multi meter to perform this test. We keep the multi meter in buzzer mode and connect the ground terminal of the multi meter to the ground. We connect both the terminals across the path that needs to be checked. If there is continuation then you will hear the beep sound. The result was successful.

B. Power ON Test

This test is performed to check whether the voltage at different terminals is according to the requirement or not. We take a multi meter and put it in voltage mode. Remember that this test is performed without ICs. Firstly, if we are using a transformer we check the output of the transformer; whether we get the required 12V AC voltage (depends on the transformer used in for the circuit). If we use a battery then we check if the battery is fully charged or not according to the specified voltage of the battery by using multimeter. Then we apply this voltage to the power supply circuit we check for the other terminals for the required voltage. In this way we can assure that the voltage at all the terminals is as per the requirement and the result was successful.

C. Testing of Mechanisms

The two major mechanisms here are the rack and pinion mechanism where the proper meshing of rack with pinion is to be maintained. This is checked by allowing the mechanism to work for several cycles and observing for any irregularities in motion. The next mechanism to be tested is the proper meshing between the two spur gears to provide power to the wheels. This is done by connecting the motor to the battery and checking any irregularities in the motion of the wheels. The minor mechanisms like the joints are tested for accuracy and made sure that friction is maintained at the minimum.

D. Load Test

The maximum load that the wheel chair can handle is determined by using load test. This test is conducted by placing an initial pay load of 50 kg and the load is increased in steps. They started showing signs of failure when the pay load reached about 90 kg. After this load testing, the structure has been modified and found that it can withstand a human of about 105 kg.

VI. CONCLUSION

In the present work, we overcame all the constraints in assembling an automatic wheel chair with the health

monitoring module. Thus achieved the concept of intensive care wheel chairs. Results shows that this wheel chair can move at a maximum speed of 8 m/s, which is quite comparable with the normal walking speed of a human being. The system can withstand a maximum load of 105 kg. Thus it shows that this system can be commercialized for a better living of the differently abled persons. This system can be very helpful in health care institutions and hospitals. It is very effective in hospitals as the stretchers and ordinary wheel chairs can be replaced by this intensive care wheel chairs. Also the manual work load of hospital staffs can be minimized. Doctors/Nurses can save time, as the intensive care wheel chairs can act as a substitute for frequent monitoring of health condition of the patients. Efforts has been initiated to manufacture intensive care wheel chairs at affordable costs and make available for common people.

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Management Lessons from Thirukural

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I. INTRODUCTION

OUR ancient scriptures and literatures are the knowledge of warehouses, encompassing wisdom in capsule for all walks of life...Thiru kural is one of the ancient scriptures in Tamil language. In Tamil language THIRU means HOLLY and kural MEANS ANYTHING THAT IS in brief.or SHORT.In this case it describes and disciplined venpa meter in which verses were written. In fact it is the shortest form of stanza in Tamil language in ways it is the similar to sloka in Sanskrit .life is not in one's ability to explain things but in one's ability to understand and appreciate simple things.

The world foremost book, thirukuralis an ideal example for it. It gives principles and ethics for living directors, kings and ministers to handle state affairs address people to lead a spiritual life. It put life greatest lessons in the3 shortest couplets. It is amazing that the great saint and poet thiru valluvar, who lived around 300 B.C.and his books is having numerous flashes on executive principles for management...the total verses consisting of 133 chapters each consisting of ten couplets, aggregating 1330 couplets...Thirukural is divided in to four sections namely, preface virtue ,wealth and love..Let us some of the couplets [kural] tounderstandvalluvar's thought on management and business. The English version of thirukural given byREV.Dr.G.U POPE, REV.W.H .DREW and Mr. ELLIS is used in this article.

II. MEANING OF MANAGEMENT

The term management is not only related to business organization, but also in day to day life. Whether it is work or life, there are multiple stake holders satisfied. Understanding and applying the basic principles of management ensures efficient and effective management. Thus is referred as the art of things done through others. An institution /organization can be called power full when it possesseseemployees, wealth competitiveadvantage advisory council and suppliers. Management is nothing but is all about all those forces of elements. Henry fayol, the father of modern management identified vise activities as the essential part of a managerial works in industrial organization. He classified it in to technical, financial, commercial, accounting, and security and managerial the same point was quoted by thiruvalluvar before 300 B.C.

