

# Spirituality in Modern Business

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## ABOUT THE BOOK

In today's world spirituality has revolutionised in the paradigms of new line human resource development in corporate sector. It has given rise to new line concept workplace spirituality. It is a young area, with potentially strong new line relevance to the well being of individuals and organizations in a globalizing new line system. New line Several studies have observed that the workplace environment is new line polluted with pessimistic tendencies such as distrust, jealous, hatred, greed, new line unhealthy competition, and so on. This situation has lead to erosion of values in new line corporate. The time is now ripe to think of those spiritual attributes as a tailor new line made instrument to improve the qualitative output of an individual and new line corporate. A spiritual input enhances the understanding and improves the new line quality of an individual in terms of behaviour, attitude, character, new line understanding and so on. In the behavioural aspects of human resource, development has to be new line and that should be transformed through spiritual approach. The essence of the study is on the new line impact of workplace spirituality of an organization. The detailed theoretical new line and analytical discussion has made it clear that spiritual aspects should be new line integrated with human resource development strategies. There are various new line methods of doing it and they can be broadly categorized into direct and indirect new line methods. And corporate are practicing both the methods for embedding new line spiritual aspects in human resource development. This book has proved that spiritual practices have got an impact on new line behavioural aspects of an individual such as personality development as well as organizational development. The present book uses specific approaches to help academicians, entrepreneurs & industrialists & enhance their capabilities as green corporate social responsibility.

# **SPIRITUALITY IN MODERN BUSINESS**

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## SPIRITUALITY: AN INTRODUCTION

The modern techno-secular world is dominated by economics and a comfortable way of life. It is an un-linear development. Even a common man aspires for better life, comfortable living, education and good health. Every country is trying to achieve these objectives. In such a complex world management becomes a necessary component not only to smoothly and efficiently run business, industry and commerce but in every walk of life.

The system of modern management owes its origin and development to the western world but in every country it has become a highly important and chosen field of education, research and economic activity. There is a continuous process of improvement and finding drawbacks and deficiencies so that maximum effectiveness and efficiency may be achieved. In this work an attempt has been made to analyze the fundamentals and practices of modern business management system, discuss out its defects, drawbacks and limitations and advocate an Alternate Spiritual Approach based on Indian spirituality, which we think goes to the root of the problems and is more holistic, effective, and integral and humane.

It is obvious that there are a lot of difficulties and problems that the modern system of business management faces. While some of the problems are of fundamental nature, we have tried to explain that even the present methods, techniques and ethos have failed to achieve some of their own objectives often leading to collapse of business concerns, stressful work life, burning out of the individuals, raising the structures of dominance and exploitation, neglect of minor cultures and dividing the world between haves and have-nots which in turn leads to struggle and even warfare.

Having discussed in details the problems of modern system of business management, we have discussed the Indian spiritual tradition, values, various schools, practices and experiences in details. The spiritual human life and society have been advocated by many thinkers not only

## **SPIRITUALITY: AN INTRODUCTION**

in ancient India but also in modern times. These include Swami Dayananda Saraswati, Swami Vivekananda, Mahatma Gandhi, Raman Maharishi and others. Some of the scholars of economics and business management are also advocating this approach such as J.K. Mehta, G.C. Pande, S.K. Chakraborty, G.P. Gupta, Subhash Sharma, Swami Someswarananda, M.B. Athreya, Panduranga Bhatta, Ipsita Bansal and others.

Realising the problems of modern life and economics, the great Indian philosopher and spiritual seeker Swami Vivekananda has said and shown that the highest principles of spirituality can be applied even in ordinary life to solve the day-to-day problems of life. Spiritual principles can be applied not only in individual life but also in society. In fact, Swamiji held that India's downfall took place mainly because the eternal spiritual principles could not be applied in worldly and collective life.

### **SPIRITUALITY**

According to Oxford Advanced learner's Dictionary of Current English, spirituality is defined as the state of quality of being concerned with spiritual matters. Some associate it with God, while some others consider it as a state of mental peace and happiness. Whatever the interpretations, spirituality, is a clear process to develop the sense of morality and ethics within oneself which helps the individual to sharpen the intellectual capacities, manage oneself, organizations and societies at large, while remaining stable and just in dealing with people. Peter Pruzan, Department of Management, Copenhagen Business School feels that Spirituality focuses on basic, deep - rooted human values and a relationship with a universal source, power or dignity. Spirituality goes beyond religious faith and individual belief systems. Spirituality brings one to the level of ultimate realization that everything in this world happens by the sanction of the Lord and everyone is dependent on Him for the outcome of our efforts and endeavors. Other spiritual proponents point out that that spirituality is a two-stroke process. The upward stroke relates to inner growth and the downward stroke relates towards manifesting improvements in the world/reality around us as a result of the inward change. In short, reviving the lost relationship

## **SPIRITUALITY: AN INTRODUCTION**

with the Lord and other living entities and understanding the real nature to serve others, is the goal of spirituality.

In the Bible (Romans 12:1-2) the three characteristics of the spiritual people are stated:

- (1) Who lives life as a living sacrifice, not self-centeredly
- (2) Who lives a holy life of high moral values.
- (3) Who looks to live in such a way as to please God.

### **SCRIPTURES INDUCED SPIRITUALITY (SIS)**

Spiritual content can be searched from many sources. One very common connection and descriptions of spiritual phenomenon are found in various scriptures. Both spirituality and religion are not exactly synonymous but have lot of overlapping zones. However scriptures are quite rich in such contents. These readings or hearings provide solace to people especially when their minds are experiencing difficulties or critical situations.

Erich Heller states that man is the vessel of the Spirit. Spirit is the voyager who, passing through the land of man, binds the human soul to follow it to the spirit's purely spiritual destination. Spirituality deals with spirit. Mind-body relationship is quite intriguing. Relation between mind and matter is complex. When spirit rises matter falls.

### **MANAGEMENT AND MANAGEMENT BY SPIRITUALITY (MBS)**

Behind every successful organization, there are successful men managing the organizations. The secret of success depends on how well the managers execute their assignment with perfection, keeping broad mind set and well set values. The real measure of success of an activity is not only by its end result, but also by the strong value systems and the methods adopted to achieve success. Just as managers function in an organization, similarly the organizations function in the society at large. The performance of such organizations as a group is a key factor in the performance of a society or nation and consequently the group of nations. For the working

## **SPIRITUALITY: AN INTRODUCTION**

definition, one may consider managers as organizational planners, organizers, leaders, executives and controllers.

Management is primarily managing people. Man managing men is the reality of (man)age(men)t. God is also at work in people, constantly striving towards their integral development. This is personal humanism. Management By Spirituality (MBS) is essentially a matter of cooperating with this invisible Ally in empowering and managing one self and people.

