

Indian Ethos in Management

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[As per the Revised Syllabus 2018-19 of Mumbai University
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PREFACE

We are pleased to present this book on "*Indian Ethos in Management*" to the students of third year BMS students. The course is an attempt for the students, who are about to graduate, to learn about how to apply the management theories learnt through the three years of graduation in an Indian scenario. This course has brought the theories of West in alignment with the ancient Indian management concepts. As per the structure of syllabus provided by University of Mumbai, the book has been divided into four units.

The first unit has been divided into two chapters. The first chapter develops an understanding towards the Indian ethos and its relevancy today. The second chapter goes deep into Indian ethos by describing the ancient religious scriptures like Vedas, Mahabharat, Bible and Quran, and derives the management lessons from them which are very much applicable in today's industrial and corporate scenario. Arthashastra (by Kautilya) can be an important reference for the strategists of today's corporate. A brief incepts from this book are also discussed.

After developing an understanding for Indian ethos, the first chapter of second unit describes work ethos, its levels and dimensions. It also discusses the steps involved in bringing work ethos in work. The second chapter in this unit discusses the importance of values in management practices, and its impact on the stakeholders and the organisation.

The third unit discusses in detail about stress, its types and western and Indian methods of managing it. Meditation has been a universal practice, but various communities, religion and geographical regions have their own unique technique of practicing it. These techniques along with their benefits are discussed. Leadership is explained with the help of theories. Indian businesses running within the family have a great influence of their leader "karta". Meaning and qualities of karta are taken in detail to understand Indian leadership style. Indian and western theories are explained as well as compared in the remaining part of the unit.

SYLLABUS

Modules at a Glance

Sr. No.	Modules	No. of Lectures
1	Indian Ethos – An Overview	15
2	Work Ethos and Values	15
3	Stress Management	15
4	Indian Systems of Learning	15
Total		60

Objectives

Sr. No.	Objectives
1	To understand the concept of Indian ethos in management
2	To link the traditional management system to modern management system
3	To understand the techniques of Stress Management
4	To understand the evolution of Learning Systems in India

Sr. No.	Models/Units
1.	Indian Ethos – An Overview
	<p>(a) Indian Ethos</p> <ul style="list-style-type: none"> Meaning, Features, Need, History, Relevance, Principles Practiced by Indian Companies, Requisites, Elements, Role of Indian Ethos in Managerial Practices. <p>(b) Management Lessons from Scriptures</p> <ul style="list-style-type: none"> Management Lessons from Vedas, Management Lessons from Mahabharata, Management Lessons from Bible, Management Lessons from Quran, Management Lessons from Kautilya's Arthashastra. <p>Indian Heritage in Business Management, Production and Consumption. Ethics v/s Ethos. Indian Management v/s Western Management.</p>
2.	Work Ethos and Values
	<p>(a) Work Ethos</p> <ul style="list-style-type: none"> Meaning, Levels, Dimensions, Steps, Factors Responsible for Poor Work Ethos.

(b) Values

- Meaning, Features, Values for Indian Managers, Relevance of Value Based Management in Global Change, Impact of Values on Stakeholders: Employees, Customers, Government, Competitors and Society.
- Values for Managers, Transcultural Human Values in Management and Management Education, Secular v/s Spiritual Values in Management, Importance of Value System in Work Culture.

3. Stress Management

(a) Stress Management

- Meaning, Types of Stress at Work, Causes of Stress, Consequences of Stress.

(b) Stress Management Techniques

- Meditation: Meaning, Techniques, Advantages, Mental Health and its Importance in Management, Brain Storming, Brain Stilling, Yoga: Meaning, Significance.

(c) Leadership

- Meaning, Contemporary Approaches to Leadership, Joint Hindu Family Business – Leadership Qualities of Karta.

(d) Motivation

- Meaning, Indian Approach to Motivation, Techniques.

4. Indian Systems of Learning

(a) Learning: Meaning, Mechanisms

- Gurukul System of Learning: Meaning, Features, Advantages, Disadvantages.
- Modern System of Learning: Meaning, Features, Advantages, Disadvantages.
- Karma: Meaning, Importance of Karma to Managers, Nishkama Karma.
- Laws of Karma: The Great Law, Law of Creation, Law of Humility, Law of Growth, Law of Responsibility, Law of Connection.
- Corporate Karma: Meaning, Methodology, Guidelines for Good Corporate Karma.
- Self-management: Personal Growth and Lessons from Ancient Indian Education System.
- Personality Development: Meaning, Determinants, Indian Ethos and Personality Development.

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UNIT I

1

CHAPTER

Indian Ethos

MEANING

Ethos is a set of beliefs, ideas, etc., about social behaviour and relationship of a person or group. Indian Ethos is all about what can be termed as “national ethos”. Indian ethos refers to the principles of self-management and governance of society, entity or a system by wisdom as revealed and brought-forth by great scriptures like Veda, Upanishads, Gita, Mahabharata, Bible and Quran. This wisdom evolved through the old practices of Indian mystics, philosophers and religious ‘gurus’, and is now found to have profound implications for self-management and good governance of a stormy society and business environment, or even a politically divided world.

According to Oxford Advanced Learner’s Dictionary, “Ethos are the moral ideas and attitudes that belong to a particular group or society”.

FEATURES

- 1. Divinity of Human Being:** Indian ethos focuses on the existence of human being as truth. There is nothing more perfect than the supreme soul.
- 2. Balance or Equilibrium:** Balance or equilibrium is a stable state of Indian thought, i.e., balance between desire and desirelessness, spiritual and secular values, subjective and materialistic world.
- 3. Balance of Personal and Work Life:** Indian ethos focuses on the concept that if you are good then the world is also good for you. So,

every individual should have an effective management and balance of personal and work life in the organisation.

4. Cosmic or Pure Consciousness: The divine element, which is an inner part of an individual, is a part of cosmic or pure consciousness. It gives a base for mutual trust, cooperative, teamwork and common good.

5. Importance to Character: The Indian ethos gives much importance to character not to the knowledge. It is the character, which is the real power and wealth.

6. Whole-Man Approach: Indian ethos is based on Indian scripture like-Shruties of Gita and Upanishad and Smruties of Puranas. Indian thought provides the whole-man approach through knowledge of creation, cosmos and internal relation between spiritual and materialistic life.

7. Work in Worship: Indian ethos works with the fact that all work is worthy and honourable. 'Work is worship' is the guiding principle for all effort as advocated in the Indian ethos.

8. Duty and Responsibility: Indian ethos rarely talks of rights and prevails ages. It always emphasises only on the duties and responsibilities of human beings.

9. Knowledge: Indian ethos deals with two types of knowledge:

- Knowledge of creation
- Knowledge of creator

10. Excellence at Work: According to Indian ethos, total quality management can be assured through excellence at work, through self-motivation and self-development.

NEED AND RELEVANCE OF INDIAN ETHOS

Indian ethos is needed due to the following reasons:

1. Maintain Holistic Universe: Modern science has accepted that in this holistic universe, all minds and matters are interconnected at a deeper level. The basic unity of life cannot be broken. Love, sacrifice therefore emerges as the only means for a meaningful living. On the basis of this holistic vision, Indians have developed work ethos of life. This helps in living life to the fullest.

2. Elucidate Motivation: Concept of motivation can be explained holistically by Indian ethos. Considering motivations as internal, every human being has the same divine atman with immense potentialities within. Vedanta brings infinite expansions of the mind, breaks down all the barriers and brings out the God in man.

Motivation is to be internal and not external. Such motivation involves the inner beauty and does not promote any greed in an individual to have more and more in return for his work.

3. Welfare: Indian ethos teaches welfare of all (yagna spirit). "Atmano Mokharth Jagat Hitay Cha" (serve your personal interest but do not forget others). This philosophy is needed in modern times.

4. Unique Work Culture: Indian ethos helps in development of unique work culture. Work is considered as duty or Sadhana and there is no difference between Karma(work) and Dharma(religion). The term Dharma does not indicate any particular religion. Dharma is a duty to be performed in a given situation. Thus, Dharma is possible through Karma only.

5. Evenness of Mind: Indian ethos helps in evenness of mind. Means are equally important as the ends. Thus, society acceptable values are to be followed in determining the objectives as well as in the process of achieving these objectives.

6. Self-development: Integrated human personality of self-developed manager can assure best and competent management of any enterprise, involving collective works and efforts. The refined or higher consciousness will adopt holistic attitude. It will bring out the divine in man. It will achieve perfection or excellence in whatsoever sector of work. One shall achieve peace, harmony and prosperity within and without, i.e., in the internal world and in the external world simultaneously.

7. Provides Concentration: Vedanta provides the ways and means of controlling the mind. It helps to concentrate, increase efficiency, productivity and prosperity. It is not religion of resignation and retirement. One cannot renounce their action. As the Gita says "You have to be a man of action, do not run away from your action or Karma but the same should be according to your Dharma". The second aspect, is while doing the Karma; do not be tempted by worldly pleasures, materialism and the results. One has to be man of action, working in a

spirit of renunciation. Renunciation does not mean living a life of isolation or living in a forest. One has to face the world and should not run away from your action. Do not get attached to anything.

8. Establishes Value System: Many of the present ills are the results of decline in our value system and loss of character. Forces of fierce competition in the technology driven era of globalisation have taken a heavy toll of traditional values. People need to re-imbibe the sanatan values of honesty, integrity, compassion, care and cooperation. There is again a need to establish conduct, based on truth and non-violence, peace, and harmony. One needs to promote a secular ethos that entails 'sarva-dharm-sambhav'. That alone will promote enshrined in our ancient maxim of 'Vasudhaiv Kutumbakam'. That will be India's unique contribution towards enrichment of content of globalisation which today has its focus only on trade and commerce.

HISTORY

Formally, the body knowledge which derives its solution from the rich and huge Indian system of ethos is known as Indian Ethos in Management (IEM). Indian ethos is more vital to modern management than any other management theory for simple reason that it takes into account a 'whole' man approach (mentioned earlier) rather than approaching "man" in a partial fashion. Each and every situation can be met effectively if one takes time to reflect over it. Reflection with a tranquil mind helps in drawing out solutions from within. Such guidance from within helps a manager look at the perceived problem situation in a creative manner. It leads to a more coherent and complete understanding.

The silent ideas and thoughts of Indian Ethos in Management revealed by Indian's ancient scriptures are:

1. **Atmano Mokshartham Jagat Hitaya Cha:** All work is an opportunity for doing well to the world and thus gaining materially and spiritually in our lives.
2. **Archet Dana Manabhyam:** Worship people not only with material things but also by showing respect to their enterprising divinity within.
3. **Atmana Vindyate Viryam:** Strength and inspiration for excelling in work comes from the Divine, God within, through prayer, spiritual reading and unselfish work.

4. **Yogah Karmashu Kaushalam, Samatvam Yoga Uchyate:** He who works with calm and even mind achieves the most.
5. **Yadishi Bhavana Yasya Siddhi Bhavati Tadrishi:** As we think, so we succeed, so we become. Attention to means, ensure the end.
6. **Parasparam Bhavatantah Shreyah Param Bhavapsyathah:** By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.
7. **Tesham Sukhm Tesham Shanti Shaswati:** Infinite happiness and infinite peace come to them who see the Divine in all beings.
8. **Paraspar Devo Bhava:** Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different.

PRINCIPLES PRACTICED BY INDIAN COMPANIES

Following are the few basic principles of Indian ethos management:

1. Immense potential, energy and talents for perfection, as a human being has the spirit within his heart.
2. Holistic approach indicating unity between the Divine (the Divine means perfection in knowledge, wisdom and power), individual self and the universe.
3. Subtle, intangible subject and gross tangible objects are equally important. One must develop one's third eye, Jnana Chakshu, the eye of wisdom, visions, insight and foresight.
4. Inner resources are much more powerful than outer resources. Divine virtues are inner resources. Capital, materials and plant and machinery are outer resources.
5. Karma yoga (selfless work) offers double benefits, private benefit in the form of self-purification and public benefit.
6. Yogah karmasu kaushalam, which means excellence at work through self motivation and self development with devotion and without attachment.
7. Cooperation is a powerful instrument for team work and success in any enterprise involving collective work.

REQUISITES FOR INDIAN ETHOS

1. Management Attitude: Top management having firm belief in value-oriented holistic management. Profit is earned through service and satisfaction of all stakeholders – employees, customers, shareholders and citizens. Fulfillment of social responsibility must be ensured.

2. Humanising the Organisation: Looking at the three aspects of humane organisations, i.e., inter personal relations, man-machine equation where man is the prime concern and inner management through mental and spiritual growth of individuals.

3. Interiorising Management: self management or management by consciousness. When the soul manages the other four members of the human being, namely, the body, mind, intellect and the heart, the conflict these four have amongst themselves can be resolved. This is called management by 3.consciousness. The objective of self management is to first know and manage oneself and then manage others.

4. Self-Introspection: Embark upon self-study, self analysis and selfcriticism to locate areas of friction and disharmony, a self examination of one's own feelings, thoughts, emotions, sensations and passions and a desire to reduce and subdue the ego.

5. Brain-Stilling: For rational and enduring decisions, silent mind is a necessity. A perfect Mounum(calm mind enjoying tranquillity) is necessary. Brain-stilling or meditative silence is the most reliable method to discover solutions to problems which seem to be difficult to tackle by reason and intellect, because through this, one can come into contact with the inner mind or higher consciousness, called Chetana.

6 .Stepping-back (for a While): Never decide anything, never speak a word and never throw yourself into action without stepping-back. The stepping-back from a situation for a while enables one to control and master a situation.

7. Self-Dynamising Meditation: A dynamic meditation helps in transformation of lower consciousness into higher consciousness and hence is called transforming meditation. Through meditation, one reaches a higher level of consciousness with a silent and calm mind, which offers guidance in the form of intuitions to tackle a multitude of problems. This is called consciousness approach to management.

8. Role of Intuition: Intuition is the act of coming to direct knowledge or certainty without reasoning or inferring. It is immediate cognition by the inner mind and when fully developed, is efficient and effective for taking prompt and sound decisions. Intuition skills enable one to cope with confidence the fluctuating environment and rapid changes. Faith is a prerequisite to develop and realise the power of intuition.

ELEMENTS OF INDIAN ETHOS

Three elements of Indian ethos are as follows:

1. Focus on the permanent: In real life fashions change, concepts change, situations change, environments change, however, certain things do not change. These are the values of the good, truth and beautiful. The recent experience in the 90s and the early part of this century shows, that the world is re-discovering the principle of 'honesty is the best policy'. After all, honesty is linked to truth and that is the first principle which perhaps underlines human existence.

In these days, the operational word for integrity is corporate governance. Corporate governance has two elements. Transparency, which helps to fix accountability, which in turn highlights that accountability, is for the shareholders and stakeholders. Transparency and accountability are nothing but exercises in integrity and ensuring that clever financial engineering or window dressing do not mislead the investing public. If there is a crisis today, whether in the Indian capital market or the U.S. market, it is the crisis of confidence of the investors in the business enterprises. It is therefore found that one of the central elements of Indian ethos, namely, the focus on truth and integrity is also eminently relevant in the business context.

2. Quest for Perfection: It has been immortalised in the shloka:

*"Om poornamada poornamidam poornathpurana mudachyate
poornasya poornamadaya poornameva vashistate"*

Out of perfection comes perfection. This quest for perfection ultimately, is the quest for quality. When it comes to quality, the concepts like total quality management, etc., have only once again underlined this principle of the fact that quality products and services cannot come out of an organisation unless the principle of quality pervades every function of that organisation. This all pervasive quality

is also reflected in the shloka of Vallabhacharya, who found that every aspect of Lord Krishna was beautiful:

*"Adharam madhuram vadhanam madhuram
Nayanam madhuram hasitam madhuram
Hridayam madhuram gamanam madhuram
Madhurathipathe akhilam madhuram"*

All pervasive sense of sweetness and elegance is not only the reflection of quality but also of excellence. In any management today, this ultimate focus on excellence can never be lost. Thus, it is found that this aspect of Indian ethos is also not only relevant to India but globally.

3. Joy in Performing One's Function: It was Deming who said that 'quality' is the pride, which an artisan takes in his craft. It is the pride which an artist takes in his art. If one is enjoying what one is doing, automatically, he is bound to do extremely well; and while excellence becomes a by-product or a spin of the benefit of happiness, it also leads to success. After all, every excellent organisation has excellent morale.

Excellence, in terms of enjoyment through doing is the third aspect of Indian ethos. It is found that this aspect is not only restricted to India, but is universally applicable.

ROLE OF INDIAN ETHOS IN MANAGERIAL PRACTICES

1. Creates strong relation: Organizations following Indian ethos consider humanity as supreme. This provides a strong bond with internal as well as external customers, resulting in an improved performance.

2. Inward considerations: Indian ethos focuses on 'if a person is good then the whole world is good'. Any organization which follows the above ethical thought automatically get converted into an ethical organization with less conflicts and hindrances.

3. Avoids unethical aspects: As Indian ethos is a principle derived from Upanishads, Bhagwat Gita and Puranas, where the performance is always ethical

4. Balanced values: Indian ethos promotes a person to live a life of materialism and spirituality by maintaining a balance between spiritual values and secular values.

5. Improves performance: Indian ethos impacts the performance of business by emphasising on the concept like sacrificing individual desires in favour of social benefits, preferring long-term benefits.

6. Improves quality: Self-motivation and self-development helps a lot in development of business and its quality

7. Helps in problem solving

8. Develops self-reliability

QUESTIONS

- (1) Explain the role of Indian ethos in managerial practices
- (2) What are the requisites for Indian ethos?
- (3) What is Indian Ethos? What are the features of Indian Ethos?
- (4) What is Indian Ethos? Explain the need and relevance of Indian ethos?
- (5) In short, explain the history of Indian Ethos?



Management Lessons from Scriptures

Modern Indian management has its roots in the ancient Indian philosophy of various scriptures. Management lessons from various scriptures are explained below.

MANAGEMENT LESSONS FROM VEDAS

The Vedas are a systematic and formulated study of the science of life. Various MNCs have started adopting the teachings given by Vedas and Upanishads. The managers get an in-depth knowledge and insight to the understanding of how the work should be done, what are the work ethics, etc., by going through the Vedas.

However the various lessons that a manager can learn from the Vedas are:

1. Foster Team Spirit: The manager should learn to have a control on such attributes as ego, self-centrism, etc., in order to enhance the competitive spirit and to effectively delegate work. The managers should learn to work and foster team spirit.

2. Take Responsibility: The Vedas also enlighten the managers with respect to quality of taking responsibility.

3. Share the Credit: The scriptures also emphasize on the fact that it is the moral responsibility of the managers to share the credit with his team, peers, colleagues, etc. The credit be it financial, recognition or praise etc., should be shared with the desiring workers.

4. Welcome Competition: Dvaita, i.e., Duality is the law of nature. Happiness-sorrow; success-failure; pleasure-pain all are an inseparable part of life. The competition should also be taken as a positive energy or

motivation to work. The teachings from Indian scriptures preached of accepting a healthy competition so as to enhance their capabilities.

5. Praise Counts: The Vedas also encourages the manager's ability to motivate his colleagues and subordinates. Certain management philosophers are of the belief that motivation through money is not the only tool for encouraging employees but certain non-monetary motivations like appreciation and giving recognition are also important.

6. Stay focused: The managers while making decisions may get involved in storm of opposition regarding the rational method of achieving goals. The Vedas and Asian literature preaches that in such a situation the managers must stay calm, focused and practice meditation.

7. Character building: the lessons from Asian Indian scriptures laid emphasis on character building of an individual. Character is the most powerful guarantor of a personality which makes the individual perfect.

8. Spirit of cooperation: Through various teachings of Vedas the spirit of cooperation has also been emphasized.

9. Emphasis on loyalty and gratitude: Loyalty and gratitude to the organization and colleagues should become important features of professionalism.

10. Work commitment: Advices from Holy Scriptures say non-attachment to the fruits of results of actions performed in the course of one's duty. The teachings emphasize upon work commitment

11. Utilization of available resources: The managers also learn to use available resources optimally; reduction in wastages so as to cut down the operations cost and thereby maximizing profit.

12. Removal of self-ego: Ego is the main enemy of humanity which separates one person from other. This ego stops the development of both mental and physical abilities. The thought that: "I am the super, I can do everything" - stops the learning and observing skill of an individual.

13. Value Based Decision Making: The teachings preach that decisions should be based on basic values of spiritually, ethics and ecological positivity and negativity.

14. Integrity Counts: Another lesson to be learned by a manager is that the means to the goals must be as upright as the goal. It is

important to pay as much attention to the means of work as to its ends. The managers should understand that success through wrong means can be achieved but it minuses the peace of mind.

15. Team in Human: The Vedas also preach that one should not expect every employee to be consistent with the pace that the managers or an individual sets. It is essential to give a break to the team members and give some time as well to complete their tasks. Thus, making them relaxed and wanted.

MANAGEMENT LESSONS FROM MAHABHARATA

The second longest epic of the world, Mahabharata is not just an epic narrative of the Kurukshetra War or a book of philosophy; rather it is a comprehensive manual on management strategy. Mahabharata encompasses many lessons on management which can potentially be applied to modern business practices. Vyasa's epic poem is considered to be a pertinent handbook on management and these management insights are being practiced by many today. Some of the best practices from India's great epic of knowledge and inspiration are as follows;

1. Transform the Weakness into Strength: Like how Pandavas transformed their weaknesses to strength during the years of exile, one needs to have the urge to improve on his weakness. Mahabharata gives many an examples to highlight the importance of utilising time, to overcoming skills, like how Arjuna went on a mission to attain the Divyastras, or Yudhisthira mastered the game of Dice. One needs to have the passion to dedicate adequate time to learn those skills which can help to overcome weaknesses. Only by this, one can become a great manager.