III. AS PER THE VERSE NO.381

Padai kood koozh amaichunatpu aran arum aarum
Udayan arasarul aru.

Reframed as; people, troops, wealth, fort council friends
Who owns these six is lion of kings.

Management functions are believed to be the fore most functions of manager, since it involves human beings and is pervasive, in all other activities to be a successful organization. In order to attain the goals and objective of the organization managers or practitioners or authority, based on their capital exposure to the business organization have come out with various theories of management of functions of management. This point mentioned by thiruvalluvar in verse 761.

Verse761.

Uruppamaindhu uoor anja velpadai vendhan
Verukkaul yellam thalai

Reframed as an army which is complete to conquer fearlessly isforemost among all kings possessions.

IV. PRINCIPLES OF MANAGEMENT

1) PLANNING: it is the first and foremost activity of an organization be it starting a project or introducing a new product in the market, to even organizing a meeting. Planning is a process of deciding in advance what is to be done, how, when, why and by whom is to be done. Valluvar's thought on planning is mentioned in verse 461 as follows;

Azhivathum aavathum aagi vazhi mayakkum

Uoodhiyam soozhunthu seyala

Reframed as' expenditure, return profit of the deed

In time to income, weighthese than to action proceed.

Verse 444 mentioned the strength of the planner/ authority/plan manager in the following ways

Thammir periyar thamara ozukuthal

Vanmai ullaiyallanthalai

It means in the footsteps of those who are greater than oneself in the crown of one's strength.

Planning and thinking aheads needs to be given a high priority want to beat the competition .Know your strength and review your plan accordingly.

Qualities of good planner.THIRUVALLUVAR SAYS a good planner should possess the following qualities

Verse471 .venai valiyum than valiyum mattan valiyum

Thunai valiyum thooki seyai

+

Reframed as a king or planner must after measuring the strength of his plan ,his own resources ,the strength of enemy and that of ally.

When plan should be implemented.

Thiruvalluvar's thought throw the light through this version

Version 516

Seivanai naadi vinai kalathodu

Eaithu unarnthu seyail

The thing to be done in proper person for it, and the appropriate time for it, it must be duly weighed.

Planning and execution;

Once planning is done, execute without delay, without lookingback, otherwise, we will

Lose on opportunityhis point mentioned by valluvar inverses 675, is as follows

Porul, kalam, vilaiyida nodu ayinthum

Erul theera enny seyail.

Reframed as; Do a thing carefully deliberating on five things ,resources plans ,the time ,the nature of deed and the place, otherwise planning cannot be executed properly.

In verse 675valluvar says, mainly five resources are required for execution of plans. They are resources plan, time, the nature of the deed and the place.

Planning and execution –after consulting with expert

Valluvar thought plan of execution of plan is discussed in version 677in the following manner

Seaivinai seaivan seail murai avvinai

Ullarivan unmai kolal.

The manner in which a thing should be done is to be determined after consulting with the expert.

For every planning and execution, advice from the expert is required, otherwise it will create some problem while execution.

V. ORGANISATION

Sound organization facilitates administration provides for planning, optimum use of technological improvements and stimulates independent creative thinking. Even very

complicated tasks can be accomplished without any hassles, if there is a proper division of work and allotted to the right people and the right time.

Delegation of authority.

It is both art and a science .A large number of management books have been written on this management practice. A leader or authority who does not know how to delegateeffectively meets with failure. Often the inability to delegate causes stress in manager leads to stress related diseases. It is very amazing that valluvar gives the essence of delegation in just seven words.

Ethanai ethanol evan mudikkum entridathu

Athanai avan kanal Vidal

Reframed Identify the man after due diligence ,who will do a work correctly if given necessary instructions, then delegate work to him, providing the needed infrastructure ,advises by valluvar.

According to modern management concept, the three essential qualities for delegation are; 1].the right person who will do, 2].the right job, 3.]With the right infrastructure

In other verse, the quality of delegation is reiterated by the saint valluvar

Verse518

Vinaikuruma I nadiya pintre avanai

Athrkuriya aagha seyai.

Having considered what work a man is fit for, let a leader employ him to work.