Certain specific dimensions of man-management such as believing in people, being open to people and their ideas, acknowledging them in private and public, serving and loving them etc. can draw inspiration from this spiritual vision of business. People would then be considered not as objects to be used but as persons to be related to. The very idea of Servant Leadership is strongly grounded in the notion of a faith-inspired stewardship of management. Thus application of scriptures and spiritual principles in management can be termed as Management By Spirituality (MBS). In this book an attempt is made to integrate spirituality and management. It is to experience God as a person who permeates in the world and in human beings and to relate to Him through faith and love. In that process one brings in new meanings to the world of management, empowers oneself and others and makes the workplace and the world a better place to live in. Thus the paradigm is not merely a vision but also a way of life.

This relationship with God brings an added dimension to the mission of individuals and corporate houses. The manager becomes a co-creator with God at work, in the world, making a valuable contribution to the emancipation of mankind and the betterment of the world. The manager thus sees his work in a new perspective. He understands that his vision is not to be limited to the narrow domain of his business world. He ought to view himself as a player in a much broader theatre. Management has got dehumanized while engaged in the cut throat competition of the market place. If a manager recognizes God at work in people, one will not be content with the theories of X and Y for managing people; One will recognize and respect the divinity in others and adopt better strategies of empowerment, win-win strategies for negotiations and collaborative strategies for conflict resolution. University of California trained

## **SPIRITUALITY: AN INTRODUCTION**

Harold Quinton and distinguished Professor of Business Policy at the Marshall School of Business, University of Southern California Professor Ian I. Mitroff in their study after extensive interaction with over 200 leaders of organizations., "A Spiritual Audit of Corporate America" found that spirituality is one of the most important determinants of organizational performance. Spiritually better involved people achieve better results. In fact spirituality may well be the ultimate competitive advantage.

Based on their research they have presented five models existing in America today. It will be interesting to note that out of these, only one model has anything to do with religion and others focus on values, meaning and the potentiality of human beings and community. Spirituality has proved time and again that by implanting the concept of spirituality at the work place tremendous successes can be achieved. It is nothing but a process of acknowledging that people come to work with more than their bodies and minds; they also bring individual talents and unique spirits.

Now a day's spirituality in management has emerged as a key issue and remains key topic for discussion at seminars or conferences. A number of factors have brought spirituality to the core stage of discussions. A few of them are:

- Corporate downsizing and retrenchment
- Luxurious lifestyles
- Balancing the personal and professional life
- Materialistic Business approach
- Role conflicts

Judith M Bardwick mentions in an article "The psychological recession" that to manage with the psychological recession means recession in employees motivation, confidence and contentment which is more deeper than the exact financial recession and economic recession in present world. Psychological recession is increasing with multiplying effect due to concern, fear, confusion and repeated brooding of news of past business failures. Once the thinking pattern changes the

manner and lifestyle is also getting changed, affecting the ultimate productivity, profitability and creativity of organizations.

### **RELEVANCE AND APPLICATIONS OF SPIRITUALITY TO SCIENTIFIC MANAGEMENT**

#### **Management Yesteryears**

Management was once conceived like engineering, analytical, rational and mechanical function whose sole aim of assembly line efficiency. In the early world of management, workers were seen as pawns or parts in a machine, not as people. The manager was a machine operator and the organization, the machine.

People Management in one form or another has been around for a long time.

- Around 1100 BC, the Chinese practiced four management functions planning, organizing and staffing, leading, and controlling.
- Between 350 and 400 BC, the Greeks recognized management as a separate art and advocated a scientific approach to work.
- The Romans decentralized the management of their vast empire both before and after the birth of Christ.
- During medieval times, the Venetians standardized production through the use of an assembly line, building warehouses and using an inventory system
- Since the late 19th century a number of ideas about the management and motivation of staff have developed which led to Scientific Management.

#### **Scientific Management**

Scientific Management is a term coined in 1910 to describe the system of industrial management created and promoted by Frederick W. Taylor (1856- 1915) and his followers. Scientific Management is scientific approach to business management and constitutes:

- Process improvement, "Scientific" study of work and standardization, Careful study of tasks and jobs. Importance of compensation for performance. Division of labour

## **SPIRITUALITY: AN INTRODUCTION**

managers and workers, Use of incentives, importance of selection and training, Increased productivity and efficiency

The major Limitations of Scientific Management are:

- Social "needs" of workers overlooked. Loss of self-control alienated workers and Group dynamics were ignored

The approaches of scientific management by various authorities include the following

- Universal Management Process Approach by Henri Fayol
- The operational approach by Frederick W.Taylor, Frank and Lillian Gilbreth, Henry L. Gantt
- The behavioral approach by Hawthorne studies, Elton Mayo, Mary Parker Follett, Douglas McGregor, Organizational behavior
- The contingency approach by Fred Luthans,
- The attributes of excellence approach by Thomas J. Peters, Robert H Waterman Jr.,

The Maslow's theory of hierarchy of human needs and theory and Y have revolutionized the field of management

## **MANAGEMENT TODAY**

Human capital may well be the most critical source for businesses today, but it is also the most difficult to retain. This is because human capital comprises people; individuals who contribute differently and who also act and react to motivation differently. Human capital is an intangible asset, in the same way as brand value; Human capital is a new and evolving science. In the human capital, we need both management and leadership. Both have an equal concern for task and people. They simply have a different purpose. Leaders promote new directions; management implements them.

At present Modern Day Challenges include increasing work load. Many organizations are experiencing relatively high employee turnover, but managers are saying they do not have the time to investigate the reasons. These warning signs may require investigation, particularly

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remembering the old adage that symptoms may mask the real problem. The other challenges include Health and Wellness, work-life balance, high stress levels etc. Not surprisingly, Taylorism had its critics, many of whom focused on the tendency among those involved in the scientific management movement to ignore human factors such as personality, motivation, and job satisfaction and to regard labor as simply another machine within the factory Thus, an alternative thinking has been developed in this present study -'Management By Spirituality (MBS) drawn from scriptures which seems to be the solution between scientific management and the problems of current day management. The present study is intended to provoke the managers to think what the missing link is and to study and analyze why the managers are struggling with the basics of managing one self. To sum up, application of spirituality to scientific management addresses the following:

- a. How spiritual qualities make them best fitted for allotted work.
- b. Under what spiritual atmosphere one can secure the greatest and most satisfactory output of work from every employee;
- c. How can the managers produce complete transformation of heart which is desired in the interest of business and the individuals?