2. Share the Responsibilities: Efficiently sharing responsibilities is the mark of a good manager and the great Indian epic gives the best examples for this. Pandavas fought the war as one team with one goal in mind while Kauravas lacked the team spirit and they all fought individual wars. It advises the managers not to make the decision-making process a dictatorial one, rather involve everyone so that the best of ideas will pop-up.

3. Learn the Art of Teamwork: It was not a common war for Kauravas as they never showed unity. But the way the Pandavas fought,

is a lesson for managers as it highlights the significance of sticking on to the common goal, while meeting the individual targets. The great story teaches the golden lesson that only a combined effort can bring in success.

4. Know the ground Realities: Pandavas spent one year in exile with the poor people and the years of exile helped them to reach-out to people from various strata of the society while Kaurava's had no experience of the ground reality as they lived a royal life. Managers need to understand the realities to lead their team in the right direction. They need to break the barriers to get in touch with their subordinates to understand their problems and identify ways to make their work easier.

5. Take Calculated Risk: Krishna has acted as a greatest crisis manager showing how to take calculated risks at the time of crisis. Management is all about taking calculated risks. Shying away from challenges is not a sign of management, rather well assessed decisions on facing the challenges is the trademark of good management.

6. Have Effective Vision: Yudhisthira was a man of great vision and was respected even by his competitors. He was an expert in administration and a man of values and adhered to truth and Dharma. He used his image in a great manner as on the first day of war he applied a great strategy. He went over to Kaurava's to take blessing from elders and in return he got the secret of defeating them. This helped him to gain strategic advantage over the Kauravas. He also anticipated the war at an early stage and started preparation for it.

7. Strategy: It is the direction and scope of an organisation and helps it to compete with competitors. For example: Kauravas and their Chief Mentor or strategist Shakuni, relied on unfair trade practises. Such things may work in short-term situations, but are a complete failure in the long-term. A good strategist is one who knows the weakness of competitors and exploits them. He should help the company to recover from any situation. Shakuni was wicked and believed in short-term profits. He was biased and used to think about the welfare of Duryodhana only, and not the Kauravas as a whole. While Pandavas had got the best strategist the world have ever seen in the form of Krishna. He believed in performing strong allies and was responsible for the merger of Pandavas with: (i) Dwarka (like Arjuna's marriage with Subhadra when Duryodhana wanted to marry her), (ii) Rakshashas

(marriage of Bheem with Hidimba), (iii) Panchala (marriage of Arjun with Draupadi), (iv) Matsya (marriage of Abhimanyu and Uttara), etc.

8. Decision-Making: It is the art to take the right decision at the right time. One should grab the opportunity at the right time to gain advantage over the competitors. To take good decisions one should have great level of anxiety and Kaurava's CEO was completely opposite of that. He was a man of low concentration, high level of anxiety, and believed in unfair trade practices. He believed in finance more than human resources. He chooses Krishna's army over him which was his biggest mistake. While in case of the Pandavas, Arjuna was a person of great concentration and was much more focused. He chose Krishna over his army, which came to be a masterstroke. He used to set example for others.

9. SWOT Analysis: Kauravas converted their strength into weakness as they used to indulge in war with other kingdoms which caused loss of men and created enemies, while Pandavas utilized their exile period in which Arjun acquired Divyastra and Yudhisthira formed the strategy of war by learning from different Gurus. Thus they converted their weakness into strength.

10. Commitment: There was lack of commitment on the part of the Kauravas. Their main warriors like Bheeshm and Dronacharya did not wanted war and promised not to kill any of the Pandava's (remove the apostrophe). Karna was fighting the war just to be loyal to Duryodhana but was not fully involved in the war as he promised not to kill any of the Pandavas except Arjun. Pandavas were assigned a role and they did it with their limited capabilities. Abhimanyu and Ghatotkatch sacrificed their lives for their team. Both of them contributed a lot as Abhimanyu fought with seven Maharathis single-handedly and Ghatotkatch took away half of Kaurava army with him.

MANAGEMENT LESSONS FROM BIBLE

By definition, etiquette is a code of ethics that tell us how to behave in a professional setting. While specific rules of etiquette change from one culture to another and across generations, the underlying rules for proper business etiquette are basically the same principles of conducting a business. The Bible has plenty to say about business

etiquette and ethics, those principles work just as well today as they did during the Biblical times.

1. Fair Wages: The Bible is clear about the fact that the topic 'business etiquette' includes paying an employee. In modern times, this means several things,;

First, an employee must be paid a fair wage discerned by the law; in other words at least minimum wage should be paid to all employees.

Second, if a salary, hourly pay, benefit or Bonus is promised to an employee, the promise must be kept. James 5:4 in the Bible give the strong warning to those who do not pay their employees fairly "Look! The wages you failed to pay the Workmen who mowed your fields are crying-out against you. Their cries of the harvesters have reached the ears of the Lord Almighty" God takes it seriously when an employer does not pay employees fairly.

2. Businesses Plan: The overall theme in the Bible is that God has a plan from the beginning and he expects people to have a plan as they go about their life as well. This is especially true in business. A proper business begins with a written plan it would be a poor etiquette to meet with prospective investors without a plan of action. Proverbs 21:5 says, "The plans of the diligent lead to profit as surely as haste leads to poverty". The Bible also says that when creating a plan, a wise man seeks Council from a businessman; this could be applied to seeking advice, wisdom, and experience from others in the same field of business. Proverb 15:22 says, Plans go wrong with too few counselors, but many counselors bring success.

3. Taxes: The Bible has plenty to say about Christian Businessmen paying taxes. It is important to always pay all taxes owed and not to lie or embellish the truth about profits, losses and expenses. In Mark Chapter 12, some people ask Jesus if he thinks it is important to pay taxes He picks-up a coin and asks whose picture is on it. They answer that it is Caesar's face and Jesus tell them, "Render unto Caesar the things that are Caesar's and to God the things that are God's. In Roman 13:7, it also says, Give everyone what you owe him - If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour.

4. Charitable Giving: A business has moral responsibility to give Charity and help the poor. While many businesses today donate to

charities simply because it helps in tax deduction and helps in marketing the image, the motives of giving should come from a spirit of caring and humility. Proverbs 22:9 says, A generous man will himself be blessed. For he shares his food with the poor. The Bible clearly promises blessings to those who give, and this applies both to the individual and the Businessman who set aside profits, from their business to give to those without.

5. Work Ethic: The Bible is clear that it takes hard work to become profitable. Proverbs 28:19 says, He who works his land will have an abundant food, but the one who chases fantasies will have a history of poverty. This does not mean a businessman should not be creative and innovative and try new ideas.

The second book of Timothy reminds us "Be diligent to present yourself to God, a worker who does not need to be ashamed, rightly dividing the word of truth".

MANAGEMENT LESSONS FROM QURAN

The Holy Quran confirms (43:32), "we raise some of them above others in ranks, so that some may command work from others"

This Ayat (lesson) encompasses the entire philosophy and wisdom of modern management. It emphasizes, in essence, the creation of appropriate hierarchies and the division of responsibilities subject to individual capabilities. This Ayat reveals in a nutshell as to why God raised some people over others in ranks, the reason being, that they can get work done from them. It basically implies the creation of organisational chart from the top management to the lower management.

The Holy Quran even gives out institutional Framework for achieving promised results. This article discusses only a few of those Golden principles. The Holy Quran has also laid down the institutional framework for putting the golden rules into practice:

1. Obedience and respect for authority: This is essential in any corporate setting. If the workforce does not have obedience and respect for authority, the structure would fail. The organization will not be able to function properly.

[4:59] - "Obey Allah and his Messenger and those in position of authority among you" This Ayat is an amendment and not a plea. To be a good Muslim it is incumbent upon the believer to observe the ruling with willingness and honesty. When the spirit of voluntary obedience is

instilled in the mind of an employee, the scope of the hierarchy is strengthened. Needless to say, without the spirit of voluntary obedience among those who work, the creation of hierarchy will not serve any purpose.

2. Joint Consultation and Teamwork: The modern world realized the importance of joint consultation (Shura) and teamwork. The Japanese emphasized their management style on the same concept and prove to the world of its effectiveness. The Holy Quran advocates this concept

[42:83] "... and those who do the work through mutual consultation"

[3:159] "... pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision put your trust in God, god loves those who put their trust (in him).

3. Principle of Equal Opportunities: The principle of equal opportunities postulate that all members of an organisation shall have equal and fair chances to grow, contribute, and be rewarded accordingly. The Holy Quran emphasis this golden rule:[49:13]

"O people, we created you from a single male and female couple and then divided you in nations and tribes so that you may recognize one another. Verify the most honourable among you in the sight of Allah is he who is most righteous of you"

Prophet Muhammad expounded the verse

"In the light of this Quranic verse no Arab has any superiority over a non-Arab nor does any non-Arab have any superiority over an Arab. Neither black is superior to white nor white is superior to black. Of course if there is any criterion of superiority and respectability in the sight of Allah it is Taqwa (righteousness)." These words suggest that despite the fact that all persons are equal, human beings can excel over one another in certain aspects of life. One such aspect could be in terms of righteousness. They can be no better pattern for equal opportunities than the one spelled-out by the above Quranic Ayat. In the realm of Management, it would mean that the criteria of entitlement to any benefit, reward, position, or status shall be such that one having requisite qualification and experience should have equal opportunities to achieve it.

This will obviously go a long way towards maintain the requisite degree of harmony in the work environment conducive to the smooth working of the management process.

4. Quality Management System: a business cannot flourish in the long run if it does not give its customer what it promises. The main focus of a businessman is to make profit and not necessarily to satisfy the customer. It would not be wrong to say that the only time the Businessman realizes that getting customer satisfaction is important, is when he understands that this is directly related to his probability margins.

The Holy Quran: (6:152)-"And cannot nigh to the orphan property, expect to improve it, until be attained age of full strength; give Measure and Bear with (full) justice; no Burden do we place on any soul, but that which it can bear whenever ye speak; speak justly me, even if a near relative is concerned; and fulfill the Covenant of Allah Thus, doth he command you that Ye may remember."

For a businessman, there is no alternative but to satisfy his customer, even if the market and economic forces are making it difficult to do so. It is his obligation to god that he resists these forces and struggles and strives (wage Jihad) to fulfill the above-mentioned commandments. Even if he has to compromise on some profits, it is only a means to keep his business alive and to satisfy his customers, i.e., the 'end'.

5. Fulfilling Contracts, Commitments, and Promises: Whereas promises are verbal commitment, contracts are written. From the 'Nikah Namah' to a business plan, including any financial agreement, all are different forms of written promises and are a daily routine affair. To run a business successfully, a businessman should not make promises that he cannot keep, nor break any that he has made.

MANAGEMENT LESSONS FROM KAUTILYA'S ARTHASHASTRA

Chanakya is considered to be the world's first management guru. His management thoughts and ideas helped kings and rulers for centuries. All the powerful kings in ancient India like Ashoka had learnt Arthashastra and practiced it to expand their kingdom multifold (increase market share), to protect the kingdom against powerful enemies (develop a strategy against competitors), develop winning strategies, habits and practices. Thus, Kautilya's significant contribution

to the field of ethics is also relevant to the present business environmental set-up.

Some aspects of Arthashastra which are relevant in modern management are as follows:

Principles of management: Kautilya's Arthashastra mentions many principles and techniques, which once applied can result in a tremendous improvement even in our day to day management. According to Kautilya, business fundamentals remain the same, no matter what business you are in. He gives an insight to balance short term/ long term objectives and strategies for the business.

Prevent misuse of power: Kautilya was well versed with the characteristics of bureaucrats and statesmen and laid down rules to prevent misuse of power.

Emphasized Importance of Accounting Methods: Kautilya emphasized the importance of accounting methods in economic enterprises to properly measure economic performance. He explained that no amount of rules and regulations or auditing can prevent unethical behaviour and that character building and action-oriented ethical values were essential.

Emphasizes Importance of Ethics: Kautilya's Arthashastra is unique in emphasizing the imperative of economic growth and welfare of all in the society, as well as an organisational set up. He believed that ethical values pave the way to heaven. He referred the reader to the Vedas and philosophy for learning moral theory, which sheds lights on the distinction between good and bad and moral and immoral actions.

Integration of Ethics and Economics: He extended the conceptual framework to deal with conflict of interest situations arising from the emerging capitalism. Kautilya tried to integrate ethics and economics together in his view. It argued that the level of integration between economics and ethics is significantly higher in Kautilya's Arthashastra than that in Adam Smith's Wealth of Nations or for that matter in the writings of Plato and Aristotle

Indian Heritage in Business, Management, Production & Consumption

Events	General Management	Indian Ethos in Management
Management	Getting things done	Helping other people to produce extraordinary results
Productivity	Output centric	People centric
Planning	Management by results	Management by strategy

Profitability	In terms of money, Social costs not included in Balance Sheet	In terms of good image. Social costs internalized. Trust of customers and society
Man-Machine equation	Machine dominates man as human being receives lip sympathy	Man behind the machine is given due regard
Quality	Product quality by ISO, TQM and Quality Circles are given importance	Values, character, mind enrichment and human quality is given more importance
Structure	Hierarchical	Organic evolution
Marketing	Keen competition to capture and retain demand, market driven economy	Social awareness in marketing
Motivation of people	Emphasis on Maslow's Hierarchy of needs	Emphasis on self motivation
Rights & Duties	Rights become primary. Duties become subsidiary	Duties given importance and rights assume secondary value.

ETHICS VS ETHOS

Basis of difference	Ethics	Ethos
Origin	Ethics is derived from shastra	Ethos is derived from culture
Nature	Universal	Culture specific region or country
Function	Determines good or bad, conduct or misconduct	Determines culture or cultured behavior
Example	Truth, non-violence, devotion, kindness	Pranaam (Welcome), respect to elders, love to youngsters

Distinguish between Indian Management VS Western Management

Items	Management (Oriented by Science and Technology, Western Approach)	Management (Oriented by Values and adopting holistic approach, Indian and Eastern)
Belief	Production, Productivity, Profit at any cost	Material gain with belief in achieving human and social welfare in unison
Guidance	Management guided by mind only, led away by ego and desire. Soulless	Management by consciousness, power beyond mind i.e., soul.

	management	Interiorized management
Emphasis	Worker development, management of others, profit maximization, human being only given lip sympathy	Development of man, integrated growth harmony, happiness and health, management of self
Tools	5 Ms as Resources – men, money, materials, machines and markets. Science & Technology, information for decision making	Men, machines, materials and methods as conscious partners – all having consciousness whether manifested or dormant. Information and intuition for decisions. Ethics and values combined with skills
Problem solving	Conflict resolution by negotiation, compromise, arbitration. Liquidation of differences only for a temporary period. No reference to higher consciousness	Conflicts resolution through integration and synthesis on stressing super ordinate common goals so that enduring harmony and unity is assured. Self introspection, stepping back aids for solution
Decision making	Brain storming	Brain stilling
Development process	Physical, Vital and Mental only. Soul or spirit ignored. Material development only even at the cost of man and nature	Integrated development. Whole man approach, breath-control and meditation emphasized. Human enrichment and total quality
Approach	External behaviour. Mental, material, selfish only. Soulless	Noble attitudes, inner guidance, team spirit, total harmony, global good

QUESTIONS

1. Distinguish between Ethics and Ethos.
2. Explain management lessons from Vedas
3. Write short note on:
 - (a) Management lessons from Mahabharata
 - (b) Management lessons from Bible
 - (c) Management lessons from Quran
 - (d) Lessons from Kautilya's Arthashastra



Work Ethos

MEANING OF WORK ETHOS

An organization is formed to achieve certain goals and objectives by bringing individuals together on a common platform and motivating them to deliver their best. It is essential for the employees to enjoy at the workplace for them to develop a sense of loyalty towards it.

Work ethos or work culture plays an important role in extracting the best out of employees and making them stick to the organization for a longer duration. The organization must offer a positive ambience to the employees for them to concentrate on their work, rather than interfering with each other's work.

What is Work Ethos?

Work ethos is a concept which deals in the study of:

- Beliefs, thought processes, attitudes of the employees
- Ideologies and principles of the organization

Work ethos decides the way employees interact with each other and how an organization functions. In layman's terms, work ethos refers to the mentality of the employees, which further decides the ambience of the organization. An organization is said to have a strong work ethos when the employees follow the organization's rules

LEVELS OF WORK ETHOS

Work ethos will be different at different levels. It can be defined at different levels as under:

1. Basic level
2. Top Level

At Basic Level

Work Ethos at the basic level is about:

- (a) Discipline
- (b) To maintain punctuality and coming to work on time
- (c) Behavior with supervisors, colleagues and subordinates and dignity in relating to peers, seniors and subordinates
- (d) Not wasting time during work hours
- (e) Doing things which are morally correct

At the Top Level

At the top level, it is about commitment and accountability, feel responsible for the work assigned:

Some more points related to the top level are:

- (a) **Work culture:** Fully devoted to work and has high morale
- (b) **Loyalty:** Loyalty and sense of belonging to the organization. One should protect the interest of the organization.
- (c) Commitment and Responsibility
- (d) Sense of belonging and protecting the interest of organization

DIMENSIONS

1. Universalism vs Particularism (Rules vs Relationships)

Dimension	Characteristics
Universalism	People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these rules, but rules come before relationships.
Particularism	People believe that each circumstance, and each relationship, dictates the rules that they live by. Their response to a situation may change, based on what's happening at that moment, and who's involved.

2. Individualism vs Communitarianism (The Individual vs The Group)

Dimension	Characteristics
Individualism	People believe in personal freedom and achievement. They believe that you make your own decisions, and that you must take care of yourself.
Communitarianism	People believe that the group is more important than the individual. The group provides help and safety, in exchange for loyalty. The group always comes before the individual.

3. Specific vs Diffuse (How Far People Get Involved)

Dimension	Characteristics
Specific	People keep work and personal lives separate. As a result, they believe that relationships don't have much of an impact on work objectives, and, although good relationships are important, they believe that people can work together without having a good relationship.
Diffuse	People see an overlap between their work and personal life. They believe that good relationships are vital to meeting business objectives, and that their relationships with others will be the same, whether they are at work or meeting socially. People spend time outside work hours with colleagues and clients.

4. Neutral vs Emotional (How People Express Emotions)

Dimension	Characteristics
Neutral	People make a great effort to control their emotions. Reason influences their actions far more than their feelings. People don't reveal what they're thinking or how they're feeling.
Emotional	People want to find ways to express their emotions, even spontaneously, at work. In these cultures, it's welcome and accepted to show emotion.

5. Achievement vs Ascription (How People View Status)

Dimension	Characteristics
Achievement	People believe that you are what you do, and they decide your worth accordingly. These cultures value performance, no matter who you are.
Ascription	People believe that you should be valued for who you are. Power, title, and position matter in these cultures, and these roles define behavior.

6. Sequential Time vs Synchronous Time (How People Manage Time)

Dimension	Characteristics
Sequential Time	People like events to happen in order. They place a high value on punctuality, planning (and sticking to your plans), and staying on schedule. In this culture, "time is money," and people don't appreciate it when their schedule is thrown off.
Synchronous Time	People see the past, present, and future as interwoven periods. They often work on several projects at once, and view plans and commitments as flexible.

7. Internal Direction vs Outer Direction (How People Relate to Their Environment)

Dimension	Characteristics
Internal Direction (This also known as having an internal locus of control)	People believe that they can control nature or their environment to achieve goals. This includes how they work with teams and within organizations.
Outer Direction (This also known as having an external locus of control)	People believe that nature, or their environment controls them; they must work with their environment to achieve goals. At work or in relationships, they focus their actions on others, and they avoid conflict where possible. People often need reassurance that they are doing a good job.

STEPS

1. Professionalism: Being professional involves everything from how you dress and present yourself in the business world to the way you treat others. Professionalism is such a broad category, in fact, that it basically encompasses all the other elements of a strong work ethic.

2. Respectfulness: You display grace under pressure. No matter how tight the deadline, or heated the tempers, you always remain poised and diplomatic. Whether you're serving a customer, meeting with a client or collaborating with colleagues, you do your best to respect everyone's opinions, especially under trying circumstances. This shows you value people's individual worth, as well as their professional contributions.

3. Dependability: You can be relied on to keep your promises. You are always on time and prepared for meetings, and deliver your work on schedule and on budget. Your reputation for reliability precedes

you because you've proven over time that customers, clients and colleagues can trust you to do everything you say you will. In an uncertain world, your customers, colleagues and clients will appreciate the stability you embody.

4. Dedication: You do not stop until the job is done, and done right. "Good enough" is not good enough for you and your team. You aim for "outstanding" in everything you do. You put in the extra hours to get things right, giving attention to detail and devotion to excellence. Your passion shows in how hard you work and the results you achieve.

5. Determination: You do not let obstacles stop you, and enthusiastically embrace challenges like a mountain climber who ascends higher and higher until the summit is reached. You know that your job as an entrepreneur is to solve your clients' problems, and you resolve to continually seek better and more innovative answers. With purpose and resilience, you push ahead, no matter how far you have to go.

6. Accountability: You take personal responsibility for your actions and outcomes in every situation, and avoid making excuses when things do not go as planned. You admit your mistakes and use them as learning experiences so as not to make them again. You also expect your employees to meet the same high standards, and support those who accept responsibility instead of blaming others.

7. Humility: You acknowledge everyone's contributions, and freely share credit for accomplishments. You show gratitude to colleagues who work hard and appreciation to your loyal clients. You have integrity in spades, and are open to learning from others, even as you teach people through your words, actions and example. In addition, while you always take your work seriously, you strive always to maintain a sense of humour about yourself.