In other verse the quality of delegation is clearly mentioned by valluvar .it is as follows;

Theran thelivumthelindikkan iyyruvum

Theera edumpai tharum...

Reframed as; Without making due diligence , a manager should believe a person and entrust work to him ; on other hand ,once a person antecedents are well established ,n the leader should neither view him with suspicion nor interfere in his affairs, both [these mistakes]will lead to great trouble.

VI. STAFFING

Staffing involves manning the organizational structure through proper and effective selection [recruitment] appraisal [counseling] and development of personnel [training] to fill the role designed in to the structure. The management issues of today's mainly revolve around human resource management–recruitment training, delegation and motivation thirukural gives a practical solution to this.

In verse 504 valluvar says

Gunam naadi kuttam naadi avattul

Mighai naadi mikka kolal.

Reframed as ;one must virtues of person and also the deficiencies study ,which of these qualities dominate in him and take decision on him.

As per the modern management theory, the authority make a swot analysis of personnel that was to recruit ideal condition are hardly found. Therefore, the authority should study the strength and weakness of the people, find out of which of these qualities dominate in them, and the appropriate decisions while selecting them.

How to achieve the goals and objectives of the organization.

The effective organization can conquer the battle only if his/their actions are focused the right point with right troop and with right infrastructure facilities.

The same point focused in verse 484

Njalam karithunugai koodumkalam

Karuthi edhata rchein.

Reframed as; one may conquer the whole world and succeed

If actions are aimed at the right time and place.

The king or authority can win the battle only if his actions are focused towards the right point right material and at the right time.

Recruitment. It means discovering potential applicants [candidates] for actual or anticipated organizational vacancies and selection is actual intake of right people for right job.

The same thought mentioned by valluvar in verse 502

Kudi piranthu kuttathin neengi vadupparium

Nanudayan katte thelivu.

Reframed as the king/authority's choice should fall on him, who is of good family, who is free from faults and who has the modesty which fears wound [of sin]

LEADER SHIP. It is more of an attitude and way of living and behaving .it is about opening one's heart .it is about inspiring those around one. It is about leading others by .leadership are the ability to inspire, influence people to make total, willing and voluntary commitment to accomplish organizational goals.

Qualities of leader ship/qualities of leader and its importance.valluvar mentioned it as follows

Verse 388

Murai saithu kappattum mannavan makkatkkku

Erai yentrum vaikkapadum.

Reframed as a good leader is avid listener .he encourages dissent. As per the modern management principles an extraordinary leader must possess courage utilize the available resources efficiently and effectively. Provide the knowledge and about zeal /passion for excellence.

Valluvar mentioned it as another way inverses 389

Sevikaippa sorporukkum punpudai venthan

Kavikka i keezhthankum ulaghu

Reframed as the world is under the sway of monarch [king/authority, leader, who put with better hold and better council.

In another words Valluvar quotes the required qualities for a leader to lead his subordinates through whom he can attain the goals and objectives.

Verse 382

Anjamai eagai arivu vookum in nangum

Eanjamai vendher kiyalpu

Reframed it as courage, liberal hand, wisdom, and energy are those four qualities of a king adorns forever.

Communication and power of speech

Communication is a process of conveying information from one person to another in such a way that the receiver understands it. Valluvar taught a good communication is

Verse no.401

Arangintri vattadiyatte nirampiya

Noolintri kootti kolal

Reframed as entering an assembly without sufficient knowledge is like playing a dice board without its knowledge. In another words no.711

Avaiyai arinthu araayanthu sulluka sollin

Thokai arinthu thoomaiyar

Reframed as men should weigh their words in speaking when addressing an audience.

Also in no.714, Valluvar quotes the quality of good communication

Oliyarmun olliayarathal veleyarman

Vankathai vanmai kolal

Reframed as before brilliant people be brilliant always, before plain people be plain as white chalk.

Managing Self

Like all spiritual text Thirukural also extols the virtues of connecting with one's inner self being amicable and speaking positively help. The same point was mentioned by Valluvar in verse no.93

Mukgathan amaranthu enithunokki agathanam

In soll enithe aram

Reframed as to welcome with a pleasant look and with loving words is righteousness.

In verse no.715

how humility is important to the leader/authority while communicating information to lower levels and also tell us how maintenance of silence in front of the superior to the subordinates, which creates some added value to them.