## EVOLUTION OF INDIAN SPIRITUAL MOVEMENTS

Spirituality is the quest of truth, the infinite energy. Spirituality and mystical charm have always attracted people from outside world to India. India is a land of culture, knowledge, love, *bhakti* and the teachings of Vedas. India is a land of great spiritual leaders like Valmiki, Mahavira, Gautum Buddha, Patanjili, Adi Shankaracharya, Swami Vivekananda, Mahatama Gandhi, Aurobindo and many more who always had a quest of truth. They always taught about family hood i.e. *vasudhev kutumbakam* and gave message of peace. As the world becomes increasingly capitalistic and materialist, the quest and urgency for spirituality grows more and more. The traditional Indian way of life has helped in the evolution and growth of Spiritualism. Numerous cultures and religions have thrived and flourished together for ages and resulted into the unique Indian way of life.

India is a land of *yoga* and *Ayurveda*. Indian spirituality is all about showing respect to all living beings-animals, trees, rocks and even water and lead a positive and healthy life. Through the ages, various Ashrams and centers of excellence came up in different parts of India. These centers have helped in spreading the message of compassion, care and positive living. The quest of truth and liberation gave birth to various spiritual movements in India. Indian Spiritual Gurus like Ram Krishna Paramhans, Swami Vivekananda, Sri Aurobindo and The Mother, Swami Dayananda and many more always had an inclination towards knowing the truth of life. They always wanted to know and teach the path of liberation (*moksha*) to the mankind.

### Indian Spiritual Movements

In general three traditions viz., *Shruti*, *Smiriti* and *Shashtra* define ancient Indian literature. “Veda” refers to knowledge, wisdom or vision, and it manifests the language of the gods in human speech. The Vedas are called “*Shrutis*” revelations orally communicated by God, and heard but not composed or written down by the *Rishis*. Vedas teach the path of living the way of

## EVOLUTION OF INDIAN SPIRITUAL MOVEMENTS

life. They narrate the path of holistic living. The impact of Vedas in one form or other has led to the evolution of many spiritual movements in the contemporary times. Though thoughts were floating in the air of spiritual land of India but as a movement Arya Samaj was the first movement which came into limelight to directly draw upon Vedas and applying its teachings to create a new movement. The rise of the Arya Samaj and the Brahmo Samaj movements in India in the 19th century was a response to the growing British presence in India and the British challenge to Hindu traditions. There were various other movements like Ramakrishna's Vedanta movement. He wanted to teach the philosophy of Vedanta to the whole world. Later in 20<sup>th</sup> century other movements such as Brahma Kumaris and Gayatri Pariwar came into existence. The basic teachings of these movements were related to the peaceful soul and the path to reach God with the help of truth and yoga. After these movements various other spiritual movements emerged and India became a land of movements representing various spiritual movements.

**Sri Aurobindo** after a short political career in which he became one of the leaders of the early movement for Indian independence from British rule, turned to the exploration of the subtle realms of human existence and, as a consequence, developed his own vision and philosophy of human progress and a spiritual path which he termed *Integral Yoga*.

“In fact, he is a new type of thinker, one who combines in his vision the alacrity of the West with the illumination of the East. To study his writings is to enlarge the boundaries of one's constellations for his companions”. He started a society in Pondicherry with The Mother, Auroville or Aurobindo Ashram, consisting of people dedicated to the goal of "Supramental Consciousness”. After the evolution of Auroville, Preksha and Vipassana Meditation came into existence. They both are taught in the respective institutes. India is a land of spiritual heritage and a confluence of thoughts. With the start of these spiritual movements many other movements emerged and they have made a mark in the Indian history for their revolutionary changes.

Though modern world is about the impact of Western management, MNCs and Profit Maximization depends “**On the cost of Humans**”. They treat Humans as resource; a resource

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for production, a resource for profit maximization, a resource of cost benefit analysis, but they do not understand that except money what these employees earn. Stress, blood pressure problem, mental tensions, stress burnouts etc. are the common problems which today's employees face. In present scenario people opt for stress management courses and meditation programmes. These demands have given rise to new Spiritual movements such as YSS of Sri Paramahansa Yogananda, Art of Living of Sri Sri Ravi Shankar in Bangalore and the meditation centre of OSHO in Pune, Baba Ramdev's Yoga. A large number of people from West have been attracted towards these centers as the courses offered in these centers help them to reduce stress and allow them to meditate. With the help of these centers large numbers of people are motivated to develop their competence for this competitive world. These movements have helped Indian Spiritual Gurus to bring a revolutionary change in the mindset of people and to help them understand the path of liberation through good deeds.

### **Evolution of Indian Spiritual Movements (ISM): A Historical Perspective**

Indian Spiritual Movements have the ancient linkage with the Vedas and other scriptures. Prof. Subhash Sharma (2005) in his paper 'A Brief History of History' published in the Journal of Human Values, IIM Calcutta, suggested a framework for different phases of the evolution of Indian Spiritual Movements. According to him, evolution of ISM can be understood with the following five phases:

- Phase-I:** Ancient Linkage with Vedas, Upanishads and Bhagwad Gita
- Phase-II:** Linkage with Mahavira and Gautam Buddha
- Phase-III:** Linkage with Bhakti Movement
- Phase-IV:** Linkage with 19th century movements.
- Phase- V:** Contemporary Indian Spiritual Movements like Brahma Kumaris, ISKON, TM, Baba Ramdev Ashram, Art of Living, Preksha Meditation, etc.

The following discussion provides the significant aspects of these phases:

## EVOLUTION OF INDIAN SPIRITUAL MOVEMENTS

### Phase- I: Ancient Linkage with Vedas, Upanishads and Bhagwad Gita

According to Ramakrishna, “Vedas teach that every soul is potentially divine, and that its divinity may be manifested through worship, contemplation, unselfish work, and philosophical discrimination.” According to Vedanta, Truth is universal and all humankind and all existence are one. It preaches the unity of the Godhead, or ultimate Reality, and accepts every faith as a valid means for its own followers to realize the Truth. The essence of spirituality is based on the surface of Vedanta and its roots are deeply rooted in Vedas.

The Vedas are a large body of texts originating in Ancient India. They form the oldest layer of Sanskrit literature and the oldest sacred texts of Hinduism. “**Veda**” means knowledge, wisdom, or vision, and it manifests the language of the gods in human speech. The Vedas have laid a firm foundation not only for Hinduism and Indianism but also have influenced many world religions at large.

The Vedas have served as the starting point of many important concepts of seminal significance in Hinduism, such as *eka* (the one), *yajna* (sacrifice), *janana* (knowledge), *prana* (life energy), *dhyana* (meditation), *karma* (moral action), *tapas* (austerity), *sat/ asat* (being/ non-being), *satya* or *rta* (truth), *vac* (divine speech), *dharma* (moral law), *shraddha* (faith), *brahmacharya* (chastity), *ojas* (spiritual strength), *vrata* (vow), *muni* (sage), *kama* (desire) and *papa* (sin) After Vedas the next stage is of Upanishads. The Upanishads are the Hindu scriptures that constitute the core teachings of Vedanta. The Upanishads speak of universal spirit (*Brahman*) and individual soul (*Atman*), and at times assert the identity of both. Brahman is the ultimate, both transcendent and immanent.