FACTORS RESPONSIBLE FOR POOR WORK ETHOS

1. Politics over performance: In healthy organizations, most team members have confidence that their managers are competent at their jobs and were given their assignments because they are qualified for them.

In a sick organization, people are promoted based on whom they know and the amount of executive push they get on a daily basis. Unfair hiring and promotion practices, suck the life and energy out of an organization and make talented people leave or stop trying.

2. Fear of Speaking up: Disagreement and debate are expected and part of a normal workday in a healthy organization. In an unhealthy one, people keep their mouths shut for fear of ticking off the hierarchy who cannot deal with independent thought.

3. Good Ideas Squashed: Healthy companies welcome and promote good ideas wherever they come from. Unhealthy companies squash good ideas and push talented employees into the arms of their competitors.

4. Poor working conditions: Includes unhealthy working climate, lack of pure drinking water, lack of ventilation and or poor canteen facilities.

5. Decline in moral standard: Moral standards provide tool for judging the moral value of a decision. They provide the basis for deciding whether the act is right or wrong.

6. Lack of commitment: Lack of commitment refers to disinterest shown by worker for the work. This creates poor work culture and results in poor quality of work and productivity.

7. Lack of discipline: Includes regularity, punctuality, follow rules and regulations, not waste time during working hours.

QUESTIONS

- (1) What are the factors responsible for poor work ethics?
- (2) Explain the different levels of work ethos.
- (3) Explain in detail the dimensions of work ethos.
- (4) What are the various steps involved in work ethos?



Values

VALUES: MEANING & DEFINITION

Generally, the term 'value' has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. However, sociologists use this term in a more precise sense to mean "the generalised end which has the connotations of rightness, goodness or inherent desirability".

Values can be defined as "Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable."

Values have major influence on a person's behaviour and attitude and serve as broad guidelines in all situations. Some common business values are fairness, innovation and community involvement.

FEATURES

1. Values play an important role in the integration and fulfillment of man's basic impulses and desires in a stable and consistent manner appropriate for his living
2. They are generic experiences in social action made up of both individual and social responses and attitudes
3. They build up societies, integrate social relations
4. They mould the ideal dimensions of personality and range and depth of culture.

5. They influence people's behaviour and serve as criteria for evaluating the actions of others.
6. They have a great role to play in the conduct of social life.
7. They help in creating norms to guide day-to-day behaviour.

VALUES FOR INDIAN MANAGERS

Workplace values are the guiding principles that are most important to people about the way they work. They are deeply held principles to choose between right and wrong ways of working, and they help in making important decisions and career choices.

Some examples of workplace values include:

- ☐ Being accountable
- ☐ Making a difference
- ☐ Focusing on detail
- ☐ Delivering quality
- ☐ Being completely honest
- ☐ Keeping promises
- ☐ Being reliable
- ☐ Being positive
- ☐ Meeting deadlines
- ☐ Helping others
- ☐ Being a great team member
- ☐ Respecting company policy and rules, and respecting others
- ☐ Showing tolerance

Workplace values set the tone for company's culture, and they identify what an organization, as a whole, cares about. It is important that the employee's values align with these.

When this happens, people understand one another, everyone does the right things for the right reasons, and this common purpose and understanding helps people build great working relationships. Alignment of values helps the organization as a whole to achieve its core mission.

When values are out of alignment, people work towards different goals, with different intentions, which leads to different outcomes. This can damage work relationships, productivity, job satisfaction, and creative potential.

The most important thing that one needs to do when interviewing someone is understand his or her workplace values. After all, people can be trained to cover skills gaps, and gain experience. However, it is hard to get people to change their values; and they remain "problem workers" until they do.

VALUE BASED MANAGEMENT (VBM)

Value Based Management (VBM) is the management philosophy and approach that enables and supports maximum value creation in organizations, typically the maximization of shareholder value. VBM encompasses the processes for creating, managing, and measuring value;

Values like:

- ☐ Honesty
- ☐ Integrity
- ☐ Compassion
- ☐ Tolerance
- ☐ Selflessness

Value Based Management is promoted by following factors

- (a) **Environmental factors:** Factors like natural environment and cultural environment are formation of values
- (b) **Influence of superiors:** Parents, teachers, elders etc. help in value formation
- (c) **Media:** Newspapers, journals, films and radio play a vital role in value formation

What are the benefits of Value Based Management?

- ☐ Can maximize value creation consistently
- ☐ It increases corporate transparency
- ☐ It helps organizations to deal with globalized and deregulated capital markets

- ☐ Aligns the interests of (top) managers with the interests of shareholders and stakeholders
- ☐ Facilitates communication with investors, analysts and communication with stakeholders
- ☐ Improves internal communication about the strategy
- ☐ Prevents undervaluation of the stock
- ☐ It sets clear management priorities
- ☐ Facilitates to improve decision making
- ☐ It helps to balance short-term, middle-term and long-term trade-offs
- ☐ Encourages value-creating investments
- ☐ Improves the allocation of resources
- ☐ Streamlines planning and budgeting
- ☐ It sets effective targets for compensation
- ☐ Facilitates the use of stocks for mergers or acquisitions
- ☐ Prevents takeovers
- ☐ It helps to better manage increased complexity and greater uncertainty and risk

Relevance of value based management in global change

"Change is inevitable" Globally everything is changing very fast. There is growing concern for deteriorating values as it threatens the stability of society. It has become clear in recent years that management must work to develop organizational values. They help us to distinguish the right and the wrong

Importance of value based management

1. Managerial effectiveness based on value-based management can solve problems harassing the economy. Such management offers human welfare, nature welfare and quality of work.
2. Selfless action purifies our mind. This leads to pure consciousness
3. Self surrender to god and goals and objectives can be reached
4. Better use of scarce resources
5. Value based management promotes healthy work culture

6. Creates better relations among all individuals in the organization
7. Helps in reducing conflicts and disputes
8. Enhances reputation and goodwill of the organization

IMPACT OF VALUES ON STAKEHOLDERS

The value based management is managing and giving values to all stakeholders. They are as follows:

(a) Organization

- Encouraging a working climate with innovation and free exchange of ideas
- Demonstrating personal integrity and humanity

(b) Shareholders

- Protecting and safeguarding their investment
- Ensuring them a fair return

(c) Employees

- Understanding and acceptance of their needs and rights
- Providing adequate wages, proper working conditions, job security, redressal of grievances
- Promotion and self-development
- Team spirit and sense of belonging

(d) Customers

- Good quality products
- Fair prices
- Fulfilling commitments with sound business principles

(e) Government

- Laws of the land
- National interest

(f) Community

Social Responsibility:

- Effective use of natural resources
- Assistance in community affairs
- Assistance during natural hazards

TRANS-CULTURAL HUMAN VALUES IN MANAGEMENT AND MANAGEMENT EDUCATION

The values which are same across different cultures are called Trans-cultural Human values. These values prevail in the entire world. These values are helpful in management. Some of the trans-cultural values followed by managers are:

- (a) Unbiased personality
- (b) Loyalty
- (c) Cooperation
- (d) Open mindedness and transparency in dealing
- (e) Clear objectives
- (f) Self-discipline
- (g) Managing interpersonal role
- (h) Socially responsible

Relevance of trans-cultural human values in management

- (a) **Credibility among stakeholders:** People directly and indirectly affected by decisions of organizations. Stakeholders include shareholders, customers, suppliers, employees etc.
- (b) **Corresponds to basic human values:** As the manager's decisions affect several individuals, the decisions should be without bias and without individual interests.
- (c) **Helpful in decision making:** Respect for ethics forces the management to take decisions looking at various aspects: economic, social and ethical
- (d) **Profit earning:** Value driven companies are sure to be successful in the long run
- (e) **Clear objective:** Strong awareness of value culture, with good understanding of business's goals
- (f) **Self Discipline:** It is important to control one's own mind before controlling others. Self-discipline provides good basis to management for better business decisions. It adds to the knowledge of business/organization
- (g) **Teamwork:** Enhance communication and the efficiency of teamwork. Commitment from partners/customers and stakeholders

SECULAR VS SPIRITUAL VALUES IN MANAGEMENT

1. By secular view on values in management, the reference is to the worldly thoughts and philosophies as reproduced by management Gurus or experts. By spiritual values in management, the reference is to the insights thrown on management by Vedas and Upanishads (or) by spiritual Gurus.

2. Secularist thoughts and views on management find their way from Maslow's need hierarchy and culminates in the most modern thoughts on management. Spiritual values in management find its base from the age old Vedas and Upanishads with special reference to the Bhagavat Gita.

3. Secularists treat management values, as a science rather than ordaining it as a philosophy. Spiritualists treat management values as a philosophy rather than by ordaining it as a science.

4. Secularists treat management values as an evolutionary concept. Spiritualists believe sources like Bhagavat Gita, as a ready reckoner on value based management.

5. Secularist views on values in management are not generally ethical by nature. Spiritualists find their reference on value based management as ethical or moral, in its true sense.

6. The contribution of Indian thoughts towards secular values on management as reproduced by management science is comparatively poor, with reference to spiritual values on management. The contribution of Indian thoughts towards spiritual values on management has magnificent theories, when compared to secular values on management.

7. The secular views on management as propounded by management experts lack ideals. The Indian spiritual values in management have divinity as the ideal to be portrayed.

IMPORTANCE OF VALUE SYSTEM IN WORK CULTURE

Every organization has its unique style of working which often contributes to its culture. The beliefs, ideologies, principles and values

of an organization form its culture. The culture of the workplace controls the way employees behave amongst themselves as well as with people outside the organization.

The culture decides the way employees interact at their workplace. A healthy culture encourages the employees to stay motivated and loyal towards the management.

The culture of the workplace also goes a long way in promoting healthy competition at the workplace. Employees try their level best to perform better than their fellow workers and earn recognition and appreciation of the superiors. It is the culture of the workplace which actually motivates the employees to perform.

Every organization must have set guidelines for the employees to work according to the culture of an organization represents certain predefined policies which guide the employees and give them a sense of direction at the workplace. Every individual is clear about his roles and responsibilities in the organization and know how to accomplish the tasks ahead of the deadlines.

No two organizations can have the same work culture. It is the culture of an organization which makes it distinct from others. The work culture goes a long way in creating the brand image of the organization. The work culture gives an identity to the organization. In other words, an organization is known by its culture.

The organization culture brings all the employees on a common platform. The employees must be treated equally and no one should feel neglected or left out at the workplace. It is essential for the employees to adjust well in the organization culture for them to deliver their level best.

The work culture unites the employees who are otherwise from different backgrounds, families and have varied attitudes and mentalities. The culture gives the employees a sense of unity at the workplace.

Certain organizations follow a culture where all the employees, irrespective of their designations, have to step into the office on time. Such a culture encourages the employees to be punctual which eventually benefits them in the long run. It is the culture of the organization which makes the individuals a successful professional.

Every employee is clear with his roles and responsibilities and strives hard to accomplish the tasks within the desired time frame as per

the set guidelines. Implementation of policies is never a problem in organizations where people follow a set culture. The new employees also try their level best to understand the work culture and make the organization a better place to work.

The work culture promotes healthy relationship amongst the employees. No one treats work as a burden and moulds himself according to the culture.

It is the culture of the organization which extracts the best out of each team member. In a culture where management is very particular about the reporting system, the employees however busy they are would send their reports by end of the day. No one has to force anyone to work. The culture develops a habit in the individuals which makes them successful at the workplace.

Relevance to Managers

- ❑ Young managers should understand and be aware of the reasons that underline moral principles. These are helpful in fostering ability to reason when applying these principles. It is a vital part of ensuring compliance by managers with company standard for conduct
- ❑ Knowledge of business ethics will help managers in resolving ethical issues/dilemmas as they arise.
- ❑ Knowledge of values will help managers in setting highly responsible tone for the organization - in individual judgments and decisions whether ethical or not.
- ❑ The study of business ethics provides conscientious managers with morally responsible approach to business. The need for responsible manager is acute as questions of business ethics cannot wholly be determined by law and government organization but must remain the concern of individual manager
- ❑ It helps the managers realize their social responsibility. Many organizations find it wise to go beyond their primary mission and take into the needs of the community. Business ethics make managers more accountable for social responsibility
- ❑ Business ethics create awareness of social and moral values through education because erosion of essential values and

increasing cynicism in society, has led to violence, superstition and fatalism.

- ❑ Knowledge and awareness of the concept and practices of business ethics is equally helpful to practicing managers, for managerial conduct and decision-making.
- ❑ Business ethics improve the skills of reflective managers both in analyzing concrete moral issues and in deliberating and deciding upon strategies for solving moral dilemmas.

QUESTIONS

1. Explain different values for Indian managers.
2. What is the relevance of value based management in global change?
3. What are values? Explain its features.
4. Distinguish between secular and Spiritual values of management.
5. In short, explain the importance of value systems in work culture.



UNIT III

5

CHAPTER

Stress Management

STRESS & STRESS MANAGEMENT

Stress

The term Stress has been borrowed from physics. In physics, stress is the force that produces strain on an object.

In the process of understanding the concept of stress, the first attempt was made by a French physiologist Claude Bernard through the concept of *milieu interieur* (the internal environment of the body). According to him a steady state of internal environment is essential for survival. Changes in external environment, (like change in temperature, oxygen concentration, presence of predator, etc. and also factors like diseases) changes the internal balance of a person. The body then reacts to regain the equilibrium.

Neurologist Walter Cannon was the first to recognise that the stressors can be emotional, as well as physical. Through his experiment "fight or flight" he demonstrated that both human beings and animals respond to threatening situations in a common fashion to a large extent (like rapid heart beat and increased alertness)

Hans Selye, a trained medical practitioner, extended Cannon's observations. He included pituitary glands and its secreted hormones to study the physical response during stress. He used the term stress for the first time in psychology, in 1936. He defined it as "mutual actions of forces that take place across any section of the body, physical or psychological."

Meaning

Stress is a natural phenomenon in which, forces both internal and external affect the individual and either one's emotional or physiological well-being, or both. Due to over-stressed modern life styles we think of stress as a harmful phenomenon or negative experience, but from a biological point of view, it can be a neutral, positive, or negative experience.

Stress has driven the evolutionary changes. The species that adapted best to the stressors have survived and evolved, while others have perished.

Definitions

Hans Selye who is credited as being the modern day father of stress, defined stress in 1936 as "the non-specific response of the body to any demand for change". Hans Selye's stress definition later expanded in 1979 as he explained further that "stress is a 'perception'. It is the demands that are imposed upon us because there are too many alternatives".

Holroyd and Lazarus in their research explained in 1982 that "psychological stress requires a judgment that environmental and/or internal demands exceed the individual's resources for managing them".

In 1988, Eliot concluded that "stress may be viewed as the body's response to any real or imagined event perceived as requiring some adaptive response and/or producing strain".

In 1992, Humphrey found that "stress can be considered as any factor, acting internally or externally that makes it difficult to adapt and that induces increased effort on the part of the person to maintain a state of equilibrium both internally and with the external environment".

In 1996, Levi in his research concluded that "stress is caused by a multitude of demands (stressors), such as an inadequate fit between what we need and what we are capable of, and what our environment offers and what it demands of us".

Stress at Workplace

Stress at workplace is a world-wide problem faced by all types of organisations. Work-related stress occurs when there is a mismatch between the demands of the job and the resources and capabilities of the

individual worker to meet those demands. Employees who are stressed, are more likely to be unhealthy, poorly motivated, poor performers and more prone to accidents. This as a result affects the growth of the organisation. Thus it is a challenge both for the employees and the organisations. Work related stress is the response employees may have, when presented with work demand and pressures which they are unable to match with their knowledge, skills and abilities. The situation becomes worse if these employees do not get support of their employers and colleagues.

Types of Stress at Workplace

According to psychologists, types of stress are as following:

- (i) **Acute Stress:** Acute stress is the most common form of stress. It comes from demands and pressures of the recent past and anticipated demands and pressures of the near future. Acute stress is thrilling and exciting in small doses, but too much is exhausting.
- (ii) **Episodic Acute stress:** This type of stress occur to people who suffer acute stress frequently, whose lives are so disorderly, that they are always in chaos and crisis. They're always in a rush, but always late. If something can go wrong, it does. They take on too much, have too many irons in the fire, and can't organize the slew of self-inflicted demands and pressures clamoring for their attention. They seem perpetually in the clutches of acute stress.
- (iii) **Chronic Stress:** Unlike acute stress, this stress is not thrilling and exciting. This is the grinding stress that wears people off day after day, year after year. Chronic stress destroys bodies, minds and lives. Examples of such stress are stress of poverty, of dysfunctional families, of being trapped in an unhappy marriage or, in a despised job or career.

Stress at work place is not a new phenomenon. There have been many studies conducted aiming to identify different types of stress at the work place. Dr. Karl Albrecht published his model of the four common types of stress in his 1979 book, "Stress and the Manager." These are:

- (a) **Time stress:** When one worries about stress or the lack of it, it is said to be time stress. One feels trapped, unhappy, or

even hopeless and above all experiences the fear of being unable to do any task. Common examples of time stress include worrying about deadlines or rushing to avoid being late for a meeting. To cope with this stress one should learn time management skills. This can include using To-Do List, should follow urgent/ important principle and learn the art of creating more time in a day.

- (b) **Anticipatory stress:** Anticipatory stress describes stress that one experiences concerning the future, or upcoming events. Using positive visualisation techniques can help. Other techniques, like meditation can help to develop focus and the ability to concentrate on what's happening at present, rather than on an imagined future.
- (c) **Situational stress:** One experiences situational stress when he/she is in a situation which he/she has no control. This could be an emergency or a situation that involves conflict, or a loss of status or acceptance in the eyes of one's group. Situational stress often appears suddenly or in an unanticipated fashion. To manage situational stress better, learn to be more self-aware. Conflict is a major source of situational stress. Learn effective conflict resolution skills, so that you're well-prepared to handle the stress of conflict when it arises.
- (d) **Encounter stress:** Encounter stress revolves around people. One experiences encounter stress when he/she has to interact with a certain person or group of people – whom they may not like, or, who are unpredictable, or dominating by nature. It may be experienced if one has to interact with clients in distress or those that have complaints. It may happen due to contact overload (contacting too many people in a small period of time. Though this stress is based on an external entity on which we do not have much control, enhancing emotional intelligence and developing people skills may help.

Causes of Stress at Workplace

A person can experience stress as a result of various factors, often with those factors occurring at the same time. Some of these are a matter

of the individual's perception. Some of the common reasons of stress at workplace are:

- (i) **Factors unique to the job:**
 - ☐ workload (overload or underload)
 - ☐ pace/variety/meaningfulness of work
 - ☐ autonomy (e.g., the ability to make your own decisions about our own job or about specific tasks)
 - ☐ shiftwork/hours of work
 - ☐ skill/abilities do not match job demands
 - ☐ lack of training and/or preparation (technical and social)
 - ☐ lack of appreciation
 - ☐ physical environment (noise, air quality, etc.)
 - ☐ isolation at the workplace (emotional or working alone)
- (ii) **Factors related to role in the organization:**
 - ☐ role conflict (conflicting job demands, multiple supervisors/managers)
 - ☐ role ambiguity (lack of clarity about responsibilities, expectations, etc.)
 - ☐ level of responsibility
- (iii) **Factors related to career and its development:**
 - ☐ under/over-promotion
 - ☐ job security (fear of redundancy either from economy, or a lack of tasks or work to do)
 - ☐ career development opportunities
 - ☐ overall job satisfaction
- (iv) **Interpersonal relationship at work:**
 - ☐ supervisors (conflicts or lack of support)
 - ☐ coworkers (conflicts or lack of support)
 - ☐ subordinates
 - ☐ threat of violence, harassment, etc. (threats to personal safety)
 - ☐ lack of trust
 - ☐ lack of availability of systems at the workplace to report and deal with unacceptable behaviour

- (v) **Organisational factors like its structure, culture and climate:**
 - ☐ participation (or non-participation) in decision-making
 - ☐ management style
 - ☐ communication patterns (poor communication/information flow)
 - ☐ lack of systems in workplace available to respond to concerns
 - ☐ not engaging employees when undergoing organizational change
 - ☐ lack of perceived fairness (who gets what when, and the processes through which decisions are made). Feelings of unfairness magnify the effects of perceived stress on health.
- (vi) **Quality of work-life and work-life-balance:**
 - ☐ role/responsibility conflicts
 - ☐ family exposed to work-related hazards
 - ☐ Spill-over effect of stressed personal life, or vice-versa.

Effects of Stress

According to a research conducted by WHO, when negatively affected by work stress, people may:

- ☐ Become easily distressed and irritable
- ☐ Be unable to relax or concentrate
- ☐ Have difficulty in thinking logically and make decision
- ☐ Be unable to enjoy their work and feel less committed
- ☐ Feel tired, depressed and anxious
- ☐ Find difficulty in sleeping
- ☐ Experience physical problems like heart disease, increased blood pressure, headache, body ache, digestive system disorder.

Affect of work stress on organisation:

- ☐ Increasing absenteeism
- ☐ Decreasing commitment towards the work
- ☐ Increasing staff turnover

- ❑ Impairing performance and reduced productivity
- ❑ Increasing unsafe working practices and accidents
- ❑ Increasing complaints from clients and customers
- ❑ Damaging organisational image both internally and externally

These organisations are unable to attract talented workforce which adversely affect its performance and image.

Stress Management

Meaning

Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress, especially chronic stress, usually for the purpose of improving everyday functioning.

Many practical stress management techniques are available, some for use by health professionals and others, for self-help, which may help an individual reduce their levels of stress, provide positive feelings of control over one's life and promote general well-being.

There are several models of stress management, each with distinctive explanations of mechanisms for controlling stress.