Aaattin nalaithlar nthayatte viyin pulum

Ettunurvor munner ezhaukku

Reframed it as the humility to maintain the silence before superiors is the best of all good qualities than react with countless words positive and negative

Verse no. 122

Kakka purula adakkathe aaakam

Athinu uongillai uyirkku

Reframed as there is no greater than self control treasure it as it your wealth.

Controlling

It includes laying down performance standards, measurement of performance against standards, checking for any deviations and taking any corrective actions.

In Verse 434

Valluvar says freedom from fault is wealth; watch need fullygains this for fault is fatal enmity.

Kuttame kakka porulaka kuttame,

Attam tharum pakai

Valluvar ideas on managing business

Valluvar ideas are relevant for effective management of organization. As we are aware, many individuals and organizations have suffered irreversible loss due to unreasonable greed and lack of foresight. Example King Fisher Airlines. The same point was quoted by valluvar in

Verses 463

Askkam karudhi mudhal ezhakkum sevvina

Vookkar arivudayathar

Reframed as the wise man will not undertake a venture pursuing unreasonable profit and eventually lost his capital.

VII. CONCLUSION

When we read Thiruvalluvars verse we find that the thoughts have transcended time and space and they are immortal and highly relevant and humanly in valuable for even complex business words.

Leadership Lessons from the Indian Epic Ramayana

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I. INTRODUCTION

LEADERSHIP is a powerful enabler that can leverage an organization to great heights, fame and a credible position among the stakeholders. On the other hand, if the quality of leadership is bad, the same organization will experience a downward slide leading to its eventual destruction. Therefore, one of the major issues of great interest as well as concern in Business Organizations, Government and the Society is the issue of leadership. There is continuous interest in organizations to understand how great leaders are identified, created and nurtured. Modern research has focused on this issue and several leadership lessons have been proposed.

Leadership is the art of getting someone else to do something you want done because he wants to do it (Dwight D. Eisenhower). Leading a team or group is a real skill that takes time, thought and dedication. Leadership is the most studied aspect of business and organization because it is the one overarching topic that makes the difference between success and failure. At times it may seem overwhelmingly complex, but by focusing on some fundamentals you will find that you can lead your team with confidence and skill.

After working through the results, Zenger and Folkman came up with a ranking of the leadership skills that are most important for success. Those are Inspires and motivates others, Displays high integrity and honesty, Solves problems and analyzes issues, Drives for results, Communicates powerfully and prolifically, Builds relationships, Displays technical or professional expertise, Displays a strategic perspective, Develops others, and innovative.

II. INTRODUCTION TO ANCIENT INDIAN EPIC RAMAYANA

The Ramayana is one of the great Hindu epics. It is ascribed to the Hindu sage Valmiki and forms an important part of the Hindu literature (smṛti), considered to be itihāsa. The Ramayana is one of the two great epics of Hinduism, the other being the Mahabharata. It depicts the duties of relationships, portraying ideal characters like the ideal father, the ideal servant, the ideal brother, the ideal

wife, and the ideal king. The name Ramayana is a tatpurusha compound of Rāma and ayana ("going, advancing"), translating to "Rama's Journey".

III. LEADERSHIP IN RAMAYANA

The Ramayana highlights two paradigms of leadership and management—the democratic and autocratic/dictatorial style. Shri Ram portrays a democratic transformational (charismatic leader, a socio-democrat par excellence, while Rawan sets absolute autocratic (dictatorial) leader behaviour in Lanka. In that vein, the Ramayana depicts an inclusive and democratic society (Ayodhya), and its opposites (Lanka) beset with repressions and absolute coercive power. Ram's father, King Dushruth of Ayodhya always consulted his Council of Ministers and Advisers (e.g. guru Vashist etc) in policy matters and decision-making. Sometimes, this consultative process was also done through up-bottom and bottom-up communications, which cut across allowing local participation and consensus (Balakrishnan A/L Muniapan).