Upanishad means brahma-knowledge by which ignorance is loosened or destroyed. In the Upanishads the spiritual meanings of the Vedic texts are brought out and emphasized in their own right. The Upanishads more clearly set forth the prime Vedic doctrines. The Upanishads constitute what we call the Vedanta (Veda-anta), the end of the Vedas, not merely because they constitute the last part of them, but above all because they are their ultimate teachings, reaching

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to the highest metaphysical state. According to Upanishads Tapas is essentially a path of janan or knowledge to realize Brahman, but it is more than mere contemplation. It also means austerity, mental serenity, and self- control, conquering the six elements- *kama* (lust), *krodh* (anger), *lobha* (greed, avarice), *mada* (arrogance), *moha* (infatuation or attachment), and *matsara* (jealousy).

The teachings of Upanishads are summarized in Bhagavad Gita. The Bhagavad Gita is also called Gitopanishad as well as Yogopanishad, implying its status as an Upanishad, or a Vedantic scripture (*Swami Ranganathananda*). It provides ethical guidance with reference to our everyday life. And lastly, the Gita for the first time introduced the concept of four Yogas which advocates four spiritual paths towards attaining spiritual liberation, to name - Jnana, Dhyana, Karma, and Bhakti to realize higher truth in our life.

The Gita was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives nor as a preparatory lesson for living such worldly life; it was preached in order to give philosophical advice as to how one should live his worldly life with an eye to Release (moksha) and to teach the true duty of human beings in worldly life. It teaches about the Tyaga Dharma of life.

### **Phase-II: Linkage with Mahavira and Gautam Buddha Mahavira**

Mahavira the 24th *Tirthankara* of Jainism and Gautam Buddha gave new dimensions to the teachings of Vedas and Upanishads. They gave a new framework to the religion followed in India. According to Mahavira “religion is that which helps all souls to attain the highest type of joy and that which believes in the welfare of all without discrimination of caste, creed, color, sex, community or class.”

### **Teachings of Lord Mahavira**

The spiritual power and moral grandeur of Mahavir's teachings impressed the masses. He made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the popular impulse towards internal beauty and harmony of the soul. His message of nonviolence

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(Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahma-charya), and non-possession (Aparigraha) was full of universal compassion. He said that, "A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha)." Mahavir reflected freedom and spiritual joy of the living being.

Mahavir was quite successful in eradicating from human intellect the conception of God as creator, protector, and destroyer. He also denounced the worship of gods and goddesses as a means of salvation. He taught the idea of supremacy of human life and stressed the importance of the positive attitude of life. Lord Mahavir also preached the gospel of universal love, emphasizing that all living beings, irrespective of their size, shape, and form how spiritually developed or under-developed, are equal and we should love and respect them.

### **Buddha**

Do not believe in anything simply because you have heard it. Do not believe in traditions because they have been handed down for many generations. Do not believe anything because it is spoken and rumored by many. Do not believe in anything because it is written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and the benefit of one and all, then accept it and live up to it.

### **Teachings of Buddha**

The Four Noble Truths:

1. Suffering exists and all states of being are essentially unsatisfactory.
2. All suffering and rebirth are caused by craving for existence, for non-existence or for pleasure.
3. The extinction of desire will bring an end to suffering and rebirth.
4. There is a way to relinquish the constant agitation of desire: the Noble Eightfold Path.

## EVOLUTION OF INDIAN SPIRITUAL MOVEMENTS

The Dhammapada (S. Radhakrishnan, 1950): Buddhism teaching is quite simple. After observing that those who wish to lead a religious life should avoid the two extremes of self-indulgence and self- mortification and follow the middle way, he enunciates the four truths about sorrow, the cause of sorrow, the removal of sorrow and the way leading to it.

Manual of Indian Buddhism (H. Kern, 1898): It is not difficult to see that these four *satyas* are nothing else but the four cardinal articles of Indian medical sciences, applied to the spiritual healings of mankind, exactly as in the Yoga doctrines.

### **The eightfold path to the cessation of suffering**

1. Right View
2. Right thought
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Awareness
8. Right Concentration

(Buddhism An Introduction and Guide, Christmas Humphreys, Penguin books; England 1990): The Noble Eightfold Path of Buddhism, acknowledged by all schools, is the noblest cause of spiritual training yet presented to man. It is far more than a code of morality.

Jainism and Buddhism are widely followed throughout the world. The concept of Jainism and Buddhism has emerged in India and in today's scenario countless followers are present throughout the world practice the teachings of both religions. They are also the pillars of Indianism.

### **Phase-III: Linkage with Bhakti Movement**

## EVOLUTION OF INDIAN SPIRITUAL MOVEMENTS

Bhakti literally means adoration, derived from the verb “bhaj” to adore. The religion of Bhakti Movement was quite straight forward and simple; all that was needed was this intense feeling, love for God. No rites and rituals, no caste or creed, no money, but only this spirit of total surrender to Him was needed.

Beginnings of Bhakti marga can be traced from Rigveda where the devotee is all rapture and ardor while praising his/her favorite god/goddess. Bhakti marga takes a more concrete shape in Gita, which recognizes it as one of the paths to God Realization and liberation, both by itself and also in combination with Karma marga but particularly in combination.

But nowhere is bhakti so full of ardor and intensity, so marked with mutual love between God and devotee, as in Bhakti Movement. In bhakti, God is an intensely personal experience, where the bhakta (devotee) actually feels the love of God.

The Bhakti Movement simply defied the *Dharma Shastras*, but was in a continuous link with basic teachings of *Vedas* and *Upanishads*. The Hindu saints of the Bhakti Movement and the Muslim saints of the Sufi movement became more liberal in their outlook. They wanted to get rid of the evils which had crept into their religions. There were a number of such saints from the 8<sup>th</sup> to 16th century A.D.

### Effects of Bhakti Movement

The Bhakti movement had brought the Hindus and the Muslims closer to each other. The equality concept preached by the leaders reduced the rigidity of the caste system to a certain extent. The suppressed people gained a feeling of self-respect. The reformers preached in local languages. It led to the development of Vernacular literature. They composed hymns and songs in the languages spoken by the people. Therefore there was a remarkable growth of literature in all the languages. The Bhakti movement freed the common people from the tyranny of the priests. It encouraged the spirit of toleration. The gap between the Hindus and the Muslims was

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reduced. They began to live amicably together. It emphasized the value of a pure life of charity and devotion. Finally, it improved the moral and spiritual ways of life of the medieval society. It provided an example for the future generations to live with the spirit of toleration. It emphasized the value of a pure life of charity and devotion.