- (i) **Transactional model:** Richard Lazarus and Susan Folkman suggested in 1981 that stress can be thought of as resulting from an "imbalance between demands and resources" or as occurring when "pressure exceeds one's perceived ability to cope". Stress management was developed and premised on the idea that stress is not a direct response to a stressor but rather one's resources and ability to cope and mediate the stress response and are amenable to change, thus allowing stress to be controllable.

Among the many stressors mentioned by employees, these are the most common:

- ❑ Conflicts in the company
- ❑ The way employees are treated by their bosses/supervisors or company
- ❑ Lack of job security
- ❑ Company policies

- ❑ Co-workers who don't do their fair share
- ❑ Unclear expectations
- ❑ Poor communication
- ❑ Not enough control over assignments
- ❑ Inadequate pay or benefits
- ❑ Urgent deadlines
- ❑ Too much work
- ❑ Long hours
- ❑ Uncomfortable physical conditions
- ❑ Relationship conflicts
- ❑ Co-workers making careless mistakes
- ❑ Dealing with rude customers
- ❑ Lack of co-operation
- ❑ How the company treats co-workers

Lazarus and Folkman's interpretation of stress focuses on the transaction between people and their external environment. The model contends that stress may not be a stressor if the person does not perceive the stressor as a threat but rather as positive or even challenging. Also, if the person possesses or can use adequate coping skills, then stress may not actually be a result, or develop, because of the stressor. The model proposes that, people can be taught to manage their stress and cope with their stressors. They may learn to change their perspective of the stressor and provide them with the ability and confidence to improve their lives and handle all of types of stressors.

- (ii) **Health realization/innate health model:**

The health realization/innate health model of stress is also founded on the idea that stress does not necessarily follow the presence of a potential stressor. Instead of focusing on the individual's appraisal of so-called stressors in relation to his or her own coping skills (as the transactional model does), the health realization model focuses on the nature of thought, stating that it is ultimately a person's thought processes that determines the response to potentially stressful external circumstances. In this model, stress results from appraising

oneself and one's circumstances through a mental filter of insecurity and negativity, whereas a feeling of well-being results from approaching the world with a "quiet mind"

This model proposes that, helping stressed individuals understand the nature of thought—especially providing them with the ability to recognize when they are in the grip of insecure thinking, disengaging from it, and accessing natural positive feelings—will reduce their stress levels.

Meditation

Despite being so popular these days, meditation is often interpreted as concentrating on something or imagining something which can give us peace. These notions about meditation are incorrect. Meditation is not concentration, loss of control, breathing exercises or mental effort. It is a state of "thoughtless awareness". It is a state of profound, deep peace, that occurs when the mind is calm and quiet, but completely alert. It leads to an inner transformation, that takes us to a higher level of awareness. It helps in unleashing the true human potential.

Meaning of Meditation

The word meditation carries different meanings in different contexts. The English *meditation* is derived from the Latin *meditatio*, from a verb *meditari*, meaning "to think, contemplate, devise, ponder". The use of the term *meditatio* as part of a formal, stepwise process of meditation goes back to the 12th-century monk Guigo II. the term *meditation* was introduced as a translation for Eastern spiritual practices, referred to as *dhyāna* in Buddhism and in Hinduism, which comes from the Sanskrit root *dhyai*, meaning to contemplate or meditate.

Meditation has been practiced since antiquity, as a component of numerous religious traditions and beliefs. Generally speaking, it's a process for self-regulation of mind. It not only clears the mind, but also eases many health concerns, such as high blood pressure, depression, and anxiety. In the modern time, the word "meditation" and the phrase "meditative practice" are often used imprecisely to designate broadly similar practices, or sets of practices, that are found across many cultures and traditions.

Jevning et al. (1992) defined Meditation as a stylized mental technique... repetitively practiced for the purpose of attaining a

subjective experience that is frequently described as very restful, silent, and of heightened alertness, often characterized as blissful.

According to Walsh & Shapiro (2006), Meditation refers to a family of self-regulatory practices that focus on training, attention and awareness in order to bring mental processes under greater voluntary control and thereby foster general mental well-being and development and/or specific capacities such as calm, clarity, and concentration.

As per Cahn & Polich (2006), *Meditation* is used to describe practices that self-regulate the body and mind, thereby affecting mental events by engaging a specific attention set.... regulation of attention is the central commonality across the many divergent methods.

Techniques of Meditation

Broadly all the different techniques of meditations can be classified into two categories: Focused Attention and Open Monitoring.

- (i) **Focused attention meditation:** Focusing the attention on a single object during the whole meditation session. This object may be the breath, a mantra, visualization, part of the body, external object, etc. As the practitioner advances, his ability to keep the flow of attention in the chosen object gets stronger, and distractions become less common and short-lived. Both the depth and steadiness of his attention are developed.
- (ii) **Open monitoring meditation:** Instead of focusing the attention on any one object, we keep it open, monitoring all aspects of our experience, without judgment or attachment. All perceptions, whether they be internal (thoughts, feelings, memory, etc.) or external (sound, smell, etc.), are recognized and seen for what they are. It is the process of non-reactive monitoring of the content of experience from moment to moment, without going into them.

Almost all the ancient religious practices have developed their own techniques of mediation.

These are the most commonly followed techniques of meditation that are popular in different parts of the world among people of different religions.

- (A) **Buddhist Meditation:** The four most commonly practiced meditation techniques by the followers of Buddhism are:

(i) **Zen Meditation (Zazen):** It is generally practiced sitting cross-legged on the floor on a mat and cushion. The Mouth is kept closed and eyes are kept lowered, with the gaze resting on the ground. There is a lot of emphasis in keeping the right posture, as an aid for concentration. It is usually practiced in Zen Buddhist centers (*Sangha*), and has strong community support.

(ii) **Vipassana Meditation:** "Vipassana" is a Pali word that means "insight" or "clear seeing". It is a traditional Buddhist practice, dating back to 6th century BC. In this technique, as you focus on the breath, you will notice that other perceptions and sensations continue to appear; sounds, feelings in the body, emotions, etc. Simply notice these phenomena as they emerge in the field of awareness, and then return to the sensation of breathing.

Vipassana is an excellent meditation to help you focus on your body and understand how the processes of your mind work.

(iii) **Mindfulness Meditation:** Mindfulness meditation is the practice of intentionally focusing on the present moment, accepting and non-judgmentally paying attention to the sensations, thoughts, and emotions that arise. The effort is to not intentionally add anything to the experience of our present moment, but to be aware of what is going on, without losing ourselves. According to modern day interpretation it is more or less similar to the Vipassana Meditation technique.

(iv) **Loving Kindness Meditation (Metta Meditation):** *Metta* is a Pali word that means kindness, benevolence, and good will. Demonstrated benefits include: boosting one's ability to empathize with others; development of positive emotions through compassion, including a more loving attitude towards oneself; increased self-acceptance; greater feeling of competence about one's life; and increased feeling of purpose in life.

(B) Hindu Meditation (Vedic & Yogic):

(i) **Mantra Meditation (OM Meditation):** A *mantra* is a syllable or word, usually without any particular

meaning, that is repeated for the purpose of focusing your mind. The right choice of word, and its correct pronunciation, is very important, due to the "vibration" associated to the sound and meaning. It is usually practiced sitting with spine erect, and eyes closed. The practitioner then repeats the mantra in his mind, silently, over and over again during the whole session. It is useful especially when the mind is racing with many thoughts, since mantra meditation demands constant attention.

(ii) **Yoga Meditations:** It is a widely practiced form of meditation. Classical Yoga divides the practice into rules of conduct (*yamas* and *niyamas*), physical postures (*asanas*), breathing exercises (*pranayama*), and contemplative practices of meditation (*pratyahara*, *dharana*, *dhyana*, *samadhi*). There are many techniques of meditation under this. To name some are Third Eye Meditation, Chakra Meditation, Trataka (Gazing) Meditation, Kundalini Meditation, Kriya Meditation etc.

(C) **Christian Meditation:** In Eastern traditions (Hinduism, Buddhism, Jainism, Daoism) meditation is usually practiced with the purpose of transcending the mind and attaining enlightenment. On the other hand, in the Christian tradition the goal of contemplative practices is, one may say, moral purification and deeper understanding of the Bible; or a closer intimacy with God/Christ, for the more mystic stream of the tradition. Some forms of Christian meditative practices are contemplative prayer, contemplative reading or, simply sitting with God, which is followed by contemplative reading.

Advantages of Meditation

Each of the meditation techniques discussed above, have their unique benefits as well as some common benefits to all these techniques.

While we appreciate these benefits, the purpose of zazen (sitting meditation) is *clearing the mind*. Everything we do becomes meditation, i.e. Zen, and hence our Zen practice results ultimately in a peaceful, meditative lifestyle.

The effect of meditation is better if it is done intensely and regularly. In other words, occasional meditation can only produce relatively few of these elements, while regular meditation, especially under the guidance of an instructor, will produce most if not all of these benefits.

We divide the benefits of meditation into three categories: Physiological, Psychological and Spiritual.

(A) Physiological benefits:

- ☐ lowers oxygen consumption
- ☐ decreases respiratory rate
- ☐ increases blood flow and slows the heart rate
- ☐ leads to a deeper level of physical relaxation
- ☐ good for people with high blood pressure
- ☐ reduces anxiety attacks by lowering the levels of blood lactate
- ☐ decreases muscle tension
- ☐ enhances the immune system
- ☐ enhances energy, strength and vigor
- ☐ decreases the aging process
- ☐ helps in chronic diseases like allergies, arthritis etc.

(B) Psychological benefits:

- ☐ builds self-confidence
- ☐ increases serotonin level, influences mood and behaviour
- ☐ resolves phobias and fears
- ☐ helps control own thoughts
- ☐ helps with focus and concentration
- ☐ increases creativity
- ☐ increases brain wave coherence
- ☐ improves learning ability and memory
- ☐ increases feelings of vitality and rejuvenation
- ☐ increases emotional stability
- ☐ improves relationships
- ☐ mind ages at slower rate

(C) Spiritual benefits:

- ☐ provides peace of mind, happiness
- ☐ helps to discover your purpose
- ☐ increases self-actualization
- ☐ increases compassion
- ☐ spiritual growth
- ☐ deeper understanding of yourself and others
- ☐ brings body, mind, spirit in harmony
- ☐ deeper level of spiritual relaxation
- ☐ increases acceptance of oneself
- ☐ helps to learn forgiveness
- ☐ changes attitude toward life
- ☐ creates a deeper relationship with your higher power or deity
- ☐ attains enlightenment

Mental Health and its Importance

Mental health is defined by the **World Health Organization** as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.

Mental health includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood. Mental health can be affected by biological factors (genes), life experiences or due to environmental conditions around us.

Problems with mental health can be detected by these early warning signals:

- ☐ Eating or sleeping too much or too little
- ☐ Pulling away from people and usual activities
- ☐ Having low or no energy
- ☐ Feeling numb or like nothing matters

- ❑ Having unexplained aches and pains
- ❑ Feeling helpless or hopeless
- ❑ Smoking, drinking, or using drugs more than usual
- ❑ Feeling unusually confused, forgetful, on the edge, angry, upset, worried, or scared
- ❑ Yelling or fighting with family and friends
- ❑ Experiencing severe mood swings that cause problems in relationships
- ❑ Having persistent thoughts and memories you can't get out of your head
- ❑ Hearing voices or believing things that are not true
- ❑ Thinking of harming yourself or others
- ❑ Inability to perform daily tasks

Maintaining one's mental health has the following benefits:

- (i) **Improves Quality of Life:** Our mind works best in peaceful condition. This condition is given to us naturally. If the mind is free of depression, anxiety, excessive stress and worry, addictions, and other psychological problems, we are able to live our lives to the fullest.
- (ii) **For better Physical health:** Just as physical health problems can lead to mental distress, mental health disorders can impair physical health (for example, by causing sleep disturbances or impairing immune function). When both mental and physical problems co-occur, doctors typically focus solely on the physical complaint and the cycle of illness continues.
- (iii) **Improved Productivity and Financial Stability:** Individuals with unmaintained mental health can have issues like absence from work, lost earning potential and the high costs of mental health treatment, etc. Research shows a direct relation between mental health disorders and reduced productivity. The World Health Organization reports that an estimated 200 million work days are lost each year due to depression alone, and five out of the 10 leading causes of disability worldwide are mental health problems.
- (iv) **Less Strain on the Family:** Children of family having unhealthy mental states experience abuse. They generally

isolate themselves from friends, many don't receive the needed social support.

- (v) **A longer and happier life:** People with good mental health take care of themselves as well as their families better. They make positive contribution towards both. This leads to a longer, healthier and happier life.

Brain Storming

Brainstorming is a group creativity technique by which efforts are made to find a conclusion for a specific problem by gathering a list of ideas spontaneously contributed by its members. It was introduced to the world by Alex Faickney Osborn in the 1953 book *Applied Imagination*.

He gave four general rules for brainstorming:

1. **Go for quantity:** This rule is a means of enhancing divergent production, aiming to facilitate problem solving through the maxim, *quantity breeds quality*. The assumption is that the greater the number of ideas generated, the bigger the chance of producing a radical and effective solution.
2. **Withhold criticism:** In brainstorming, criticism of ideas generated should be put 'on hold'. Instead, participants should focus on extending or adding to ideas, reserving criticism for a later 'critical stage' of the process. By suspending judgment, participants will feel free to generate unusual ideas.
3. **Welcome wild ideas:** To get a good long list of suggestions, wild ideas are encouraged. They can be generated by looking from new perspectives and suspending assumptions. These new ways of thinking might give you better solutions.
4. **Combine and improve ideas:** As suggested by the slogan "1+1=3". It is believed to stimulate the building of ideas by a process of association.

Advantages of Brainstorming

1. **It helps in collecting different viewpoints:** During a brainstorming session, we can collect ideas from a number of people. Those ideas may not be brilliant or even viable, but as you brainstorm together your ideas may evolve into something that is fresh and effective.
2. **Encourages Critical Thinking:** Critical thinking means

taking a topic or situation and looking at it in a logical and clear way, free from personal bias. One major advantage of brainstorming is that it requires you to think critically to solve a certain problem or create something innovative. The more you brainstorm, the better you become at encountering a problem and thinking about it critically.

3. **Brainstorming Builds Teams:** When you practice brainstorming as a group, you take team ownership of a campaign, product or event. This means that one person isn't left feeling like he is carrying the workload for the entire company, and also cultivates a feeling of team ownership. Groups that practice brainstorming together may also learn how to work together better.
4. **Easy to understand and implement:** it does not require a formal training or expensive resources or some type of environmental condition to practice it.
5. **Universal Application:** This technique can be used where ever one requires new and creative ideas. It may be conducted in a formal organisation or an informal group.

Brain Stilling

In contrast to Brainstorming which is practiced in a group, Brain Stilling is about silencing your mind and listening to your inner guide and the Universe.

Generally, thousands of thoughts come across every human mind in a day. They may cause chaos and may prevent us from thinking effectively. These thoughts may take us away from the present moment and hence we are distracted. For effective decision making it is important that we invoke only those thoughts which are needed by us. For this we have to stop the flow of undesirable thoughts into our brain. For that, we need to take control of our sense organs till the thoughts cease. Brain still is the condition where the undesirable thoughts completely cease to distract us.

Brain Stilling can be used when you need to arrive silently and peacefully to a rational and enduring decision. Silence here "does not mean only absence of speech, but a perfect calm in body, mind and heart. Let the **decision maker** withdraws temporarily from life-problems, sit

in silence, invoke peace, concentrate on the problem, meditate over the situation and wait for the 'inner guidance' to reach the solution.

By undertaking brain stilling techniques we can speak and act more mindfully and skillfully. It helps in making more rational and enduring decisions.

A still mind helps us in thinking at different levels, from various angles or perspectives.

This prevents us from being tired of cluttering of thoughts and helps us to be more aware. Thus, by practicing the technique of Brain Stilling one can become more intelligent and have better intuition.

Yoga

Meaning

The word "yoga" comes from the Sanskrit root yuj, which means "to join" or "to yoke". Originated in ancient India, Yoga typically means 'union' between the mind, body and spirit. It involves the practice of physical postures and poses, which is sometimes referred to as 'asana' in Sanskrit. As the name suggests, the ultimate aim of practicing Yoga is to create a balance between the body and the mind and to attain self-enlightenment. In order to accomplish it, Yoga makes use of different movements, breathing exercises, relaxation technique and meditation.

Ashtanga Yoga (eight limb/ step yoga): ashtanga yoga is based on Yoga Philosophy of Patanjali. **Eight Limbs of Ashtanga Yoga**

1. Yama (Principles or moral code)

- Ahimsa – A principle of non-violence
- Satya – A principle of Truthfulness
- Asteya – A principle of non stealing
- Brahmacharya – Continence/Celibacy
- Aparigraha – A principle of non-hoarding or non possessiveness

2. Niyama (Personal Disciplines)

- Shoucha – Purity
- Santosh – Contentment

- Tapa – Endurance
 - Swadhyaya – Self study
 - Eshwar Pranidhan – Dedication
3. **Asana (Yoga Positions or Yogic Postures):** A stable and comfortable posture which helps attain mental equilibrium.
 4. **Pranayama (Yogic Breathing):** Extension and control of breath.
 5. **Pratyahara (Withdrawal of Senses):** A mental preparation to increase the power of mind.
 6. **Dharana (Concentration on Object):** Concentration of mind on one object and its field.
 7. **Dhyan (Meditation):** Withdrawing the mind from all external objects and focusing it on one point and meditating on it.
 8. **Samadhi (Salvation):** State of Super bliss, joy and the merging of individual consciousness in to universal consciousness. Union between Jivatman and Paramatman; Union of Shiva and Shakti in Sahasrar Chakra (the top of the head); Realizing the Bramhan (pure consciousness) or Realization of God is the ultimate achievement of Human Birth.

Significance of Yoga

Benefits of yoga are perceived to be only at the body level and we fail to realize the immense benefits yoga offers in uniting the body, mind and breath.

1. **All-round fitness:** For being truly healthy you should not be just physically fit but also mentally and emotionally balanced. Health is not a mere absence of disease. It is a dynamic expression of life – in terms of how joyful, loving and enthusiastic you are. Postures, pranayama (breathing techniques) and meditation are a holistic fitness package.

The benefits accrued by being a regular practitioner are numerous. Some very discernible ones are:

- (i) Improves health
- (ii) Gives mental strength
- (iii) Increases physical power

- (iv) Protects against injury
 - (v) Detoxifies the body
2. **Weight loss:** Sun Salutations and Kapal Bhati pranayama are some ways to help lose weight with yoga. Moreover, with regular practice of yoga, we tend to become more sensitive to the kind of food our body asks for and when. This can also help keep a check on weight.
 3. **Stress relief:** A few minutes of yoga during the day can be a great way to get rid of stress that accumulates daily - in both the body and mind. Yoga postures, pranayama and meditation are effective techniques to release stress. Yoga helps detox the body and de-stress the mind.
 4. **Improved immunity:** An irregularity in the body affects the mind and similarly unpleasantness or restlessness in the mind can manifest as an ailment in the body. Yoga poses massage organs and strengthens muscles; breathing techniques and meditation releases stress and improves immunity.
 5. **Living with greater awareness:** Yoga helps in keeping our mind in present. It helps us to stop worrying about the future and pondering about the past. Yoga and pranayama help create that awareness and bring the mind back to the present moment, where it can stay happy and focused.
 6. **Better relationships:** Yoga can even help improve relationships with family members and colleagues at the workplace. A mind that is relaxed, happy and contented is better able to deal with sensitive relationship matters. Yoga and meditation work on keeping the mind happy and peaceful. Besides benefits the above mentioned yoga helps in increasing energy threshold, improving general body posture, increases body flexibility and provides clarity of thinking.

LEADERSHIP

Meaning of Leadership

Leadership is the ability to build up confidence and zeal among people to create an urge in them to be led. To be a successful leader, a manager must possess the qualities of foresight, drive, initiative,

self-confidence and personal integrity. Different situations may demand different types of leadership. Leadership has been defined in various ways.

The definitions given by some famous authors and management experts are given below:

"Leadership is the ability of a manager to induce subordinates to work with confidence and zeal."

—Koontz and O'Donnell

"Leadership is the exercise of authority and making of decisions."

—Dubin, R.

"Leadership is the ability to secure desirable actions from a group of followers voluntarily, without the use of coercion."

—Allford and Beaty.

"Leadership is the activity of influencing people to strive willingly for group objectives."

—George R. Terry.

"Leadership is the initiation of acts which result in insistent pattern of group interaction directed towards the solution of mutual problem."

—Hemphill, J.K.

"Leadership is a process of influence on a group in a particular situation at a given point of time, and in a specific set of circumstances that stimulates people to strive willingly to attain organisational objectives and satisfaction with the type of leadership provided."

—Jame J. Cribbin.

"Leadership is not making friends and influencing people i.e., salesmanship. It is the lifting of man's visions to higher sights, the raising of man's personality beyond its normal limitations."

—Peter Drucker.

In the various definitions of leadership the emphasis is on the capacity of an individual to influence and direct group effort towards the achievement of organisational goals. Thus, we can say that leadership is the practice of influence that stimulates subordinates or followers to do their best towards the achievement of desired goals.

Features of Leadership

- ❑ Leadership is a personal quality.
- ❑ It exists only with followers. If there are no followers, there is no leadership.

- ❑ It is the willingness of people to follow that makes person a leader.
- ❑ Leadership is a process of influence. A leader must be able to influence the behaviour, attitude and beliefs of his subordinates.
- ❑ It exists only for the realization of common goals.
- ❑ It involves readiness to accept complete responsibility in all situations.
- ❑ Leadership is the function of stimulating the followers to strive willingly to attain organisational objectives.
- ❑ Leadership styles do change under different circumstances.
- ❑ Leadership is neither bossism nor synonymous with management.