A. *Strong Leadership-Transformational v/s Transactional*

Shri Rama planned and organized the army of apes (human resources in essence) with a clear mission and vision 'to defeat Lanka's dictator Rawan, and to establish peace, rights and freedom' with the main objective to free Sita from Rawan'. He demonstrated a strong and tough leadership characterized by a firm acumen, tenacity commitment, empowerment, motivation and open communications which enhanced the 'esprit de corps' (team spirit) of his army. He consulted and followed the advice of his top management team for the strategic orientations—Jamvant, Sugriv, Hanuman and Vibhishan who later came from Rawan's side. They formulated a road map supported by strategic plans for his mission. Ram also ensured transactional leadership. He appointed Hanuman who was versatile in air attacks, as Team Leader, to ensure unity of command and direction; and Angad, son of Bali as frontline commander-in-chief who managed and coordinated the ground operations. Both also acted as a mediator/cum negotiator between Ram and Rawan prior to the escalation on Lanka. Rama delegated authority to Hanuman who made an action plan to free Sita and also to Angad. Both were accountable to him. Hanuman always

acted in a smart manner and displayed a high sense of maturity and responsibility e.g. by allowing Rawan to burn his tail and eventually Lanka was set ablaze. He further planned to enter Lanka discreetly in the dark. They were given full autonomy to use their initiatives in their mission and were responsible for feedback and reporting to the top management team (Pundit Sunjay Youdhisteer Munbodh).

The Ramayana stresses that an autocratic style of leadership/management results in loss/failure and qualifies an autocrat as a very poor decision-maker. Advice and consultations should be sought from stakeholders concerned, prior to policy-making and decision-taking, on matters of national interest. There should be consensus and multidisciplinary approach to problem solving and decision-making, otherwise, the results would prove disastrous.

Rawan ruled as an absolute autocrat. His monarch was based on arrogance and injustice and non-respect to human rights and freedoms. He used coercive power and never listened to the counsel of his advisers and ministers. His decisions and policies were 'tailor-made' for his self-interest. There was no delegation of power, no consultative meeting and participation. He favored only those who were in favor of his decision/policies and sacked those who were against him. He sacked his brother Vibhishan from his Cabinet and condemned him to exile, because the latter advised him to reconcile with Shri Ram in the interest of righteousness (dharma) and democracy. Rawan took the decision to burn the tail of Hanuman and the results were catastrophic – the golden palaces of Lanka melted down. He even sacrificed his valiant sons (human resources) Akshay Kumar and Indrajit and his brother Kumkaran because of his absolute authority and arrogance. He underestimated Shri Ram and Lakshman, the reason for his defeat. His downfall and total loss are attributed to poor decision-making which arise from an autocratic leadership(The Ramayana stresses That an autocratic style of leadership/management results in loss/failure and qualifies an autocrat as a very poor decision-maker(The Ramayana stresses That an autocratic style of leadership/management results in loss/failure and qualifies an autocrat as a very poor decision-maker (Pundit Sunjay Youdhisteer Munbodh).

B. Leadership Skills - Lessons from the Ramayana (Muniappan)

Provide a Concrete Vision to Followers

Rama held forth a concrete vision of the future. The mission of the army led by him was to defeat the rakshasas and rescue Sita. To this end, a number of actions were taken such as sending out search parties, building an overseas bridge and issuing a direct challenge to Ravana. These actions flowed naturally as a result of the vision held by Rama. This clarity about the goals as well as the process enabled the army to put its heart and soul in the campaign to rescue Sita.

Believe in the Ability of Subordinates to Achieve an Aim and Inspire them to do so

Rama led what was essentially a rag-tag army against the sophisticated army of Ravana. The Rakshasa army was a powerful one, which had defeated the formidable, devas and vanquished powerful kings. In contrast, the army of Rama comprised of soldiers who were perhaps aboriginal tribes who had never encountered a sophisticated army before. Not surprisingly, Ravana and his courtiers jeered at the army and laughed scornfully at Angad, Ram's messenger who had come with an offer of peace. Yet Rama maintained confidence in the ability of his army to surmount this seemingly impossible odd and enthused by his confidence his army fought to achieve victory. Set ambitious goals and motivate troops to meet them

Treat all People Equally

Rama was a prince who interacted freely with the people. Unlike many princes of his day who disdained the common folk, Rama did not have any biases regarding developing relationships with people of a lower social status. Thus he accepted the hospitality of the chief of the fisher folk and allied with the forest tribes who were out of the pale of mainstream society. In fact, Rama gave them positions of equality. This was not only due to the war conditions since he maintained the same relationship when he won the war. Not surprisingly, he commanded great loyalty from all. Develop relationships with people regardless of social status and treat everybody with courtesy and respect.