### Phase-IV: Linkage with 19th century movements

After Bhakti Movement in India, in 19th century evolution of *Samaj* and Society took place. The rise of Arya Samaj and Brahma Samaj movements in India in 19th century was a response to growing British presence in India and British challenge to Hindu traditions (*Britannica Encyclopedia*). In 1828 Raja Ram Mohan founded the Brahma Sabha, which became famous as Brahma Samaj. The Samaj laid emphasis on the worship of one omnipresent God. His main aim in founding the Samaj was to solve the problem of ordinary English educated families of Bengal, which were greatly disturbed by the propaganda of Christian missionaries. The Christian missionaries vehemently criticized doctrines and practices of Hinduism. Ram Mohan accepted only those doctrines, which were common to all the three religions namely Hinduism, Islam and Christianity. The Christian missionaries did not support the Brahma Samaj, as their aim in cooperating with Ram Mohan was to spread Christianity. Brahma Samaj laid emphasis on the worship of one formless omnipresent God. In the worship only excerpts from the Vedas and the Upanishads were recited. Ram Mohan never claimed that he had founded a new religion different from Hinduism. Probably he started the practice of weekly prayer meetings as a result of his contact with the Christian missionaries. But after the death of Raja Ram Mohan Roy in 1833 the flame of Brahma Samaj extinguished as attendance at the Sabha dwindled and the Telugu Brahmins surreptitiously revived idolatry. The zamindars, being preoccupied in business, had little time for affairs of Sabha, Swami Dayananda in 1875 founded **Arya Samaj** a Monotheistic Hindu reform movement in India. He was a *sannyasi* (renouncer) who believed in the infallible authority of the Vedas.

Dayananda advocated the doctrine of karma and reincarnation, and emphasized the ideals of *brahmacharya* (chastity) and *sanyasa* (renunciation). There are approximately 3-4 million

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followers of Arya Samaj worldwide. Arya Samaj today strives to promote, preserve, and realize the Vedic heritage. The goal of the Arya Samaj has always been, *Kranvanto Viswam Aryam - Make This World Noble.*

Arya Samaj has played a leading role in all social and educational reforms. Arya Samaj was actively involved in struggle for independence. Establishment of Gurukul Kangdi at Haridwar, Mahrishi Dayanand Saraswati Universities at Ajmer and Rohtak, DAV schools & colleges all over India, Gurukuls for Vedic research scholars, Orphanages, more than 150 being run all over the country, Old Age Homes (Van Prastha Ashram), Promotion of widow remarriage, Eradication of untouchability, Movements against Superstitions, Movements against Blindbeliefs represent achievements of Arya Samaj.

### Phase- V: Contemporary Spiritual Movements

After the start of these Samaj and Societies various other movements came into existence like Ram Krishna mission in 1897, Brahamkumari in 1937, Gayatri Pariwar in 1953, Transcendental Meditation in 1958, Aurobindo Society in 1960, Preksha Meditation in 1970, Vipassana in 1975 and Art of Living in 1982 , Baba Ramdev in 1995 etc. All these movements came into existence due to the change in the society's thinking, work place pressures, changing life style and socioeconomic burden.

People are so busy with their hectic schedule that they are unable to get time for themselves. And these spiritual movements show them a divine path to reach God and lead a healthy life with truth & liberalization. All these movements are helping the new generation and the society in

- Curing their health problems by teaching meditation
- Showing them the right path
- Teaching Spirituality
- Teaching the truth of life etc.

These are the five phases of the Evolution of Indian Spiritual Movements. They also have an interface with the Management World. During the research work the below listed Spiritual

movements that have created global impact have been studied in detail. The purpose of this study is to draw management and leadership lessons from these spiritual movements and to find out the benefits of these spiritual movements for the management world.

### Contemporary Spiritual Movements in India

#### 1. Ramakrishna Mission

Ramakrishna movement also known as Vedanta movement is a spiritual movement started by Swami Vivekananda disciple of Sri Ramakrishna on May 1, 1897. Ramakrishna movement is comprised of twin organizations i.e. Ramakrishna mission and Ramakrishna Math. It is a philanthropic, volunteer organization. The Mission conducts extensive work in healthcare, disaster relief, rural management, tribal welfare, elementary and higher education and culture through its 114 centers spread across India. The core reason for the establishment of Ramakrishna Math and Ramakrishna Mission was the equanimity and the oneness of all religions. During the practice of religion and its understanding they ask people to go to the root of religion, which is trying to reach God somehow or the other and not merely talking of Him.

The main motive of this mission was to make everyone understand that “God is One” and all religions teach one essence of life i.e. “God is Truth”. Though their language is different but their purpose is same. In all the religions their aim is same to respect everyone and to understand everyone. People who are influenced by Sri Ramakrishna believe religion to be a kind of science open to study and investigation.

According to them “if you believe anything related to religion then believe not on the basis of trust but on the basis of truth which is real and which is tested”. The services which are given by Ramakrishna mission and Ramakrishna Math are irrespective of caste, creed, religion and language. They serve humans on the basis of humanity and not on the basis of religion, caste, creed or language. They never believe in conversions of any one. They always advise a Human to be a good Human. They quote different prophets and different scriptures to show how in

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essence they preach the same thing. Their language differs, but their purpose is the same. They do not want to replace any system but want to draw attention to the fact that there is much in common between one system and another. Ruskin Bond once said "An idea is more powerful than an army". There must be much truth in this, else it is difficult to explain the influence Sri Ramakrishna and the Order of monks bearing his name have had over people all over the world. The strength of Ramakrishna Movement is not in money, men or organization, but the ideas it tries to present. These ideas are fast spreading, and wherever they are spreading, they are producing a great impact. Silently but inevitably, they are changing the minds of the people who come under their influence. They act like a catalytic agent transforming their personalities.

### 2. Brahma Kumaris

Brahma Kumaris is a spiritual movement started by Lekhraj Kripalani (1884–1969) in Hyderabad, Sindh of predivided India in 1932. Lekhraj Kripalani, known as "Dada Lekhraj", was a very famous diamond merchant. The Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya (PBKIVV) is a spiritual organization. It helps in recognizing the spiritual and goodness of any human being which helps oneself to rediscover that goodness within and this helps oneself to become a good and responsible human being. Followers of the movement believe that there are three worlds or dimensions:

- a. The Physical Universe.
- b. Soul world or Paramdham and
- c. "Subtle regions" – intermediate regions.