Leadership Styles or Types of Leaders

The term 'leadership style' refers to the consistent behaviour pattern of a leader as perceived by people around him. Every leader develops a pattern in the way he handles his subordinates or followers in various situations. The leadership style is the result of the philosophy, personality and experience of the leader. It also depends upon the types of followers and the conditions prevailing in an organisation.

(I) Leadership Style Based on Attitude and Behaviour:

According to their attitude and behaviour patterns leaders are classified as under:

1. Autocratic or authoritarian style leader.
2. Laissez-faire or Free-rein style leader.
3. Democratic or participative style leader.
4. Paternalistic style leader.

1. Autocratic or Authoritarian Style Leader: An autocratic also known as authoritarian style of leadership implies yielding absolute power. Under this style, the leader expects complete obedience from his subordinates and all decision-making power is centralized in the leader. No suggestions or initiative from subordinates is entertained. The leader forces the subordinates to obey him without questioning him. An autocratic leader is, in fact, no leader. He is merely

the formal head of the organisation and is generally disliked by the subordinates. The style of leadership may be practiced to direct those subordinates who feel comfortable to depend completely on the leader.

2. **Laissez-faire or Free-rein Style Leader:** Under this type of leadership, maximum freedom is allowed to subordinates. They are given a free hand in deciding their own policies and methods and to make independent decisions. The leader provides help only when required by his subordinates; otherwise he does not interfere in their work. The style of leadership creates self-confidence in the workers and provides them an opportunity to develop their talents. But it may not work under all situations with all the workers and under all situations. Such leadership can be employed with success where workers are competent, sincere and self-disciplined.

3. **Democratic or Participative Style Leader:** The democratic or participative style of leadership implies compromise between the two extremes of autocratic and laissez-faire style of leadership. Under this style, the supervisor acts according to the mutual consent and the decisions are reached after consulting the subordinates. Subordinates are encouraged to make suggestions and take initiative.

It provides necessary motivation to the workers by ensuring their participation and acceptance of work methods. Mutual trust and confidence is also created resulting in job satisfaction and improved morale of workers. It reduces the number of complaints, employee's grievances, industrial unrest and strikes. But this style of leadership may sometimes cause delay in decisions and lead to indiscipline in workers.

4. **Paternalistic Style Leader:** This style of leadership is based upon sentiments and emotions of people. A paternalistic leader is like a father to his subordinates. He looks after the subordinates like a father looks after his family. He helps guide and protects all of his subordinates but under him no one grows. The subordinates become dependent upon the leader.

II. Formal and Informal Leader:

Leadership style based on official Recognition/Relationship:

From the view point of official recognition from top management, leaders may be classified as under:

1. Formal Leader

2. Informal Leader

1. **Formal Leader:** A formal leader is one who is formally appointed or elected to direct and control the activities of the subordinates. He is a person created by the formal structure, enjoys organisational authority and is accountable to those who have elected him in a formal way. The formal leader has a two-fold responsibility. On the one hand, he has to fulfil the demands of the organisation, while on the other, he is also supposed to help, guide and direct his subordinates in satisfying their needs and aspirations.

2. **Informal Leader:** Informal leaders are not formally recognized. They derive authority from the people who are under their influence. In any organisation we can always find some persons who command respect and who are approached to help guide and protect the interest of the people. They are known as informal leaders.

The informal leaders have only one task to perform, i.e., to help their followers in achieving their individual and group goals. Informal leaders are created to satisfy those needs which are not satisfied by the formal leaders. An organisation can make effective use of informal leaders to strengthen the formal leadership.

III. The Managerial Grid:

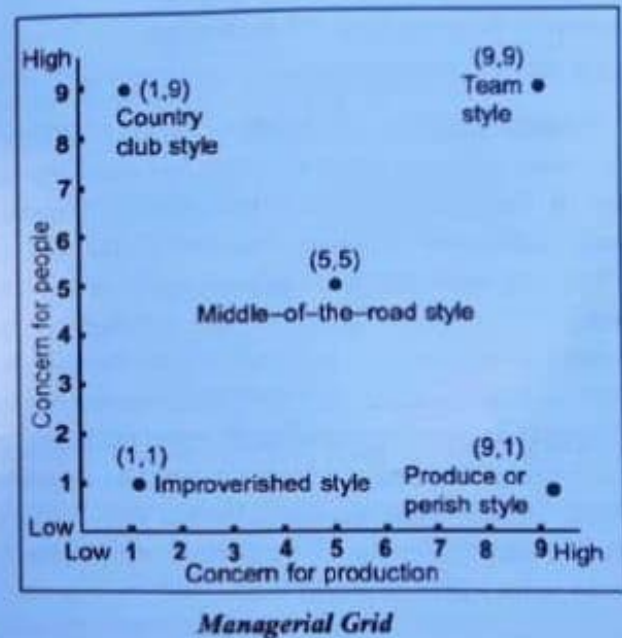
Leadership style based on concern for production v/s concern for people:

Robert R. Blake and Jane S. Mouton developed the Managerial Grid which has been used as a means of managerial training and of identifying various combinations of leadership: (i) Concern for people; and (ii) concern for production.

There are five representative styles of leadership on the managerial grid:

1. **Impoverished Management:** The first style (1.1) is the impoverished management under which the manager is least concerned with either people or production. "Exertion of minimum effort to get required work done is appropriate to sustain organisation members."
2. **Country Club Management:** The country club management as shown in grid at 1.9 is one in which the management (leaders) have great concern for their people but lack production orientation. "Thoughtful action to needs of people for satisfying relationships leads to a comfortable friendly organisation atmosphere and work tempo."
3. **Task Management:** Efficiency in operations result from arranging conditions for work in such a way, that human elements interfere to a minimum degree." As shown in the grid at 9.1, the leaders with high concern for production fall under this style. Their concern for people, however, is minimum.
4. **Team Management:** Work accomplishment is from committed people, interdependence through a common stake for organisation purpose leads to relationships of trust and respect." As shown in the grid at 9.9, the leaders having high concern for production as well as people, fall under this style.
5. **Middle of the Road:** "Adequate organisation performance is possible through balancing the necessity to get out work while maintaining morale of people at a satisfactory level." This has been shown in the grid at 5.5. The leaders of this style have medium concern for both people and production and try to maintain a balance between the two.

The managerial grid implies that the most desirable leader behaviour is team management (9.9) in which the leader has high concern for production as well as people. The managerial grid is useful for identifying various combinations of leadership styles. But it is unable to point out the factors which lead the manager to such a style.



IV. Leadership Style Based on Decision Making:

Rensis Likert (Michigan Institute of Social Research, U.S.A) conducted extensive research for fourteen years with the help of 40 researchers in the field of leadership. Based on his studies he concluded that traditional job oriented supervision was the cause of low productivity and low morale. He suggested participating management in the field of decision-making. On the basis of leader's tendency to involve the team in decision making, he can be classified into following types:

- (i) **Exploitative Autocratic:** In this style, there is no participation of workers because these leaders have no confidence and trust in subordinates.
- (ii) **Benevolent Autocratic:** There is no proper confidence in subordinates and the relationship is that of a master and servant.
- (iii) **Participative:** The subordinates are allowed to participate in decisions involving their lives. The leader does not have full confidence in them.
- (iv) **Democratic:** In this style the confidence and trust in subordinates is full and they meaningfully participate in decision-making.

Contemporary Approaches to Leadership

Recent developments in the field of leadership are

(i) **Transformational Leadership:** Transformational leadership theory is a recent addition to the literature, but more research has been conducted on this theory than all the contingency theories combined. The theory distinguishes between transformational and transactional leaders. Transformational leaders lead employees by aligning employee goals with the leader's goals. Thus, employees working for transformational leaders start focusing on the company's well-being rather than on what is best for them as individual employees. However, transactional leaders ensure that employees demonstrate the right behaviors because the leader provides resources in exchange (Bass, 1985; Burns, 1978). Transformational leaders have four tools in their possession, which they use to influence employees and create commitment to the company goals:

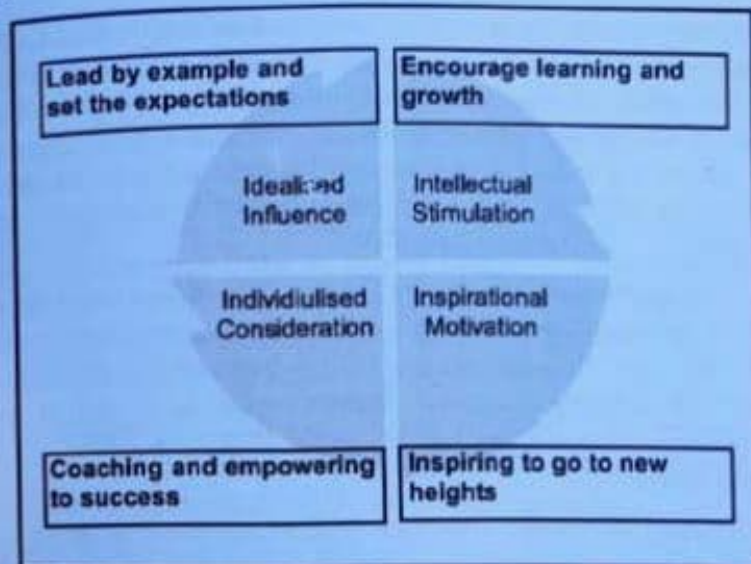
First, transformational leaders are **charismatic**. Charisma refers to behaviors leaders demonstrate that inspire confidence, commitment, and admiration toward the leader (Shamir, et. al., 1993). Charismatic individuals have a "magnetic" personality that is appealing to followers.

Second, transformational leaders use **inspirational motivation** or come up with a vision that is inspiring to others.

Third is the use of **intellectual stimulation**, which means that they challenge organizational norms and status quo, and they encourage employees to think creatively and work harder.

Fourth, they use **individualized consideration**, which means that they show personal care and concern for the well-being of their followers.

Transformational leadership is a powerful influence over leader effectiveness as well as employee satisfaction (Judge & Piccolo, 2004). In fact, transformational leaders increase the intrinsic motivation of their followers, build more effective relationships with employees and increase performance and creativity of their followers.



Transformational Leadership

(ii) **Leader-Member Exchange Theory:** Leader-member exchange (LMX) theory proposes that the type of relationship leaders have with their followers (members of the organization) is the key to understanding how leaders influence employees. Leaders form different types of relationships with their employees. In high-quality LMX relationships, the leader forms a trust-based relationship with the member. The leader and member like each other, help each other when needed, and respect one another. In these relationships, the leader and the member are both ready to go above and beyond their job descriptions to promote the other's ability to succeed.

(iii) **Servant Leadership:** The early 21st century has been marked by a series of highly publicized corporate ethics scandals. Therefore, the importance of ethical leadership and keeping long-term interests of stakeholders in mind is becoming more widely acknowledged.

Servant leadership approach defines the leader's role as serving the needs of others. According to this approach, the primary mission of the leader is to develop employees and help them reach their goals. Servant leaders put their employees first, understand their personal needs and desires, empower them, and help them develop in their careers. Unlike mainstream management approaches, the overriding objective in servant leadership is not necessarily getting employees to contribute to organizational goals. Instead, servant leaders feel an obligation to their employees, customers, and the external community. Employee

happiness is seen as an end in itself, and servant leaders sometimes sacrifice their own well-being to help employees succeed. In addition to a clear focus on having a moral compass, servant leaders are also interested in serving the community. In other words, their efforts to help others are not restricted to company insiders, and they are genuinely concerned about the broader community surrounding their company (Greenleaf, 1977; Liden, et. al., 2008).

(iv) Authentic Leadership: Leaders have to be a lot of things to a lot of people. They operate within different structures, work with different types of people, and they have to be adaptable. At times, it may seem that a leader's smartest strategy would be to act as a social chameleon, changing his or her style whenever doing so seems advantageous.

Instead of trying to fit into societal expectations about what a leader should be like, act like, or look like, authentic leaders derive their strength from their own past experiences. Thus, one key characteristic of authentic leaders is that they are self-aware. They are introspective, understand where they are coming from, and have a thorough understanding of their own values and priorities. They have high levels of personal integrity. They behave in a way consistent with their values—they practice what they preach. Instead of trying to imitate other great leaders, they find their style in their own personality and life experiences.

(v) Rajrishi Model of Leadership: Indian theory of leadership is based on the "Raj Rishi" model of leadership where the administrator of the state, the king (Raja) discharges all his worldly duties as a trustee and custodian of the community and for the welfare of the society. Though he has all the wealth he uses it for the good of the people. At heart he is Rishi and has renounced everything. He serves his people ethically and becomes a role model for them.

Joint Hindu Family Business

Meaning

A Joint Hindu Family business is a family concern which operates under the provision of the Hindu Law and Hindu succession, Act 1956. According to Joint Hindu Family law, JHF consists of all persons lineally include all family members.

The Joint Hindu Family Firm is the non-corporate, group ownership form of family business operative in India. It is governed by the Hindu Law. In the Hindu Law, there are two schools: (i) Dayabhaga, which is applicable in Bengal and Assam; and (ii) Mitakshara, which is applicable in the rest of India.

The origin of the Joint Hindu Family firm is to be found in the principles of inheritance under the second school i.e., Mitakshara school of Hindu Law. Under this school, the property of a Joint Hindu Family is inherited by a Hindu from his father, grandfather, and great grandfather and is called ancestral property.

This interest in inheritance is called coparcenary interest and the members of the Joint Hindu Family (Hindu Undivided family - HUF Firm) are called coparceners and the senior most as Karta.

It should be noted here that with the operation of the Hindu Succession Act, 1956, the female relative of a deceased coparcener is eligible to receive only some share out of the coparcenary interests of such a Coparcener.

The features of Joint Hindu Family Business are as follows:

- (1) **Formation:** Joint Hindu Family cannot be formed or created by any contract or agreement because this organization came into existence by the operation of the "Hindu Law". It is not formed by any agreement like partnership firm. Whenever, there is Hindu Undivided Family, there is the scope for Joint Hindu Family Business.
- (2) **Registration:** It is not at all compulsory to register this organization because it is the result of Hindu Law.
- (3) **Membership:** There are two types of members i.e. Karta and Co-parceners. Karta is the elder male member of the family who controls and manages the business. The other family members are called as the co-parceners. There is no limit on membership because the membership is by birth.
- (4) **Management:** The head of the family has full responsibility of the management of Joint Hindu Family Business. He is free to take any decision without any interference of any co-parceners but he can take advice and help from the family members.
- (5) **Liability:** The liability of Karta is unlimited because he is the only deciding authority whereas the liability of co-parceners is limited up to their share in the capital of the family.

(6) **Sharing of Profits and Losses:** According to Hindu Succession Act, 1956, all the members of Hindu Undivided Family have equal rights to share the profits as well as losses of the business.

(7) **Legal Status:** Any organization gets separate legal status only after its registration with appropriate authorities. In case of Joint Hindu Family firm registration is not at all compulsory, hence it does not enjoy any legal status.

Though, Joint Hindu Family Business is enlarged form of sole trading concern and it has got due recognition by Income Tax Act, 1961, and Joint Hindu Succession Act, 1956, then also it does not enjoy separate legal status because of Joint Hindu Family firm and its members are one and the same that is inseparable.

(8) **Partition:** As Joint Hindu Family Business is totally controlled by Karta, and co-parceners do not have the right to interfere in the decisions of 'Karta'. But, as per Hindu Law any member who is unsatisfied with the decision of 'Karta' can demand partition.

(9) **Continuity and Stability:** This organization enjoys a long and stable life as it is not affected due to death, insolvency, insanity of any of its member. In other words, if Karta dies or becomes incapable of managing the business then the succeeding co-parceners will act as Karta.

(10) **Conduct of Business:** A Joint Hindu Family business is generally run by a senior member of the family called as Karta or the Manager, and he had the full authority to conduct the business activities and business operations.

(11) **Rights of Karta:** The Karta can give receipts, make contracts and draw bills, but he cannot give up debts already due to the Joint Hindu Family Business. He had the authority to sale or mortgages the property of Joint Hindu Family while conducting the business of the firm.

(12) **Dissolution:** If the family business becomes insolvent, the adult co-parceners and the manager will be adjudged insolvent, although their share in the family property can be used to pay off the debts of the Joint Hindu Family Business.

(13) **Flexibility:** There is a great deal of flexibility in business operation. The Karta can expand or change the line of business or he can even close down the business. The co-parceners normally agree with the decisions taken by Karta in the conduct of business.

(14) **Business Secrecy:** There is a great deal of business secrecy in this organization. The business secrets are known to co-parceners in general and Karta in particular. It is not obligatory for them to publish their accounts which results in great deal of privacy and secrecy.

(15) **Credit Standing:** This type of business enjoys greater credit in the market specially because of unlimited liability on Karta. As a result of this he does business on better terms. He also gets liberal financial facilities from banks and others. Better credit standing in the market increases competitive strength of this business.

Qualities of Karta

In the entire Hindu Joint Family 'Karta' or 'Manager' occupies a very important position. There is no office or institution in any other system of the world that can be compared with it. He is a person with limited power but he possesses such vast power within ambit of joint family which nobody enjoys.

The term Karta literally means manager of joint family and joint family properties. He is the person who takes care of day to day expenses of the family looks after the family and protects the joint family properties.

It is a presumption that ordinarily senior most male member is the Karta and Karta is always a member in the family no outsider or stranger can become a Karta.

The senior most male member so long as he is alive may be, aged, infirm or ailing continues as Karta. By his death Kartaship will pass on to next senior most male member.

In the presence of senior most male member a junior cannot act as Karta but if all coparceners agree, a junior also can become a Karta.

Karta is sui generis (of its own kind) the relationship between him and members is not like principal or agent or like partners in a partnership firm.

He is the head of the family and acts on behalf of other members. He stands fiduciary relationship with other members but he is not a trustee, nobody can question what he spent unless there are charges of misappropriation. When any coparcener charges of improper alienations made by Karta, burden of proof lies on him to prove the act of Karta.

Powers of Karta:

Within the joint family Karta has vast powers with limitations.

- (1) **Power of management:** He is the head of the family, his management powers are absolute. He may manage the family affairs and family property and business the way he likes for the benefit of estate, no one can question his management.
- (2) **Right to Income:** It is general rule that all members who works or do business out of joint family property must hand over income to Karta. It is for Karta to allot funds to the members and look after needs and requirements, so long as family remains joint, no member can ask for any specified share in the income.
- (3) **Right to representation:** He represent the family, in all matters, legal, social and religious. He can enter into any transaction on behalf of the family, his acts are binding on the entire joint family.
- (4) **Power to compromise:** He has power to compromise all disputes relating to family property or their management. He can compromise pending suits, family debts, and other transactions. However if his act is not bonafide it can be challenged in a partition.
- (5) **Power to refer a dispute to arbitration:** Karta has power to refer any dispute to arbitration and Arbitrator's award is binding on all the members.
- (6) **Power of acknowledgement and to contract debts:** Karta has power to acknowledge on behalf of the family any debt due to the family, also has power to pay debt or to make pack payment of debt.
He has power to contract debts for the family such debts

incurred in the ordinary course of business are binding on entire joint family.

Even Karta when he takes loan or execute promissory note for family purpose or for family business joint family is liable to pay such loan.

- (7) **Power to enter into contract:** Karta has power to enter into contract and such contract is enforceable against the family.
- (8) **Power of alienation:** Nobody in the family has power to alienate joint family property. However Karta has power of alienation under 3 circumstances.
 - (a) Legal necessity
 - (b) Benefit of estate.
 - (c) Indispensable duties.

MOTIVATION

Meaning

The term Motivation has originated from the latin word "movere" which means "to move". Thus the Motivation stands for movement. Managers use incentives or threat to make their employees work in desired manner. It is internal to factor which is externalized via our behaviour. Speaking literally, Motivation is one's willingness to exert efforts towards the accomplishment of his/her goal.

Some definitions of Motivation are given below:

According to Fred Luthans, "Motivation is a process that starts with a physiological or psychological deficiency or need that activates behaviour or a drive that is aimed at a goal or incentive."

According to Stephen P. Robbins, "Motivation is the willingness to exert high levels of efforts toward organisational goals, conditioned by the effort ability to satisfy some individual need".

According to Gray and Starke, "motivation is the result of processes, internal or external to the individual, that arouse enthusiasm and persistence to pursue a certain course of action".

For understanding the Indian perspective of Motivation, according to Vedanta, work is very natural for living human beings. They work for their development and growth. So Vedanta insists that the good work

Human Relation Technique: After the emergence of the new school of thoughts in 1940s, human relations have been given immense importance. Companies in the west are heavily investing in human relations program to improve the approach to handle employees. It has better results as compared to others.

Japanese style of motivation revolves around four principles:

- ❑ **Principle of 'I.E.':** It seeks to instill in employees a sense of belonging, identification and loyalty to the firm as one big family.
- ❑ **Principle of 'NENKO':** It provides a lot of job security to employees since they are employed on permanent basis with the understanding that they would not be laid off during recession times. It helps in developing loyalty among employees toward the company.
- ❑ **Principle of 'RINGI':** It provides an opportunity to employees to share their feelings and give suggestions to management in nearly all types of corporate matters, e.g., pace of work, quality standards, overtime schedules, or in other matters of strategic importance.
- ❑ **Principle of profit-n-loss sharing:** It helps to develop the feeling among the employees that they are real owners of the company. The Japanese companies have unique practice of placing their employees on top priority in profit-n-loss sharing formula. Therefore, while Japanese employees earn huge bonuses during boom; they agree to accept reductions in their salaries when the firm is suffering financial losses.
- ❑ The Japanese organisations follow the above principles and thus have the most motivated and loyal employees in the world.