Stand Courageously in the Face of Great Adversity

Following Sita's abduction, Rama wandered destitute and penniless in the forests searching for Sita. The Ramayana is full of poignant details of Rama's sadness and his memory of Sita. Yet this grief did not prevent him from searching for allies even when the enemy was unknown. Sugriva, a chameleon like character, would not have agreed to help them, had he not sensed that despite their misfortune, the fugitive prince was indeed a power to reckon with. And throughout the battle with Ravana, Rama maintained his courage even at the darkest hours and in doing so inspired his army to not only continue the unequal fight, but also win it. Maintain resolve during crisis and take proactive steps to meet challenges

Stand for Morality but do Not Engage in Judgmental Posturing

Rama was well known for his moral conduct and his effort to stand forth as an example of his values. But nowhere does the Ramayana depict him as a blind puritan who demanded that all practices that did not conform to his code of conduct be seen as sinful and be banned. A person with a resolve of having only one wife when other kings including his own father had several, Rama did not raise any objection when Sugriva married Bali's widow even though he had a wife already.

Consult Subordinates on Important Matters and Allow them to Give Their Opinions Freely

When Vibhishan defected, Rama took him under his protection. He then had a talk with the various army chiefs some of whom disagreed with Rama. Instead of punishing them, Rama assuaged their suspicions and got them to accept his decision. Everybody felt that their opinions had been heard and that their objections had been clarified. Empowerment of subordinates to question his decisions was a key and unique quality of Rama which one cannot but help comparing with Ravana who never allowed anybody to contradict him.

Follow a Code of Ethics and be Ready to Sacrifice to Follow it

Rama brought ethical decision making in all areas of his life. There are many leaders who make a sacrifice once in order to build credibility and then use it to make unethical decisions later relying on the knowledge that their initial sacrifice would make them immune to attacks. The generation that fought for India's independence degenerated into wheelers and dealers after assuming power. Yet the same leaders would refer to their past sacrifices while seeking votes intending that their current unethical conduct be tolerated. Rama did not do so. Thus, when Ravana swaggered to battle on the first day without adequate preparations and was rendered weaponless by Rama, he was allowed to return to his citadel because the code of chivalry followed by Rama stipulated that an unarmed enemy not be attacked.

According to Ramayana there are fourteen failings of a king or a leader they are Atheism, Untruth, Anger, Carelessness, Procrastination, Neglect of the learned, Laziness, Slavery to the senses, Obsession with wealth, Counsel with those who do not know the proper way (perverted insight), Non-commencement of the decided issues, Absence of caution in keeping secrets, Non-use of the auspicious, Showing respect to all and sundry without any discrimination (e.g. getting up from the seat to receive anybody and everybody).

One of the most obvious incidences, in which use management principles is very clearly visible is that of Hanuman going to Lanka. His mission was to locate Sita there and give her Lord Ram's message. When it became clear that Sita was in Lanka, Jamvant asked Hanuman to go there. He helped him in realising his true potential and motivated him to go in the enemy's camp. Once mentally prepared for the job and reached there, first thing which Hanuman did was to completely analyse the situation in Lanka. He did a complete study about the Lankans, assessing their strengths and weaknesses, the various threats and opportunities which he had in the enemy's camp. This is what management is all about:

- 1) Ascertaining the goals, or job to be done.
- 2) Getting mentally prepared for it.
- 3) Having a right plan.

- 4) Analyzing the strengths and weaknesses of the competitor and what threats and opportunities are there in the business.

This SWOT [*strength, weakness, opportunities and threats*] analysis is one of the most important aspects of modern day management. Moreover Jambavan motivating Hanuman that he can jump over the sea and reach Lanka to find out Sita is a classic example of a good leader helping his personnel to realize their potential and acting accordingly.

IV. CONCLUSION

The Indian epic like Ramayana is the greatest and huge repository of resource for Leadership. The King/Lord Rama exhibits great qualities of leadership during the crowning as a prince as well at the time of war with Ravana.

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