Brahma Kumaris emphasize on "Karmic Effects". The meditation technique which they use is Raj Yoga. Raja Yoga - can be defined in a number of ways. The word "Yoga" simply means "Union", and the word "Raja" means "Supreme", "King" or "Master". 'Raja Yoga is the king of all yogas because through it an individual can become sovereign. But, of what? Not over others, because that would be artificial. The power that I gain, that I now seek, is the power of control over my own mind, because it is my mind that has been creating sorrow and distress' (*Brahma Kumaris World Spiritual University*).

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According to Brahma Kumaris, the essence of the Raj yoga and the meditation practice of Om Shanti Om, SHANTI means “I am a peaceful soul”. Brahma Kumaris are monotheistic in their doctrine. The Brahma Kumaris teach their own version of the "law of karma" and believe that status of a reborn individual is according to its state of consciousness. There are 3 types of karma i.e. *Sukarma*, *Vikarma* and *Akarma*. Through BK Raja Yoga meditation, it is claimed that one is able to burn away ones' sins or bad karma (*Vikarma*).

The organization now has hundreds of branches internationally and has co-ordinated three major international projects. The Million Minutes for Peace in 1986, for which it was awarded 7 UN Peace Messenger Awards 1987 and Global Co-operation for a Better World in 1988, "Sharing Our Values for a Better World" in 1994.

### 3. Gayatri Pariwar

Gayatri Pariwar is a spiritual movement founded by Yugrishi Sri Ram Sharma Acharya and Mata Bhagawati Devi. As a spiritual movement it helps in regenerating the human values. Its impact is all over the world and it has huge number of followers throughout the world. Its headquarters is at Shantikunj, Haridwar, Uttaranchal, India. The organization is devoted to cultural, ethical, moral, and spiritual awakening of India.

The founder of Gayatri Pariwar, Yugrishi Sri Ram Sharma Acharya was a freedom fighter, an eminent scholar, social reformer, visionary and erudite writer. Gayatri Pariwar is one of the largest volunteer based missions in the world and has reached out to millions of people from all walks of life. As an organization, Gayatri Pariwar basically focuses on uplifting society and quality of human life like, teaching yoga and Sadhana to awaken divinity in people, improving health of all through Ayurveda and Yagyopathy, women empowerment and awakening, protection of environment through tree plantation programmes and Yagya, eradication of evil customs & deliverance from addictions and so on. (*All World Gayatri Pariwar*).

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The technique used by Gayatri Pariwar to teach spirituality is known as **Scientific Spirituality**. According to All World Gayatri Pariwar (AWGP) science and spirituality are the two streams of life whose ultimate goal is to find the truth. AWGP has blended both the streams to evolve a new technique of spirituality i.e. Scientific Spirituality.

“Spirituality is the science of consciousness, involving mind, body and spirit relationship. A subject of divine faith and devotion, initially, it leads to realization of ultimate unity of all beings”. (AWGP)

This spiritual movement focuses on the uplifting of society, improving the quality of human life by their teachings, yoga, sadhana and awakens divinity in people, improving health of all through *Ayurveda* and *Yagyopathy*, women empowerment and awakening, protection of environment through tree plantation programme and *Yagya*, eradication of evil customs & deliverance from addictions and so on.

### 4. Sri Aurobindo Society

According to Sri Aurobindo, “*Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth's evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of Nature's process*”.

The main motive of Sri Aurobindo was not about life but Divine Life. Sri Aurobindo Society is a registered society with its chief administrative office at Puducherry. The Aurobindo Society was founded by The Mother in 1960. It has about 350 centers and 75 branches in India and outside. She is its guiding force and its permanent President.

"The way of Yoga followed here has a purpose different from others, - for its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and

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body, to transform them, to manifest the Divine here and create a divine life in Matter." (*Sri Aurobindo Society*)

On 1st January 1972, the Centenary year of Sri Aurobindo, All India Radio had broadcast a message of the Mother: "Today is the first day of Sri Aurobindo's Centenary year. Though he has left his body he is still with us, alive and active.

Sri Aurobindo belongs to the future; he is the messenger of the future. He still shows us the way to follow in order to hasten the realization of a glorious future fashioned by the Divine Will. All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work."

The Mother gave her entire life to the Aurobindo Society. She worked for humanity and she wanted everyone to feel the teachings of the great Guru, Sri Aurobindo. She devoted her entire life for the mankind. The main emphasis of Sri Aurobindo Society is to reach and to understand the state of Supramental Consciousness. This society is based on the spirit of unity and universal brotherhood.

According to the writings of Sri Aurobindo, instead of Yoga he emphasized on "Integral Yoga". "Samata shantih sukham hasyam iti shantichatusthayam." "The basis of internal peace is samata, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, whether pleasant or unpleasant, ill-fortune and good-fortune, pleasure and pain, honour and ill-repute, praise and blame, friendship and enmity, sinner and saint, or, physically, heat and cold etc".(*Record of Yoga, Sri Aurobindo*).

### 5. Preksha Meditation

Preksha Meditation was started in 1970 by Ganadhipati Tulsya and Acharya Mahapragya. Preksha meditation is a technique which is evolved from the combination of the teachings of the religious books of Jainism, modern science and experience. It is a practice of purifying emotions and consciousness so that the mind should be fresh and evil free. This technique helps in knowing

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and understanding self. Preksha Meditation is a technique of mediation for attitudinal change, behavioral modification and integrated development of personality.

(*Hatha Kriya Yoga Centre*) “Preksha is a process of awakening one's own reasoning mind (*viveka*) and thereby control one's passions and emotions. It is based on the principle of engaging one's mind by concentrating on the perception rather than on thought.” Preksha Meditation helps in changing the mindset of a person, it has proved a panacea for transmutation of thoughts, development of right emotions and a change in attitude. Ganadhipati Tula and Acharya Mahapragya tried to revise the techniques of Mahavira's (24<sup>th</sup> *Tirthankar*) meditation and then came out with the concept of Preksha Meditation after 20 years of struggle.

According to Acharya Mahapragya an erudite scholar of Jain Agamas “Rituals or idol worship alone are not enough unless one's conduct also gets transformed. Unless one is righteous and honest, both to him and others, and leads a value oriented life, he is not religious despite his proclamation”.

### 6. Vipassana

Vipassana is one of the most ancient techniques in India. It means to observe the things with equanimity i.e. *Samdarshita*. *Samdarshita* means observing the thing without any own view, without ego and without any inclination. Viewing things like thoughts but without any variation. Where sorrow and sadness have no place, but whole life is that state is the state of religion. It is an art of living which eliminates 3 causes of all unhappiness.

- Craving,
- Aversion and
- Ignorance.