Indian Techniques of Motivation

Prof. Abraham Maslow's theory of the hierarchy of needs is more expounded as a theory of motivation by western schools of thought. It is well accepted in developing management models in industrial houses. Today the contention is not that Maslow's theory is erroneous, but that it is incomplete. It is a fact that man has needs and that these needs can be graded. Maslow's hierarchy of needs becomes necessary to be

understood and critically evaluated in the context of the dynamic man and his constantly changing environment.

The acceptance of Maslow's and other western theories as the final word in understanding human behaviour and human motivation results in limiting oneself. It is not enough to believe that people are always motivated by external stimuli alone. These stimuli have limited and temporary effects on people. Hence, the need to be self-motivated is encouraged.

Indian ethos teaches one the art of motivating oneself and others from within. One needs to follow the Vedic mantra for progress:

'chara eva iti, chara eva iti', i.e. 'move on, move on'.

There are various suggestions that one can derive from Indian thoughts to motivate oneself. The Indian approaches towards motivation are based on the following four methods:

- A. Paths of YOGA
- B. Law of PURUSHARTHA
- C. Theory of RIN
- D. Ancient Techniques of Motivation for getting things done.

A. Paths of YOGA: Yoga means the realization in direct experience of the preexisting union between the individual consciousness and the universal consciousness. It is not merely the union of the physical body and the mind. To understand the true meaning of yoga we need to understand the four forms (schools) of Yoga and how it motivates individual. These are: Jnana (Gyan)Yoga, Bhakti Yoga, Karma Yoga, and Raja Yoga.

- ❑ **Jnana Yoga:** Jnana Yoga is the path of knowledge, wisdom, introspection and contemplation. It involves deep exploration of the nature of being by systematically exploring and setting aside false identities. A Jnana (Gyan) yogi follows the path of knowledge and is motivated through reading, meditating, discussion, debate and contemplation.
- ❑ **Bhakti Yoga:** Bhakti Yoga is the path of devotion, emotion, love, compassion, and service to God and others. All actions are done in the context of remembering the Divine. A Bhakti Yogi seeks satisfaction through devotion.

- **Karma Yoga:** Karma Yoga is the path of action, service to others, mindfulness, and remembering the levels of our being while fulfilling our actions or karma in the world. The karma yogis are action oriented. They are motivated to do right things at right time and fulfil their duties religiously.
- **Raja Yoga:** Raja Yoga is a comprehensive method that emphasizes meditation, while encompassing the whole of Yoga. It directly deals with the encountering and transcending thoughts of the mind. Here the internal psyche brings satisfaction to the Raja yogi.

The organisation should adopt the approach where all the four forms of yoga are integrated. Employees should be self-motivated to attain more and more knowledge. They should be dedicated towards the betterment of the organisation and society at large. They should become passionate about their work and take decision wisely and objectively.

B. Law of PURUSHARTHA: According to the ancient Indian tradition, there is an analysis of four main aims that motivate human beings. They are called 'kama' or 'desire', 'artha' or 'wealth', 'dharma' or 'well-founded order', and 'moksha' or 'freedom'. They form a progression that leads to the independent knowledge of moksha. And this progression can be interpreted as uncovering a series of levels that go down to the basis of human motivation.

- **Dharma:** Literally, 'dharma' means 'supported' or 'held' (from the root 'dhri' -- meaning to 'support' or to 'hold'). It is etymologically akin to the English word 'firm'. Hence, the concept of 'dharma' refers essentially to something that is properly supported or well-founded. When the performance of a duty is described as 'according to dharma', it is implied that the performed duty is well-founded, upon firmly established principles. Therefore, the word 'dharma' is usually translated as 'duty', 'virtue', 'morality', 'justice', 'law', 'religion'. The word Dharma if understood in the true sense, helps in answering "what for?" for each of our desires we have during our life. Dharma helps in assuring universal harmony by stopping individual from doing things which can cause harm to others. Even the English translation "Religion" of the Dharma is derived from the Latin 'religare', which means to 'bind back'.

- **Artha:** The word 'artha' implies achievement in general. In particular, it implies the kind of achievement that accumulates into a store of meaningful wealth. This wealth may be a store of material goods; or it may be a store of more subtle merit: such as fame and honour, or learning and skill, or good habits and virtuous character. Artha are means to achieve the ends. The ends are the material comfort. Dharma guides us towards ethical ways of acquiring Artha. This accumulated wealth should be used for personal as well as community's well-being.
- **Kama:** This is the most superficial level of motivation. It refers to a person's desire for some narrow object which gets to be fancied at some particular moment of experience. Such personal, narrowed desire is essentially variable and unstable. For the narrowness of personally desired objects, meaning that different persons desire different things; and each person's objectives change in the course of time, as desire turns from one narrow object to another. These desires should be kept minimal so that the ultimate aim of life should not be shadowed by it.
- **Moksha:** The word 'moksha' implies a complete freedom from all the limited and uncertain conditions that affect our bodies and minds. That freedom is sought at the ground level of motivation: that is drifting away from conditioned manifestation to unconditioned one. It moves an individual back to the roots, which means, all desires and values are returned to that originating ground, from which they come. There is nothing further to desire or to value. That is the final aim: where unaffected freedom is realized, by returning back to source.

C. The theory of RIN: Every human being has debts to discharge to release himself. There are following types of Rins:

- **Dev Rin:** is our debt towards powers which control nature and its various phenomena and which have endowed us with invaluable gifts of air, water, fire, food, vegetation, etc. Human beings get easy access to the objects created by God, hence they become indebted to the deities. This debt must be repayed by performing various religious acts and worships.

- **Rishi Rin:** is our indebtedness towards great Seers, sages, discoverers and inventors who have brought our civilization and culture to this stage and have imparted knowledge and wisdom to the whole humanity. Human beings acquire the knowledge generated by the ancient sages and intellectuals. Thus humanity is indebted to them. By studying and acquiring knowledge from the scriptures created by them (and if possible adding matter to the existing knowledge), this debt can be repaid.
- **Guru Rin:** It is the debt towards the teachers who have imparted the knowledge to us so that we live life more meaningfully. The debt can be paid by leading one's life meaningfully by use of this knowledge and by giving respect to them.
- **Pitru Rin:** It is our debt to our ancestors, parents and society as a whole for giving us birth and providing conditions for our survival and development by maintaining the institution of family. A person is indebted to his/her ancestors as they have propagated their lineage and are the cause for his/her birth. To repay this debt, procreation and performing rituals in remembrance of the ancestors are advised.
- **Matru Rin:** "Matru" has been used in dual context. It has been referred to as a mother who brings the child into this world and nourishes and nurtures him and the other is mother earth. The earth provides us with all the things of our requirements just like a 'mother'. To repay this Rin we should protect the dignity of mother Earth because that's the only way we can atleast repay some fraction of our debts to Her.
- **Bandhav Rin:** It is associated with debt of relatives and friends. As a human being we cannot survive alone. Its importance is related to social health of an individual. We repay this debt by contributing towards improvement and peace of the society. The belief "Vasudhaiva Kutumbakam", which means that the "entire world is our family", helps in repaying our debts without being biased or partial towards a section of the society.
- **Nrip Rin:** The word "Nrip" means "king". Currently most of the countries do not have kings, but have a governing body to take care of its population. We are indebted to the government

for giving us a respectful and secured life. This can be repaid being law abiding citizen and helping the government in taking care its people better by CSR activities.

- **Bhuta Rin:** According to the ancient Indian school of thoughts, its not possible to individually remember all the ancestors who have died within or out of our knowledge. We can pay respect to the departed souls by performing rituals of Shradha once every year for all of them.

It has been an Indian belief that to attain freedom from the chakra of life and death, one has to repay all the above mentioned debts during his life time.

For repaying the debts Yajnas can be performed. Yajnas are not just the offerings to the fire but are wider in practice. There are following types of Yajnas:

- **Deva Yajna:** It consists of showing our gratitude towards natural phenomena by contributing towards its preservation, maintenance and growth and by abstaining from its unnecessary, excessive exploitation.
- **Pitri Yajna:** It is performed by procreation and by contributing towards the maintenance and well being of the family
- **Rishi Yajna** is performed by imparting knowledge we have acquired from our teachers to the younger generation and by paying our share in the growth and development of our heritage and cultural tradition.
- **Bhuta Yajna** consists in caring for the various species of creatures (visible or invisible) surrounding us in this universe and in having friendly relations with them.

D.Ancient Technique for Motivation: Saam, Daam, Dand, Bheda: According to this philosophy there are four ways of getting things done by your employees. It is based on Chanakya's theory evolved in third century B.C. in India. Arthshastra written by Kautilya/ Chanakya has reference of "Sam, Dam, Dand & Bhed neeti" and how can it be used for motivating people to do the task.

Sam Neeti: The basic and first approach of motivation speaks about explaining the way work is done, may be through Standard operating procedure or verbal communication. When we detail the work,

a person gets deeper knowledge and develops interest as well. We need to listen and understand their problem, convince them about management perspective. Solutions can be worked out to complex problems through negotiations. Sometimes expertise from external or internal agencies can also help.

Dam Neeti: Employees work for money & money is one of the prime factors which acts as a catalyst. Chanakya suggested rewarding employees sufficiently in order to get the work done. Organizations decide to facilitate by cash or kind, depending upon the policy formulated. Piece rate system of wages is an example, which is used by most of the organization for certain defined work. The target based incentives scheme is another application of this Neeti.

Even the award systems, like best employee, most regular employee, long serving employee etc. all these fall under DAM NEETI.

Dand Neeti: Many employees may not show signs of improvement from the above methods of motivations in spite of constant follow ups. If neither reward nor incentive brings them out of lethargy, punishment is a good option, but need to be used very intelligently. Punishment is always prescribed for view to improve not to deteriorate, hence there are many ways of punishments like warning, show cause notice, suspension or salary cutting. Depending of level of irregularity, type of punishment needs to be used in view of maintaining discipline.

Bhed Neeti: Though it is a much abused neeti, but when no weapon works, then this is the hard option; though not encouraged at all, it is the final step. It is concluded that employee and organization cannot work together and hence it is the best way for the benefit of both. Parting is the only option left, else company can think of transferring to some other work area, which may not be very crucial. Government officers, mostly policemen or IAS officers often face transfer under this policy.

QUESTIONS

1. Give the meaning of Stress. Discuss its causes.
2. Discuss the effects of stress on the employee as well as on the organisation.
3. Discuss the various types of Stress.

4. Define Stress Management. Discuss techniques for Stress Management.
5. State the meaning of Meditation and state its benefits.
6. "Every religion has evolved techniques for mediation". Discuss.
7. Define Mental Health. Why is a good mental health of an employee important?
8. Discuss the technique of Brainstorming and state the principles governing it.
9. What is Brain Stilling? Enlist its benefits.
10. Discuss Yoga. State the benefits of yoga for an individual.
11. What do you understand by Leadership? What are the various types of leaders.
12. Discuss the contemporary approaches of leadership.
13. Discuss the "Rajarishi" model of leadership.
14. Discuss the meaning and features of Joint Hindu Family Business.
15. Discuss the role and qualities of Karta in a Joint Hindu Family Business.
16. Discuss the various paths of yoga. Discuss its role in Motivation.
17. Discuss the Law of Purushartha.
18. Discuss the theory of Rin and how it motivates an individual.
19. How can "Sam, Daam, Dand, Bhed Neeti" be used for motivating employees?

CASE STUDY

Swaraj was the manager of "Health and More" gymnasium. The facilities in the gym included exercise bike, stair climbers, treadmills and a small weight room. But the main attraction of the gym was the aerobics classes. Health and More used to run 80 classes of aerobics per week to cater to all the people looking for varied timings. It was bread and butter of the gym.

Swaraj had recently taken over as the manager from the position of head aerobics instructor. The gym was undergoing the worst time when

he became the manager. To reduce the cost, he eliminated the positions of assistant manager and weight room manager. He also reduced the book-keeper and member coordinator to half time. Now, he managed the centre with the help of half book-keeper and member coordinator. There was unhappiness among staff members because of these changes.

Swaraj observed that the receptionists wasted their time in chatting with the other employees rather than doing the job assigned to them. The aerobics instructors also did not prepare well before the classes and wasted time in searching and changing the music. They swapped their duties without informing the managers as per their convenience.

Swaraj called for a general meeting and asked the employees to help Health and More to achieve greater heights for the betterment of all. He provided the instructors and receptionists with sweatshirt of the gym to promote family feeling. He instructed that there will be no idle chatter in the gym. Instructor should prepare for the class 15 minutes ahead of time. All swapping of the shifts will take place through Swaraj.

After a month, Swaraj was perplexed. Two of her receptionists have quit. Three aerobics instructors chose to teach at the university. Although the remaining staff followed the instruction but their morale was all-time low.

Swaraj wandered, "I always loved this place and cared for it even when I was a simple instructor. What's wrong with these people? Aren't they proud of being a part of the best gym in the town? Who is wrong... me or them? What should I do to motivate them?"

QUESTIONS

1. In the beginning of the case, what was motivating Swaraj and what was the motivating factors for his employees? Explain with the help of Maslow theory.
2. What should Swaraj do to improve the situation?



UNIT IV

6

CHAPTER

Indian Systems of Learning

LEARNING

Concept and Meaning

Learning is the measurable and relatively permanent change in behavior through experience, instruction, or study. Learning is a key process of human behaviour. All living beings are learning. An individual's interaction with the environment can also lead to learning. It can be done in simple, crude ways like when a child learns to feel and behave, or can be in the form of complex modes of adult behaviour, his skills, habits, thoughts, sentiments and the like (leave space)- we will know what difference learning has made to the individual. Hence, the skills, knowledge, habits, attitudes, interests and other personality characteristics are all the result of learning.

In the western world, Learning became a major focus of study in psychology during the early part of the twentieth century as behaviorism rose to become a major school of thought. Today, learning remains an important concept in numerous areas of psychology, including cognitive, educational, social and developmental psychology.

Before we dwell into the age old methods of learning in India, let us have a look into some of the concept of learning as explained in the other parts of the world.

Learning Through Classical Conditioning

Russian physiologist Ivan Pavlov discovered one method of learning during his experiments on the digestive systems of dogs. He noted that the dogs would naturally salivate at the sight of food, but that

eventually the dogs also began to salivate whenever they spotted the experimenter's white lab coat. Later experiments involve pairing the sight of food with the sound of a bell tone. After multiple pairings, the dogs eventually began to salivate to the sound of the bell alone.

This type of learning is known as classical conditioning. It takes place through the formation of associations. A neutral stimulus that naturally and automatically triggers a response is paired with a neutral stimulus.

Eventually, an association forms and the previously neutral stimulus becomes known as a conditioned stimulus that then triggers a conditioned response.

Learning Through Operant Conditioning

Behaviorist B.F. Skinner noted that while classical conditioning could be used to explain some types of learning, it could not account for everything.

Instead, he suggested that reinforcements and punishments were responsible for some types of learning. When something immediately follows a behavior, it can either increase or decrease the likelihood that the behavior will occur again in the future. This process is referred to as operant conditioning.

For example, imagine that you just got a new puppy, and you would like to begin training it to behave in specific ways. Whenever the puppy does what you want it to do, you reward it with a small treat or a gentle pat. When the puppy misbehaves, you scold him and do not offer affection. Eventually, the reinforcement leads to an increase in the desired behaviors and a decrease in the unwanted behaviors.

Learning through Observation

While classical conditioning and operant conditioning can help explain many instances of learning, you can probably immediately think of situations where you have learned something without being conditioned, reinforced or punished. Psychologist Albert Bandura noted that many types of learning do not involve any conditioning and in fact, evidence that learning has occurred might not even be immediately apparent.

Observational learning occurs by observing the actions and consequences of other people's behavior.

Some definitions of Learning by various authors

Robert Gagne (*The Conditions of Learning*): "A change in human disposition or capability that persists over a period of time and is not simply ascribable to processes of growth."

Susan Ambrose, et al (*How Learning Works: Seven Research-Based Principles for Smart Teaching*): "A process that leads to change, which occurs as a result of experience and increases the potential of improved performance and future learning."

Malcolm Knowles (*The Adult Learner*): "The process of gaining knowledge and expertise."

M. Driscoll (*Psychology of Learning for Instruction*): "A persisting change in human performance or performance potential...[which] must come about as a result of the learner's experience and interaction with the world."

Crow and crow: "Learning is the acquisition of habits, knowledge & attitudes. It involves new ways of doing things and it operates in individuals attempts to overcome obstacles or to adjust to new situations. It represents progressive changes in behaviour. It enables him to satisfy interests to attain goals."

Henry P. Smith: "Learning is the acquisition of new behaviour or the strengthening or weakening of old behaviour as the result of experience."

Gardener Murphy: "The term learning covers every modification in behaviour to meet environmental requirements."

Nature of Learning

The human nervous system is very complex, so are human reactions and so are human acquisitions.

Learning depends upon the maturation of the learners. Maturation refers to the internal growth of an individual.

1. **Learning is through Experience:** Learning always involves some kind of experience, direct or indirect (vicarious).
2. **Learning is from all Sides:** Today learning is from all sides. Children learn from parents, teachers, environment, nature, media etc.
3. **Learning is Continuous:** It denotes the lifelong nature of

learning. Every day new situations are faced and the individual has to bring essential changes in his style of behaviour adopted to tackle them. Learning is birth to death.

4. **It results in Change in Behaviour:** It is a change of behaviour influenced by previous behaviour. It is any activity that leaves a more or less permanent effect on later activity.
5. **Learning is an Adjustment:** Learning helps the individual to adjust himself adequately to the new situations. Most learning in children consists in modifying, adapting, and developing their original nature. In later life the individuals acquire new forms of behaviour.
6. **It comes about as a result of practice:** It is the basis of drill and practice. It has been proven that students learn best and retain information longer when they have meaningful practice and repetition. Every time practice occurs, learning continues.
7. **Learning is a relatively Permanent Change:** "After a rat wakes up from his nap he still remembers the path to the food." Even if you have been on a bicycle for years, with just a few minutes of practice, you can be quite proficient again.
8. **Learning as Growth and Development:** It is a never ending growth and development. At each stage the learner acquires new visions of his future growth and new ideals of achievement in the direction of his effort. According to Woodworth, "All activity can be called learning so far as it develops the individual."
9. **Learning is not directly observable:** The only way to study learning is through some observable behaviour. Actually, we cannot observe learning; we see only what precedes performance, the performance itself, and the consequences of performance.

Mechanism of Learning

For decades, educational psychologists have studied the learning process. Some concluded that learning is equated to a change in behaviour while some insisted that it is the transformation or outcome of experience. There are various mechanisms of learning, some are insisting on active learner participation while others on passive. Some of the common mechanisms of learning are as follows

1. Experiential Learning: According to Kolb (1984), "Learning is a process whereby knowledge is created through the transformation of experience" (p. 38). Experience is said to be the best teacher as it has a touch of reality. One experiences trials and tribulations of life and learns to resolve them. Although experiential, or experience-based learning, can be regarded as the earliest approach to learning for the human race, the significance and potential of it has not been fully recognized until relatively recently. In the formal education system it has tended to be developed and regarded as somehow fundamentally inferior to those organized forms of knowledge which have been constructed as subjects or disciplines.

2. Associative Learning: Associative learning is learning by establishing association. It is the process by which someone learns an association between two stimuli, or a behavior and a stimulus. It is generally developed by the repetition of the combination of two stimuli or stimuli and behaviour. The two forms of associative learning are classical and operant conditioning. In the former, a previously neutral stimulus is repeatedly presented, together with a reflex eliciting stimuli, until eventually the neutral stimulus elicits a response on its own. In operant conditioning, a certain behavior is either reinforced or punished, which alters the probability that the behavior will reoccur.

3. Enculturation & Acculturation: It is the process in which inculcation of values, moralities, behavior, religious practices takes place by parents, community, peer group etc. This is the process through which an individual learns about his own culture, traditions, language etc.

Acculturation is the process in which a person adopts the values and societal rules of a culture different from his native one.

4. Learning by Assimilation: It is based on cognitive learning theory developed by David Ausubel in the early 1960s and widely applied to the area of meaningful verbal learning. It assumes that new learning experiences are always integrated into preexisting knowledge structures. Accordingly, the assimilation theory of learning states that new information is subsumed or incorporated into an anchoring structure already present in the student.

5. Learning through Exploration: When learners get an opportunity, to explore through field trips, projects, improve their decision making skills and analytical abilities.

6. **Learning by Atma- Manthan (introspection):** It gives an opportunity to the individual to search within him the competencies, abilities and strengths. It helps in self realization. It helps in dealing with one's emotions and helps in dealing with the problems with positivity.

7. **Learning through Meditation:** It is a method in which the individual dissolves all the thoughts in his mind and focuses on one subject for getting the answers for the queries. Various techniques are used for meditation. It helps in improving concentration.

8. **Learning during Mouna Vrat (Silence):** It helps in improving observation and channelizes energies towards self development.

Gurukul System of Learning

The term Guru is a Sanskrit term that connotes someone who is a "teacher, guide, expert, or master" of certain set of knowledge or in certain field. Traditionally Guru was a reverential figure to the student, his work was beyond teaching. He was a counselor, who helped molding values, shared experiential knowledge as much as literal knowledge, an exemplar in life, an inspirational source and who helped in the spiritual evolution of the students.

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः ।
अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते ॥ १६ ॥

The syllable *gu* means darkness, the syllable *ru*, he who dispels them, because of the power to dispel darkness, the *guru* is thus named.

— Advayataraka Upanishad, Verse 16

The guru, hence, is seen as the one who dispels the darkness of ignorance. According to Joel Mlecko, the word *Guru* is mentioned in the earliest layer of Vedic texts. It describes the guru as, "the source and inspirer of the knowledge of the Self, the essence of reality," for one who seeks.

Gurukula

The term guru means teacher, and kula means family. So Gurukula means not just a school, but the place where the student comes to be a part of the family of the guru for some time - and learn the culture and etiquette of the Vedas, as well as the knowledge.

Gurukula System of Education also means Vedic Education System. It was an Ashram, that is, a place where people who share the same vision, the same lifestyle, who follow the same discipline, live a life as per the mandate of the teacher. It was necessary because in a gurukula you receive a different kind of education.

Gurukula was a place where the Guru and all the shishyas resided together, irrespective of their social standing, learnt from the guru and helped the guru in his day-to-day life, including the carrying out of mundane chores such as washing clothes, cooking, etc.

Education in India started many years before 5000 BC. There used to be separate Gurukulas for both Girls and Boys. Girls got their education from only women-sages called Rishikas and Brahmavadinis and Boys got their education from Rishis.

In the Vedic period Gurukula education had the following objectives ascribed to education.

1. Self-control
2. Development of character
3. Generation of sociability or social awareness
4. Integral development of personality
5. Propagation of purity
6. Preservation of knowledge and culture.

Some of the well known ancient universities in India were at Nalanda, Ujjain, Takshashila & Vikramshila. These cities had universities that imparted higher education during the first millennium BC and the few centuries preceding it. Astronomy, Art, Painting, Architecture, Logic, Mathematics, Grammar, Philosophy, Literature, Hinduism, Buddhism, Arthashastra (Economics & Politics), Law, and Medicine were amongst the subjects taught at these universities. For specializing in the study of medicine students went to Takshashila, while Ujjain laid great emphasis on astronomical studies. Nalanda, was well-known as the biggest centre, and handled all the branches of knowledge. It was one such university where 10,000 students learnt at one time.

The current system of education in India, with its western style and content, was introduced and founded by the British during Colonial rule. Traditional structures were not recognized by the British government during Lord Macaulay's reign and have been on the decline since.

Features of Gurukula Education System

1. **Aim of Gurukula Education:** The gurukula education aims at character formation. It helped in Character formation. It worked towards all round development for Personality. It had an aim for Intellectual and Spiritual Development. It prepared for shishyas for life after education. It helped in preserving culture.
2. **The Curriculum of the Gurukula education:** the curriculum comprised of Vedic Literature (all four Vedas), Vedangas, Hetuvidya, Silpa- vidya, Physical Education etc.
3. **Methods of Instruction:** The important methods of instructions adopted during Gurukula education were: Sravana (Listening), Manana or Chintan (deliberation), Nidhidhyaroma (meditation) etc. Other than these they had methods which are also adopted in contemporary education systems like illustrations, projects, etc.
4. **Duration of Education:** The student was required to obtain education upto the age of 24, after which he was expected to enter domestic life.
5. **Role of Teacher:** The teacher or Acharya was responsible not only for imparting knowledge, but also in moulding the character and personality of the pupils of his ashrama. The Acharya of the gurukula system was an affectionate father, an effective teacher, and a person of high moral and spiritual qualities. He maintained discipline by the influence of his personality. He was sincere and honest to his work. He taught with his heart and soul. He also performed the functions of a householder performing the five daily yajnas and observing vows. He led a disciplined life.
6. **The Student:** The student was called Brahmachari. He had to dedicate his life for the sake of gaining knowledge for leading an enlightened life. In his formative life he must lead an austere and disciplined life. The Upanishads clearly describe the qualities required for a Brahmachari. A student had to be calm, patient, self-restrained and self-denying. Thus the main aim of the Vedic educational system was to produce a rational individual, free from passions, full of universal affection, continuously self educating and striving to reach the highest goal.

7. **Method of study:** The method of study consisted of listening to the teacher, reflection on what has been listened to and its constant revision and discussion.
8. **Self-control & Self-Discipline:** It was considered to be the best discipline. However Corporal punishment was not altogether ruled out.
9. **Wide spread education of women:** In the earlier Vedic, and Upanishad times, girls were free to go through the "Upanayana" ceremony, live a life of celibacy, studied Vedas, vedangas and other subjects along with their brother pupils.
10. **Ultimate aim of education-self-Realization:** The ultimate aim of education in ancient India was not knowledge as preparation of life in this world or for life beyond, but for complete realization of self, for liberating of the soul from fetters of life, both present and future. That knowledge was real, which led to emancipation-led from unreality to reality, from darkness to light, from death to immortality.
11. **Guru Dakshina Concept:** At the end of their training, the shishya thanked the guru by giving them a "Guru-Dakshina" or an offering to the Revered guru.

Benefits of Gurukula Education

The Gurukula education system today has the following benefits as compared to western education system.

- (i) Fear of god is the gateway to knowledge. So, the lessons of spirituality lead to hunger for knowledge and a better lifestyle.
- (ii) Students learn the significance of co-existence with nature. Better concentration on their studies. Body feels lighter and memory is enhanced because of the fresh air from the surrounding greenery.
- (iii) Parents do not have to monitor their daily activities when children reach the age of adolescence because they will be capable of choosing the right way of dealing with people.
- (iv) Shishyas received knowledge in all subjects and hence had an all round personality. At the end of the 12 year training.
- (v) Well disciplined, more active and with better knowledge about warfare techniques and weapons if he joins an Army, Air force or Navy.

- (vi) More useful and productive people for the nation when they come out of Gurukul. Respect for women and elders at home is seen and they become good citizens and great personalities.
- (vii) Shishyas were taught many types of skills like singing, dancing, archery, warfare, etc.
- (viii) It was a complete and comprehensive Learning Center.
- (ix) They were taught important values and ideas, manners and 'sanskars' which would help them in their future life.

Disadvantages of Gurukula Education

- (i) They missed out the benefits of modern academic education, hence, even though they learnt Vedic sutras, remained practically uneducated, and then led the rest of their life dependent on charity and good will of others.
- (ii) Children left their homes and near and dear ones at the tender age of eight and stayed away from their parents for over 12 years. This was a great penance.
- (iii) There used to be discrimination at the entry level about the admission in the Gurukula. As we have seen that Eklavya was not given admission by Guru Dronacharya as he was not Kshatriya (Warrior Caste).
- (iv) The Guru's words were final and the shishya could not argue or put across his point to the guru.
- (v) There was no standard syllabus and conventional evaluation and examination system.
- (vi) They led a sheltered life at the Gurukul and could not know much about the outside world.

Modern System of Education

Modern education before Independence

Modern education system was implanted by British rulers. Before the advent of British in India, education system was private one. In 1835, Lord Macauley introduced modern education in India. It was the introduction of Wood's dispatch of 1854, known as Magna Carta of Indian education that laid the foundation of present system of education

and changed the scenario. The main purpose of it was to prepare Indian Clerks for running local administration. Under it the means of school educations were vernacular languages, while the higher education was granted in English only. British government started giving funds to indigenous schools in need of help and slowly some of the schools became government aided.

Reasons for introducing modern education

Finding it too costly and perhaps practically impossible to import enough Englishmen to man the large and increasing number of subordinate or lower posts in administration, British rulers planned to educate Indians in such a way that they "should through western education get Anglicised in terms of both cultural and intellectual attainments". Lord Macauley clearly said that, "we must at present do our best to form a class, who may be interpreters between us and the millions whom we govern; a class of persons, Indians in blood and colour, but English in taste, in opinions, in morals and in intellect."

Welcoming modern education

The atmosphere was completely ready for Lord Macauley to lay the foundation of modern education in India by 1835. Missionaries and their supporters as well as National leaders, intellectuals and Reformers not only welcomed but exerted pressure on the company to encourage and promote western education in India. Missionaries believed that modern education would lead the people to adopt Christianity. Humanitarians, intellectuals and nationalist leaders considered modern education "the key to the treasures of scientific and democratic thought of the modern West" and the best remedy for social, political and economic ills of the country.

Outcome of modern education

In 1844 through a declaration, knowledge of English was made compulsory for Government employment. The traditional Indian system of education gradually withered away for the lack of official support. The government made English medium schools very popular. English as Official language alienated the masses from the educated Indians. Because of modern education and new employment opportunities, many traditional occupations became obsolete. In near absence of industrial,

commercial or social service activity, people in India were forced to depend on modern education and Government jobs for their respectful earning. Modernisation of occupations and industrialisation processes increased role of formal education and training for furthering future prospects of people.

The universities at Calcutta, Bombay and Madras were started in 1837 and higher education spread rapidly thereafter. For scientific and technical education, only three Medical Colleges one each at Calcutta, Bombay and Madras was established by 1857. There was only one good engineering college at Roorkee.

National leaders, intellectuals and reformers

Modern education not only produced persons to fill the lower levels of administration, as desired by the rulers, but also produced national leaders, intellectuals and reformers like Raja Ram Mohan Roy, Dadabhai Naoroji, Ferozeshah Mehta, Gokhale, Gandhi, Jinnah, Ambedkar, Tilak, Lala Lajpat Rai, Moti Lal Nehru, Jawahar Lal Nehru, Subhash Chandra Bose, Patel and many more. They took upon themselves the responsibility to build a modern, open, plural, culturally rich, prosperous and powerful India out of a fragmented, poverty stricken, superstitious, weak, indifferent, backward and inward looking society. In short, they believed that –

- ❑ Western literature and philosophy would give Indians the understanding of liberal, scientific, democratic and humanitarian ideas thought of Western World.
- ❑ It would make Indians aware of the real issues hampering the progress of Indian society.
- ❑ Modern education would improve the life of common men and conquer ignorance, hunger, poverty and disease.
- ❑ It would open the key to the treasures of Scientific and Democratic thought of Western World.
- ❑ Principles of Democracy would spread rapidly across the nation and finish imperialism and tyranny.
- ❑ It would remedy many social, political and economic ills of the nation.

Difference between Ancient System and Modern Education System in India

Basis System	Ancient System	Modern System
Time Spent	It followed Gurukul System of education	It followed the system prescribed and defined by the government
Availability of teachers	The students – Shishyas – stayed in gurukul so they spent entire day and all the energy in learning.	The students spend limited hours in school or colleges and remaining time and energy are spent as per the discretion of the students.
Surroundings	Teachers are available for 24 hours	Teachers are available for fixed duration.
Syllabus	Students lived and learnt in natural surroundings	Students learn within the four walls of the classroom
Method of learning	Each Gurukul had their own syllabus which was flexible	Syllabus is predefined and does not change from institution to institution. Least flexibility.
Discipline	Students learnt by doing. It also made them more humane and inculcated a sense of equality.	Most of the learning happen by abstract learning methods and very little scope of learning-by-doing.
Development	Students had to sacrifice the comfort of their homes and lived a much disciplined life throughout the student life.	Discipline is applicable till the time the student is within the institution.
Selection of students	The education focused on not only developing skills but also for spiritual and emotional development.	It focuses only on skill required for employment.
	It was restricted to certain sections of the society. Masses were deprived of their choice of education.	It is open to all.

3. KARMA

Concept and Meaning

Karma is a Sanskrit word springing from the root "Kri" - "to do" or "to make" or more simply, "action". The deeper meaning of Karma can be described as an infinite chain of the results of action that is perceived and performed. Karma is a concept of wisdom, based on the Ancient Vedas and Upanishads, which explains a system where beneficial events are derived from past beneficial actions and harmful events from past harmful actions, creating a chain of actions and reactions throughout a person's reincarnated lives.

It is broadly a name given to the universal principle of cause and effect. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determine our future. The conquest of karma lies in intelligent action and dispassionate reaction. Not all karmas rebound immediately. Some accumulate and return unexpectedly in this or other lifetimes. Human beings are said to produce karma in four ways:

- through thoughts
- through right attitude and words
- through actions that we perform ourselves
- through actions others perform under our instructions

In short, everything that we have ever thought of, spoken, done or caused is karma.

Hindu scriptures divide karma into four kinds:

- (i) **Sanchit Karma:** The word "Sanchit" means "accumulated". They are the accumulated karmas of previous lives. It is the burden of the past which has to be exhausted at some stage of one's existence.
- (ii) **Prarabdha Karma:** The Sanchit karmas which is currently activated in present life and which is influencing the present course of life. You are either exhausting the old karmas or you are creating the new one.
- (iii) **Agami Karma:** It is the karma that arises during your current life and their consequences will be experienced in the coming lives. It is added in the account of sanchit karma.

- (iv) **Kriyamana Karma:** These are the karmas which one shall be experiencing in current life either right now or in future.

Karma for Managers

Karma is the law of cause and effect, action and reaction. Karma Yoga is action performed with detachment, with meditative awareness. In Karma Yoga it is not the actions themselves which are considered to be important, but also the frame of mind in which they are performed. The attributes of Karma Yoga are efficiency, equanimity, absence of expectation, egoless-ness, renunciation of limited desires, positive thinking, and duty or dharma. These attributes fit nicely into the profile of a good manager.

A manager has responsibility for his entire operational arena. He sets objectives and sets a long term strategic plans and short term operational plans. He makes use of physical, financial and human resources in the most economical way to achieve these targets. The physical and financial resources are static in nature. He generates profit from them by using imagination and creativity.

Productivity and motivation of the labour force go hand in hand, and the best motivator is the example of a motivated boss.

A manager is required to use intuition, imagination, courage and common sense for success and growth of the organisation. Ideally, a skilled manager will have qualities of efficiency, perceptivity, creativity, good human relations, intelligence and a healthy mind and body, as well as endurance, dedication, discipline and balance in success and failure. But the most important requirement is love for his work and love for his people.

As a manager an individual should practice having a balanced state of mind so that he can use the following karmas more effectively

Nishkama Karma

Before defining the term Nishkam Karma, let us first understand the meaning of the individual words this term is made up of

- Nishkam/निष्काम is a sandhi of nih+kam or निः+काम. Here "nih" or "नि" means "without" and "kam/काम" means "karma"/"कामना", i.e. any kind of desire.
- Karma/कर्म (derived from Sanskrit word "kri/कृ") means "work"/"action"

So, the term "Nishkam Karma" means "action or without desire" or "work without motive". The opposite of it is "Sakam Karma" which means action with the desire of some result. Nishkam Karma is an action performed without any expectation of fruits or results.

Nishkam and Sakam Karma

Nishkam Karma	Sakam Karma
Psychological energy conservation	Psychological burnout
Reactionless, steady action	Reactive, erratic action
Perfection(as the aim)	Success(as the aim)
Inner autonomy	Dependence on praise, etc.
Freedom(swadheen)	Bondage(paradheen)
Socio-economically appropriate	Socio-economically questionable
Work-commitment	Reward-commitment
Work-as-worship for excellence	Competitive rivalry for excellence
Mind-enrichment	Job-enrichment
Leads to yoga with the transcendent/higher Self	Leads to viyoga(alienation) from the transcendent/higher Self

Source: Chakraborty, S.K., "Ethical Vision of Management," Ethics in Management: Vedantic Perspectives, Organizations(The Management and Ethics Omnibus), 2001

Nishkam Karma has been variously explained as 'Duty for duty's sake' and as 'Detached Involvement', which is neither negative attitude or indifference; and has today found many advocates in the modern business area where the emphasis has shifted to ethical business practices adhering to intrinsic human values and reducing stress at the workplace.

Why Nishkam Karma is better practice than Sakam Karma?

What is the significance of Nishkama Karma at workplace?

1. Increased Personal Satisfaction and Job Satisfaction: Sakam Karma might lead to excessive work pressure and workaholism as it aims at success, and hence creates more chances of physical and psychological burn outs. Nishkam Karma, means more balanced approach to work, and as work has been turned into a pursuit of personal excellence rather than working towards certain outcome. It results in greater personal satisfaction as compared to job satisfaction coming from external rewards.

2. Increased Commitment: It is based on the concept of "Work is Worship" which leads to greater work commitment.

3. More Ethical Conduct: While Sakam Karma may can lead to unethical business practices, as seen so often at modern work place. While following Nishkam Karma, on the other hand, the individual enjoys the work along with ethical behaviour.

4. Equanimity of Mind: The practice of Nishkam Karma leads to not only equanimity of mind as it allows the practitioner to stay detached from results, and hence from the ups and downs of business that are inevitable in any business arena.

5. Maintaining consistent improvement in performance: Nishkam Karma helps in maintaining constant work commitment since work as now been turned into a personal act of worship and balanced mental state, an individual focuses on his current job and tries to give his best everytime.

6. Spiritual growth and holistic development: It keeps unethical and immoral practices away leading to cleansing of heart which is the fundamental requirement for spiritual and intellectual growth.

1. Laws of Karma

Karma is a lifestyle that promotes positive thinking and actions. It also employs self-reflection to fix the problems in one's life. It is equivalent to Newton's law of 'every action must have a reaction'. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.

The law of karma states that everything which happens in our lives is nothing but the reaction of our past activities. Everything that we are today is the sum total result of all our activities performed up to this moment. If we wish our lives to be different in the future we have to change our activities in the present; and by doing so we change the direction of our lives. Activities are, therefore, always the primary causes of the conditions or effects, experienced in our lives.

There are in all 12 Laws of Karma

1. The Great Law

"As you sow, so shall you reap." Also known as the "Law of Cause and Effect." The law says to receive happiness, peace,

love, and friendship, one must be happy, peaceful, loving, and a true friend.

Whatever one puts out into the Universe will come back to them.

2. The Law of Creation

Life requires our participation to happen. It does not happen by itself. We are one with the Universe, both inside and out. Whatever surrounds us gives us clues to our inner state. Surround yourself with what you want to have in your life and be yourself.

3. The Law of Humility

One must accept something in order to change it. If all one sees is an enemy or a negative character trait, then they are not and cannot be focused on a higher level of existence.

4. The Law of Growth

"Wherever you go, there you are."

It is we who must change and not the people, places or things around us if we want to grow spiritually. All we are given is ourselves. That is the only thing we have control over. When we change who and what we are within our hearts, our lives follow suit and change too.

5. The Law of Responsibility

- ❖ If there is something wrong in one's life, there is something wrong in them.
- ❖ We mirror what surrounds us, and what surrounds us mirrors us; this is a Universal Truth.
- ❖ One must take responsibility for what is in one's life.

6. The Law of Connection

- ❖ The smallest or seemingly least important of things must be done because everything in the Universe is connected.
- ❖ Each step leads to the next step, and so forth and so on.
- ❖ Someone must do the initial work to get a job done.
- ❖ Neither the first step nor the last are of greater significance. They are both needed to accomplish the task.
- ❖ Past, Present, and Future are all connected.

7. The Law of Focus

- ❖ One cannot think of two things at the same time.
- ❖ If our focus is on Spiritual Values, it is not possible for us to have lower thoughts like greed or anger.

8. The Law of Giving and Hospitality

- ❖ If one believes something to be true, then sometime in their life they will be called upon to demonstrate that truth.
- ❖ Here is where one puts what they CLAIM to have learned into PRACTICE.

9. The Law of Here and Now

- ❖ One cannot be in the here and now if they are looking backward to examine what was, or forward to worry about the future.
- ❖ Old thoughts, old patterns of behavior, and old dreams prevent us from having new ones.

10. The Law of Change

- (i) History repeats itself until we learn the lessons that we need to change our path.

11. The Law of Patience and Reward

- ❖ All Rewards require initial toil.
- ❖ Rewards of lasting value require patient and persistent toil.
- ❖ True joy comes from doing what one is supposed to be doing, and knowing that the reward will come in its own time.

12. The Law of Significance and Inspiration

- ❖ One gets back from something whatever they put into it.
- ❖ The true value of something is a direct result of the energy and intent that is put into it.
- ❖ Every personal contribution is also a contribution to the Whole.
- ❖ Lesser contributions have no impact on the Whole, nor do they work to diminish it.

Loving contributions bring life to and inspire the Whole.

5. CORPORATE KARMA

Meaning

Sir Isaac Newton profoundly stated in his Third Law of Physics: "Every action has an equal and opposite reaction." The Law of Karma states the same, decreeing that every action or energy set into motion, receives the appropriate consequence. If this law works in the natural environment, the laws can be applied to the business environment as well. Based on this law, the destiny of a corporation is a direct result of its past and present actions. The future of the company depends on what consequences it must face, and is significantly influenced by whether it is willing to manage its present actions or karma.

Managing corporate actions or corporate karma is a theme that is increasingly becoming a priority for businesses around the world. Businesses are being encouraged to report not only on their economic actions and impact, but also on social and environmental impacts.

5.2 Methodology

Corporate Karma encompasses a great business strategy, it encompasses corporate philanthropy, CSR or business ethics.

A growing body of evidence asserts that corporations can do well by doing good, showing that conducting business responsibly and ethically is not only a risk-mitigation play, but can actually lead to innovative, new opportunities to grow market share and revenue. It has been observed that a good Corporate Karma has led to superior stock performance.

Approaches for a good Corporate Karma can be by adopting following changes:

1. Viewing CSR – Not as a cost but as a growth vehicle: CSR can offer a lens through which they can discover new product ideas, differentiate themselves, lower their costs, accelerate new market entry, realize new revenue streams and position them favorably in the talent wars.

Methodology: Aligning and incorporating CSR with business strategy and integrate it across all operational functions, making it easy to invest (not spend) the money necessary to achieve its objectives.

2. Information should not be just visible, it should be transparent: An open exchange of information can be very powerful in building trust and building brands, provided it is effectively managed. To better engage customers and other stakeholders, companies must create and employ new technologies and business practices that allow stakeholders to get the information they want when and where they want it.

Methodology: Implementing an open information strategy for more transparent and valuable information sharing with multiple stakeholders.

3. Change of Relationships – from Containment to Engagement: To handle the stakeholder expectations better and forge mutual objectives, is to foster a relationship based on continuous engagement. For instance, a series of debilitating food scandals in the U.K. during the 1990s left it so shaken that by 2000 consumer skepticism had expanded to other products too – from the wood used in furniture to the chemicals in clothing. Due to most of their customers expressed their concern about green and social issues, M&S launched "behind the label" campaign. This campaign educated M&S customers about all the things the company was doing regarding environmental and social issues.