Understanding the truth of life i.e. experiences the universal truth of impermanence, suffering and egolessness. It was discovered by Gautam Buddha 2500 yrs ago. It was traced by U.B.A Khin. The Vipassana Research Institute (VRI) was established in 1985 for the purpose of conducting research into the sources and applications of the Vipassana Meditation Technique. It is a simple practical way to lead a life with happiness and with a peaceful mind. It helps in

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transformation of mind and the attitude of a person. A clear example of Tihar Jail, During the last half of the 20th century, New Delhi's Tihar Jail, which is one of the largest prisons in Asia, with about 9000 inmates, was at its worst and considered one of the most dangerous in the Third World. The jail had horrendous accommodations, with beds made of stone and stagnant pools of water used as baths and toilets. In the early '90s, Kiran Bedi, a revolutionary new warden, arrived at Tihar and declared that she wanted the jail to be a spiritual retreat for the prisoners and not a breeding ground for criminals. In 1993, Ram Singh conducted a course in Vipassana with 96 prisoners and 23 jail staff participants. Then, in 1994, arrangements were made for four simultaneous courses in Vipassana. Kiran Bedi brought in S. N. Goenka and his wife, with 13 assistants and the results were impressive. The atmosphere of the jail began to transform with each course that was taught, and by the mid-1990s Vipassana had become a major force within the prison.

Vipassana purifies the mind, freeing it from suffering and the deep-seated causes of suffering. The practice leads step-by-step to the highest spiritual goal of full liberation from all mental defilements.

### 7. Art of Living

Art of Living (AOL) is a spiritual movement founded by Sri Sri Ravi Shankar in Bangalore in 1982. Guided by Sri Sri's philosophy of peace: "Unless we have a stress-free mind and a violence-free society, we cannot achieve world peace."

The motive of AOL is to bring peace in world. The motive is to make this earth a peaceful place to live, a violence-free, stress free family. The goal of AOL as a spiritual movement and as an organization is to bring peace at the level of the individual, society, nation and the world as a whole.

As an NGO it is working on:

- Conflict resolution,
- Disaster and trauma relief,

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- Poverty alleviation,
- Empowerment of women,
- Prisoner rehabilitation,
- Education for all,
- Campaigns against female feticide
- Child labor and
- Environment sustainability.

Art of Living offers several stress-elimination and self-development programs based mainly on breathing techniques, meditation and kriya yoga.

### Spirituality in Management

According to *Peter Pruzan* spirituality refers to a search for meaning that transcends material well-being. It is a focus on basic, deep-rooted human values, and a relationship with a universal source, power, or divinity. Religions evoke this spiritual essence through an institutionalized set of collectively shared beliefs and rituals that vary from culture to culture. For some, spirituality is found through organized religion, but for others spirituality is a more personal affair.<sup>1</sup> Management has an undeniable existential-spiritual dimension. A clear exposition of the problematic is given by Ian Mitroff of the University of Southern California. He introduced the term "metaphysics of management," by which he means that existential concerns, spirituality, and recovery are crucial in management. The spirituality in management perspective extends traditional reflections on corporate purpose and focuses on a self-referential organizational existential search for meaning, identity and success.

Management word begins from MAN, but in today's scenario, true meaning of MAN is missing, as Human resource is treated as a hired commodity The grand workshop of spiritual experiment, the laboratory of soul has been India, where thousands of great spirits have been, born in every generation who were content to work quietly in their own souls, perfect their knowledge, hand

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down their results of their experiments to a few disciplines and leave the rest to others to complete.

These days' people are treated as commodities which can be hired and fired anytime; therefore the management of human resource is converting into soulless management. Soulless Management is loss of human values, erosion of human touch, disregard of human approach as *Samvedna* is missing, due to which organizations have invisible boundaries and visible hierarchies. These hierarchies & boundaries, unethical rules & regulations has fragmented the souls which leads to unrest and disorder (*Lecture attended at Gayatri Pariwar in 2010 by Dr. Pranav Pandya*)

According to Swami Vivekananda "Each soul is potentially divine", self-development is required. Development can be nurtured through right kind of Leadership, Communication and Motivation.

Self- development is "*Swah ka Vikas*" which can only happen when right guidance is given. In current scenario Yoga approach is emerging as a jargon of the management as it is the way of creating balance and making harmony all over the environment.

Self assertive is the common Western phrase which is used to define the management style of Western countries and integrative tendency is the Eastern phrase which is used to define the management style of the Eastern countries.

The famous conference which took place in US, "The Parliament of Religion" in 1893 where Swami Vivekananda represented India, has become a remarkable impression of India on Western minds. Recently published "American Veda: From Emerson and the Beatles to Yoga and Meditation, How Indian Spirituality Changed the West", by Philip Goldberg in 2010 listed and documented the impact of Vedic culture and spirituality of Indian origin on Western Culture. In American Veda, Philip Goldberg surveys the subtle but inescapable influence of Vedantic

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teachings in America. According to review of American Veda done by John Prendergast we can understand “how deeply the “Sage of Concord” Ralph Waldo Emerson was influenced by Indian philosophy and how profoundly he in turn shaped nineteenth century American spiritual thinkers and writers such as Whitman and Thoreau, as well as a host of “New Thought” movements.” . Infact “Emerson may have been the first leading American to articulate a viable spirituality apart from traditional Christianity, and also among the first to recognize that religion is compatible with science.”. Later in the book author has identified the work of Walt Whitman and Henry David Thoreau and texted them “as Emerson, the mind of America, then perhaps Walt Whitman was its heart and Henry David Thoreau its soul. This book tells us the impact of Vedanta- yoga and Indian spirituality on Western culture and countries. Vedanta- yoga has driven various eminent scholars of West to think and understand that how wonderfully the light of Vedanta and spirituality was illuminating West. The most famous conference was held in U.S.A.in 1894 on “The Parliament of Religion” where Swami Vivekananda represented India and addressed the parliament with the statement “My dear brothers and sisters”, This statement created a remarkable impression in the mind of people and then the crowd was with the flow of speech of Swamiji. This conference led to a new outflow of spiritual energy in West. People become inclined towards spirituality, meditation, Vedanta –teaching and Yoga. This paradigm shift led to the success of various ashrams and Vedanta- yoga centers.

The results were so glorifying in 19th and 20th century that in the 1970s, Maharishi Mahesh Yogi, the Beatles’ diminutive guru, managed to convince more than two million Americans to try Transcendental Meditation, and when he appeared on the Merv Griffin Show in 1975, he reached an audience of some 30 to 40 million viewers. “From Emerson to Aldous Huxley, Huston Smith to Joseph Campbell, eminent spiritual thinkers have subscribed to the notion of a perennial philosophy based on experience of the Oneness at the core of all being. This is “religion from the inside out,” Goldberg explains, and it was an important influence not only on the Transcendentalists but also on many other groups, including “New Thought” and Mary Baker Eddy’s Christian Science, Madame Blavatsky’s Theosophical Society, Rudolf Steiner’s Anthroposophical Society, and, after Swami Vivekananda’s historic visit to the U.S. to speak at

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the 1893 World Parliament of Religions in Chicago, on such gurucentered groups as Vivekananda's Vedanta Society and Swami Yogananda's Self-Realization Fellowship.”