Methodology: Using this increased transparency to create strong, multifaceted engagement in relationships with key constituents and customers.

6. SELF-MANAGEMENT

According to Oxford dictionary Self-Management is management of oneself by taking one's own responsibility for one's behavior and well-being. Self-management skills include self-control and self-monitoring. When applied to behavior, a person observes actions and behaviors and avoids certain behaviors to change subsequent behavior.

Amongst the western philosophers Skinner (1953) was the first one to talk about the self-control phenomenon. According to the theorists from the west, Self-management is defined as the personal application of behavior change tactics that produces a desired change in behavior. They further that, Self-management can be used to live a more effective and efficient daily life, break bad habits and acquire new ones, accomplish difficult tasks, and achieve personal goals. Learning and

teaching self-management skills have many advantages and benefits to the individual actually learning or implementing the skills, those teaching it, and others who may benefit from the individual's use of the skills.

According to Pearson, there are various self-management tactics. Some of them are mentioned below:

- Self-monitoring
- Self-instruction
- Habit reversal
- Systematic desensitization, etc.

6.1 Personal Growth

A manager has a critical role to play. An ineffective manager can lead to inefficiencies in the organization. Self management is an essential skill for an effective manager because the weaknesses of the manager can translate into weaknesses for the organisation as a whole, creating barriers in its efficiencies. A manager needs to have a range of different skills and attributes that are critical to his role. He needs to be able to manage time, communicate effectively with colleagues and staff, make decisions, delegate, maintain effective relationships with customers and manage all the technical requirements associated with his/her job.

Self Assessment for Personal Growth or Development

Self - Assessment: Self-assessment is all about identifying and understanding who we are and what makes us function. The Personal Construct Psychology was developed in 1955 by George Kelly. He recognised that we all see the world differently. He felt that personal identity is developed by the way we 'anticipate' the world, by trying to make sense of it using our past experience. We therefore use what we know to 'construct' theories, to explain things that happen. If something unexpected happens, we then 'reconstruct' our views in the light of this, and therefore learn through our experience.

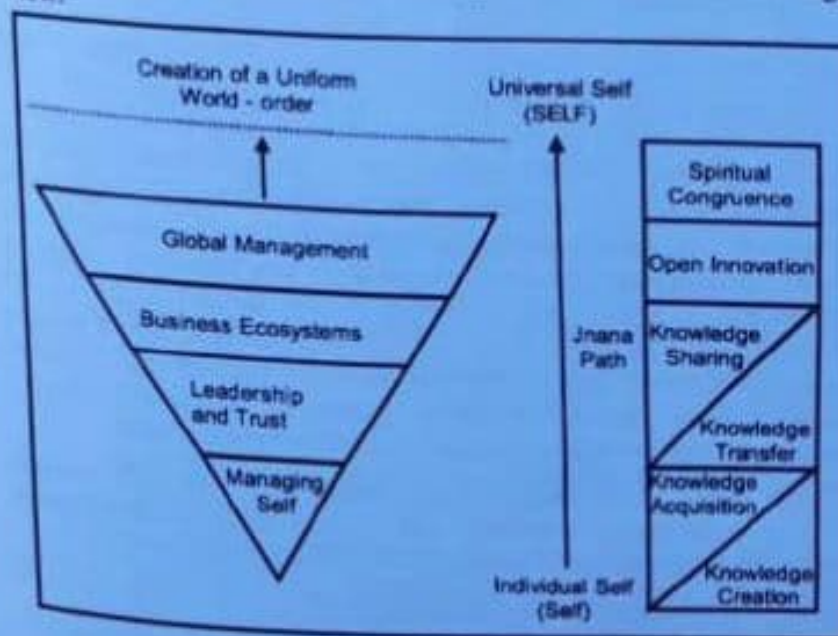
Using Johari Window as self assessment tool: American Psychologists, Joseph Luft and Harry Ingram (1950's) developed the Johari Window. The name was an amalgam of their names, Jo and Hari. This window model can be used as a self assessment technique, and helps us to understand the elements that there are that make up our own knowledge of ourselves, and the possibility of the development of that self-awareness.

Developing your own SWOT analysis: It is not always easy to look at our own effectiveness with a clear and unbiased attitude. SWOT is a tool that can be used to analyse ourselves.

- Strengths can be your skills, resources you possess (knowledge, expertise, etc.)
- Weaknesses can be your deficiencies, lack of specific skills and resources and constraints (like rules, procedures, timing, conflicting roles) you face while working
- Opportunities can be resources to support you in your role, environmental factors that will be helpful to you (media, people's perceptions), new openings in the development opportunities, new technologies, new staff and staff motivation, new ways to diversify etc.
- Threats can be from legislative changes that are in the pipe-line, new competitors, skills and competence shortages (self and staff), staffing changes, negative staff attitudes etc.

6.2 Lessons from Ancient Indian Education System for Management

The practice of Management exists broadly in four levels which can be depicted with an "inverted" pyramid as shown in the figure below.



It starts from managing "self". Managing yourself through moral values and ethical principles is of utmost importance. Only when we practice morality and ethics and manage our desires and senses, then, we set examples for others to follow. This is the essence of leadership. Through leadership we are able to connect well with the broader society, as we start sharing a common goal and purpose which is constantly striving for the betterment of the society. Better societal relations foster a sense of trust in the relationship. After a trust is established, it is the moral duty and responsibility of an organization to maintain that trust, through properly managing the various relationships with the society as a whole and consumers in particular. From consumers and society, we then move towards addressing the triple bottom lines viz. people, planet and profits. People in the form of suppliers, distributors, bankers, employees, agents, etc. constitute our "living" stakeholders. "Planet" constitutes the natural resources and the larger environment, the "non-living" or abiotic component of our stakeholders' domain. The living and non-living stakeholders are inter-related to each other through our organizational systems and processes. Hence, we use the term "business ecosystem" at this level to indicate this web of inter-relationships. Finally, we go to the level of global management which is facilitated by promotion of free trade both on a trans-national and trans-continental basis. The rapid globalization and inter-mixing of cultures is leading to the creation of a common "global" culture, where people of the various countries are exhibiting certain common cultural traits leading to the formation of a uniform world order with every person being a citizen of this new world order. That is why today we often use the term "global citizen" in the context of globalization and international trade. This movement from the level of self management to creation of a uniform world order, is through creation, exchange and transfer of knowledge at various levels. It is this knowledge which is instrumental in relating the individual to the larger society or the universal order. This is really in tune with the Vedanta school of thought where the ultimate aim of any person is to connect his "Atman" Individual Self" with the "Brahman" (Universal Self). It is through knowledge (Jnana) that an individual attains this Universal Self.

The figure given above clearly depicts a 6-fold path towards attaining of this goal of connecting Self to SELF through Knowledge or "Jnana". The Six-Fold path constitutes the following steps:

- (i) Knowledge creation (jnana srīsti)
- (ii) Knowledge acquisition (jnana prāpti)

- (iii) Knowledge transfer (jnana parivahana)
- (iv) Knowledge sharing (jnana sahabhājana)
- (v) Open innovation (mukta navaracanā)
- (vi) Spiritual Congruence (ādhyātmika sāmanjasya)

Arthashastra and Concept of Rajarishi

The qualities a leader must possess was well laid down by Chanakya, the revered scholar in political science who gave this world, the first management text in the form of "Arthashastra" which was written around 4th century B.C. According to Chanakya, a King (a leader) should be a "Rajarishi" which means a king (a leader) who is wise like a sage. Like a sage, a leader must have self-control, having conquered his senses and at the same time should be well-educated in the various branches of knowledge. He should cultivate his intellect by associations with elders and keep his eyes open with the help of spies. He should ensure the observance of *dharma* (righteousness) by the people by authority and should avoid associations with harmful persons and indulging in harmful activities. Successful and reputed organizations with revered corporate leaders can follow this wisdom of *Arthashastra*, as this Rajarishi paradigm clearly advocates a leadership which is both responsible and ethical. It not just advocates self-abnegation of senses but also instructs the leader to nurture his intellect. The process of *jnana parivahana* (Knowledge transfer) and *jnana sahabhājana* (Knowledge sharing) can be instrumental in making this *Rajarishi* paradigm a reality in today's corporate leadership. Modern leadership can integrate with

Rajarishi paradigm in the following ways:

- (1) *Jnana parivahana* through continuous training and development programs for the various levels of managers.
- (2) Mentorship of the newly inducted management trainees.
- (3) Implementing proper ERP models for knowledge sharing (*jnana sahabhājana*) among the various functions of the organization so as to enable managers to take effective decisions.
- (4) Continuous acknowledgement of the role of the various employees and managers in the overall organizational development and its achievements.
- (5) Creating effective management development programs to

accelerate the emergence of responsible leadership at various levels of management.

- (6) Creating an ethical code of conduct (the company credo) which should promote a culture of ethics and transparency.
- (7) Enact stringent policy measures to counter any possible unethical practice at various levels of the organization.

Qualities of a Leader as laid down by Gautam Buddha

the qualities of a great leader along the path of Knowledge can be well laid-down

through the eightfold path of Gautama Buddha:

1	Right View	Wisdom
2	Right Intention	Ethical Conduct
3	Right Speech	
4	Right Action	
5	Right Livelihood	
6	Right Efforts	Mental Development
7	Right Mindfulness	
8	Right Concentration	

Wisdom, ethical conduct and mental development are the broad themes on which any leader should work upon.

PERSONALITY DEVELOPMENT

Personality is the sum total of ways in which an individual reacts and interacts with others. Or, personality is generally defined as the deeply ingrained and relatively enduring patterns of thought, feeling and behavior. In fact, when one refers to personality, it generally implies to all that is unique about an individual, the characteristics that make one stand out in a crowd. Personality is the sum total of an individual's Psychological traits, characteristics, motives, habits, attitudes, beliefs and outlooks.

Personality Determinants

Heredity: Heredity refers to those factors that were determined at conception. Physical structure, facial attractiveness, gender, temperament, muscle composition and reflexes, energy level, and biological rhythms are characteristics that are generally considered to be either completely or substantially influenced by who your parents were.

that is by their biological, physiological and inherent psychological makeup.

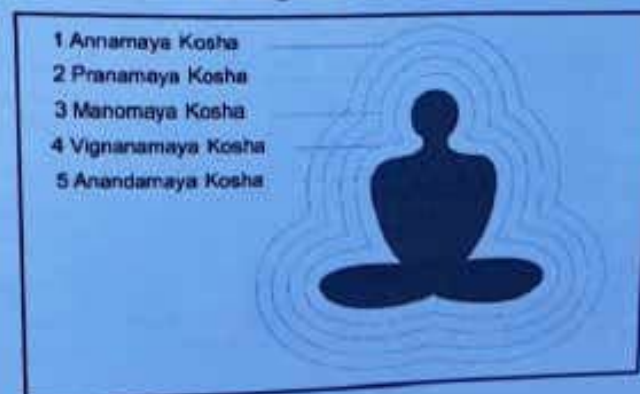
Environment: The environmental factors that exert pressures on our personality formation are the culture in which we are raised, our early conditioning, the norms among our family, friends and social groups, and other influences that we experience. The environment to which we are exposed plays a substantial role in shaping our personalities.

Situation: A third factor, the situation, influences the effects of heredity and environment on personality. An individual's personality although generally stable and consistent, does change in different situations. The varying demand of different situation calls forth different aspects of one's personality. We should not therefore look upon personality patterns in isolation.

Indian Ethos and Personality Development

"Personality" as described in the Upanishads, consists of the 'five' sheaths. They are 'Annamaya', 'Pranamaya', 'Manomaya', 'Vijnanamaya', and 'Anandamaya'.

- 'Annamaya' represents that segment of the human system which is nourished by 'anna', i.e. food.
- 'Pranamaya' is that segment which is nourished by 'prana', i.e. 'bio-energy'.
- 'Manomaya' is the segment nourished by 'education'.
- 'Vijnanamaya' is nourished by 'ego'.
- 'Anandamaya' is the segment nourished by 'emotions'.



Each of these five segments has a head, two wings, a body and a tail. 'Vijnanamaya' which represent our 'individual personality' has 'shraddha (faith)' as head, 'rtham (righteousness)' as right wing, 'satyam (truth)' as left wing, 'yoga (meditation)' as body, and 'mahat (source of all knowledge)' as the tail.



"Vijnanamaya" represents 'Buddhi' which is the 'determinative knowledge' or 'intelligence' of what has been learnt through the 'Manomaya'.

This 'Vijnanamaya' is different from one person to another and that is why the textual knowledge learnt is interpreted and practiced differently by different people. However, for the 'Vijnanamaya' to lead towards the right path, the most important factor is 'Shraddha', the faith in what one has learnt. It should be backed up with righteousness and truth in practice. For these to be firmly imbibed one should take to 'Yoga'.

Talking about Development, Upanishads refer 'Development' as not merely development, but as 'Evolution'. While 'Development' calls for sharpening skills and adding certain traits, etc., Evolution involves 'discovery of the divine' in us and everyone. Evolution calls for removal of impediments (Kleshas) in the 'realisation of Self'. Kleshas can be Avidya' (Wrong knowledge), 'Asmita' (Ego), 'Raaga' (Lust), 'Dvesha' (Hatred), and 'Abhinivasa' (Fear). 'Evolution' is continuous process till the goal is reached. It does not stop with simple 'recognitions' by Society or Institutions.



A holistic approach in personality development, in this context, therefore, would mean a proper development in all the five maya-s. Any practice should aim at developing the maya-s simultaneously well and work in harmony. "Personality Development" is "Evolution" towards reaching the 'Divine' in the individual which is at the 'Anandamaya' level.

In today's time, often a successful person is considered to be a totally developed person. But according to Gita even the most learned, highly successful and fearless can suddenly enter into a state of 'despondency' leading to 'inaction'. Like Arjuna, any human being, may 'fall' even after achieving great heights, if they don't take to the path of 'divinity' and achieve the goal.



Yoga: A tool for Personality Development

Yoga is an integration of various approaches for total personality development. The five sheaths of human personality can be developed employing various constituents of yoga.

- 'Asana' practice for 'Annamaya'
- 'Pranayama' for 'Pranamaya'
- 'Svadyaya' or Study of scriptures for 'Manomaya'
- 'Vigyanamaya' and 'Isvarapranidhana' for 'Anandamaya'

Benefits of Yoga for better personality:

1. Stress Relief: Yoga provides the nice opportunity for a break away from our stress triggers. And just like the effect of medication. The stresses that were build up throughout the day can be greatly reduced by practicing yoga.

2. Inner Peace: Practicing Yoga can help in staying calm during stressful times. Yoga promotes calmness and build mental strength and a positive outlook on life.

3. Weight Management: Hatha Yoga helps in managing weight. Yoga helps in promotes strength and shapes the body by improving muscle tone.

4. Increase Strength, Flexibility, and Balance: When practiced on a frequent basis yoga will help improve physical fitness and reduce the chances of injury, pain, and medical mishaps. It provides flexibility for different types of bodies.

5. Correct Body Posture: Through constant practice, the body will automatically align. It not only corrects health issues but also helps in feeling and looking confident.

6. Improve Focus and Concentration: Yoga helps us to be at the moment. With practice it helps in developing concentration. Breathing exercises help in keeping anxiety at bay and helps in increasing focus.

7. Sound Sleep: It is a better option than most other exercises since they tend to over stimulate your body with its vigorous movements. The slow movements of yoga help relax the mind and body and exhaust all its remaining energy from the day. It provides the perfect downtime that helps prepare the body into sleep mode. Sound sleep means you be more energized for the following day.

The holistic development should aim at making human being divine. Such a development will make one realize divinity in the 'self' and in every aspect of the Universe at large.

QUESTIONS

1. Give the meaning of the term Learning. Discuss various mechanisms for learning.
2. What does the term "Gurukula" stands for? Discuss the features of Gurukula.
3. Discuss the benefits of Gurukula system of Education.
4. State the shortcomings of ancient system of Gurukula education.
5. Compare the ancient and modern system of education in India.
6. Define Karma. State the importance of Karma for managers.
7. Discuss the concept of Nishkama Karma.
8. Discuss the first six Laws of Karma.
9. Discuss Corporate Karma and discuss its methodology.
10. Discuss the concept of Self-Management.
11. Write a note on Indian concept of Personality and its development.
12. State the role of Yoga for Personality Development.

CASE STUDY

Shekhar, a sales manager of Abhinav Pvt. Ltd., was facing problem in leading his team of 10 subordinates. The team members never thought of new techniques for convincing the prospective clients and if the existing techniques failed, they simply gave up. He saw that they were not taking any initiatives and responsibilities. All responsibilities related to quality fell onto his shoulders. He was taking on more organisational duties than desired and had very less time to focus on bigger picture issues that his leadership role demanded.

Shekhar knew that he had to let his subordinates take initiatives for the tasks within their roles, but he was unable to make this change. Whenever he tried giving them responsibilities, the subordinate did not step forward. The clients who could not be convinced by his team

members were handed over to him. Shekhar ended up doing things on his own as he could not let results of the team suffer.

He was frustrated.

QUESTIONS

1. Why was Shekhar frustrated?
2. What was wrong with his leadership?
3. If you were the sales manager, could you use any Indian motivation strategy to make the situation better?



OBJECTIVE TYPE QUESTIONS

UNIT I

Q.1 Multiple Choice Questions

1. _____ are the moral ideas and attitudes that belong to a particular group or society.
(a) Ethos (b) Ethics
(c) Divinity
2. _____ is a requisite for Indian Ethos.
(a) Stepping back (b) Stepping forward
(c) Stepping down
3. Managers can learn _____ lessons from Vedas.
(a) Removal of self-ego (b) Value based decision
(c) Both (d) None
4. _____ is a lesson from Bible.
(a) Charitable giving (b) SWOT
(c) Arthashastra
5. _____ is considered to be world's first management guru.
(a) Chanakya (b) Chandragupta
(c) Asoka

Answers: 1. (a), 2. (a), 3. (c), 4. (a), 5. (a).

Q.2 State Whether the Following Statements are True or False

1. Indian Ethos create unethical aspects in managerial practices.
2. Indian Ethos help in evenness of mind.
3. In general management, productivity is output-centric and not people-centric.
4. Ethics is derived from shastra and ethos from culture.
5. The Indian management approach is through inner guidance and total harmony.

Answers: 1. False, 2. True, 3. True, 4. True, 5. True.

UNIT II

Q.1 Multiple Choice Questions

- _____ places a high importance on laws, rules, values and obligations.
(a) Universalism (b) Particularism
(c) Individualism
- In _____, people believe that they can control nature or their environment to achieve goals.
(a) Internal locus of control (b) External locus of control
(c) No control
- _____ can be defined as important and lasting beliefs.
(a) Values (b) Learning
(c) Objectives
- _____ is used to create, manage and measure values.
(a) Value based management (b) Total quality management
(c) Change management
- The beliefs, ideologies, principles and values of an organization form its _____.
(a) Top management (b) Culture
(c) Employees

Answers: 1. (a), 2. (a), 3. (a), 4. (a), 5. (b).

Q.2 State Whether the Following Statements are True or False

- Knowledge of values will help managers in setting highly responsible tone for the organization.
- Value Based Management facilitates communication.
- Values play a great role to create norms to guide day-to-day behaviour.
- Work ethos also means work culture.
- At basic level, work ethos is also about punctuality.

Answers: 1. True, 2. True, 3. True, 4. True, 5. True.

UNIT III

Q.1 Multiple Choice Questions

- _____ stress is thrilling and exciting in small doses.
(a) Episodic (b) Acute
- Stress of poverty, of dysfunctional families, etc. are the examples of _____ stress.
(a) Acute (b) Chronic
- According to _____ Model, stress can be thought of as resulting from an "imbalance between demands and resources".
(a) Transactional (b) Innate Health
- Zen and Vipassana are the _____ techniques.
(a) Medication (b) Meditation
- Brainstorming is a _____ by which efforts are made to find a conclusion for a specific problem.
(a) group creativity technique
(b) individual creativity technique

Answers: 1. (b), 2. (b), 3. (b), 4. (b), 5. (a).

Q.2 State Whether the Following Statements are True or False

- Episodic stress occurs to people who suffer from acute stress frequently.
- Work overload or underload may not generally cause stress at workplace.
- Brain Stilling is about silencing your mind and is practiced individually, not in group.
- The word "yoga" comes from the Sanskrit word Yug, which means era.
- A leader essentially needs to have followers.

Answers: 1. True, 2. False, 3. True, 4. False, 5. True.

UNIT IV

Q.1 Multiple Choice Questions

1. Learning is relatively _____ change in behaviour.
 (a) Permanent (b) Temporary
2. _____ takes place through the formation of associations.
 (a) Classical Conditioning (b) Observational Learning
3. _____ is the process in which a person adopts the values and societal rules of a culture different from his native one.
 (a) Acculturation (b) Enculturation
4. The ancient university at Ujjain laid great emphasis on _____ studies.
 (a) Medical (b) Astronomical
5. The deeper meaning of _____ can be described as an infinite chain of the results of action that is perceived and performed.
 (a) Yoga (b) Karma

Answers: 1. (a), 2. (a), 3. (a), 4. (b), 5. (b).

Q.2 Match the Column

COLUMN A	COLUMN B
1. Nishkama Karma	(a) Self-control and self-monitoring
2. The Great Law of Karma	(b) Factors that were determined at conception.
3. Self-management	(c) As you sow, so shall you reap
4. Rajrishi	(d) Action without desire
5. Heredity	(e) A king who is like a wise sage

Answers: 1. (d), 2. (c), 3. (a), 4. (e), 5. (b).

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