Earlier in 1970s and 1980s there was a dominance of American Management and it was universal. Slowly the concept of Japanese Management came into consideration which was the blend of Culture and Technology.

Later on the concept of Yoga was blended with the concept of management. This concept came into limelight because yoga itself means maintaining balance and management needs balancing act. Briefly discussed below is the yoga approach to management.

### **Yoga Approach to Management**

Entire cosmos is an intricate web of interpenetrating things and events. Indian spiritual movements as discussed in the previous chapter is categorized in five phases where Phase V is about Contemporary Indian Spiritual Movements like ISKON, TM, Baba Ramdev Ashram, Art of Living, Preksha Meditation, etc. There are various other ashrams in India like, Sivananda Ashram, Sivananda Gurukul, Chaitanya Saraswat Math, Saibaba Organization, Natha Yoga Center, Kanchi Kamakoti Organization etc. These movements have acquired worldwide acceptance and presence. Through these movements Indian Philosophies and ideas are followed widely in the whole world. There are two phases in which this whole world is moving, the dark phase of terrorism, violence and neergy (negative energy) and bright phase of yoga meditation and synergy through these spiritual movements. People are driven towards these spiritual movements due to various reasons like

- Self upliftment
- Social upliftment
- Dependable personalities
- Socially insecure

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- Quest towards truth.
- Health reasons
- Yoga and Meditation

These Indian spiritual movements are widely accepted and people are following the path of these socio spiritual organizations to bring a change in this whole world collectively. The above mentioned reasons led to acceptance of yoga approach in management. The roots of yoga and management can be understood by consciousness approach to management.

### **Evolution of Consciousness as Basis for Indian Spiritual Movements**

Indian Spiritual Movements focus on evolution of consciousness. "The crisis in business is spiritual," says Prof. S. K. Chakraborty. "All management ideas till now have been external directed paradigms, developing behavior and skills, not character and values. But meaning and richness must flow from mind to work, not the other way. We need a fundamental shift from the current reductionist, fragmentist, and materialistic paradigm to one which recognizes relationships, consciousness and spirit as the right approach.

During recent years a number of spiritual thinkers and scholars have worked on linking Indian Ethos with Management. Swami Ranganathananda provided the intimal fillip through his book; Human Values in Management and Swami Jitatmananda, Someswarananda, Swami Bodhananda provided a push to linking Indian Ethos with Management. Further many eminent scholars such as S. K. Chakraborty, Subhash Sharma, M. B. Athreya and others provided conceptual frameworks for such linkages.

Swami Someshwarananda, a former monk with the Ramakrishna Mission and an advocate of Indian Ethos in Management (IEM) says in his remarkable book, Indian Wisdom for Management (1996): "Caring for others leads you to help them solve their problems, which makes you popular, influential, gives you social prominence and power, and makes you more

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independent, leading to security.” ‘I-centeredness’, as he calls the narrow focus on individual needs, may or may not help us achieve material rewards. And it will rarely offer the intangible joys of self-expression and job satisfaction. The salient ideas and thoughts of Indian Ethos in Management (Jitatmananda, 1992, Someshwarananda, 1996) revealed by our ancient scriptures are as follows:

- 1. Atmano Mokshartham, Jagat hitaya cha:** All work is an opportunity for doing good 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 readings and unselfish work.
- 4. Yogah karmashu Kaushalam, Samatvam yoga uchate:** 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 ensures the end.
- 6. Parasparam bhavayantah shreyah param bhavapsyathah:** By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.
- 7. Tesham sukham tesham shanti shaswati:** Infinite happiness and infinite peace come to them who see the Divine in all beings.
- 8. Paraspar Devo Bhav:** Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different.”

**Basic principles of Indian Ethos for Management (IEM):** Drawing upon literature on Indian Ethos in Management, Himadri (2012) has summed up the key aspects of IEM as follows:

1. Immense potential, energy and talents for perfection as human being have 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.

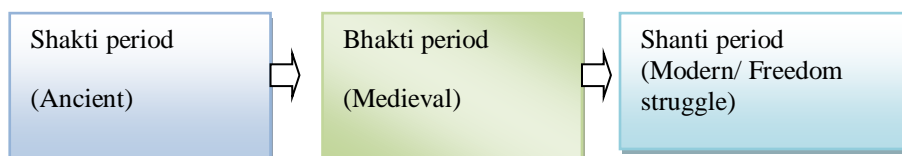
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3. Subtle, intangible subject and gross tangible objects are equally important. One must develop one's Third Eye, Jnana Chaksu, the Eye of Wisdom, Vision, Insight and Foresight. Inner resources are much more powerful than outer resources. Divine virtues are inner resources. Capital, materials and plant & machinery are outer resources.
4. Karma Yoga (selfless work) offers double benefits, private benefit in the form of self purification and public benefit.

As a result of Indian Ethos thinking in management, the idea of Management by Consciousness (Gupta, 1994) has acquired a new significance. In this approach focus is on Self-Management and Self Leadership through Self Knowledge. Indian Spiritual Movements focus on Self Knowledge leading to Self-Transformation and thereby Social Transformation.

### Indian Management and A View of Indian History

According to Prof. Subhash Sharma, "To appreciate the emergence of Indian Management, we also need to take a historical perspective of Indian History. Indian History can be viewed in terms of following three periods:



Shakti period represented the importance of Power during ancient times, Bhakti period in the form of Bhakti movement represented the importance of Bhakti/ devotion and Shanti period arising from experience of Freedom struggle represented the non-violent approach or the harmony approach to life. 'Indian management' draws its sustenance from these three periods of Indian History. It combines Shakti, Bhakti and Shanti for success in any venture because their

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combination creates right ambience for Managing Through Positive Vibrations (MTPV). It may be indicated that emergence of Indian Management is also linked with global impact of India on the world in general and United States in particular.”

He further identifies following three influences of Spiritual, Social movements and Knowledge forces: “I. *Spiritual Force*: Beginning with Swami Vivekananda to Baba Ramdev and others – Indian Spiritual Movements as a force have influenced US and many other nations.

**II. *Social Movement Force***: Gandhi’s influence on Martin Luther King and others reflects the impact of non-violent approach to solve social conflicts. Other illustration includes influence of Chipko movement on Environmental movements.

**III. *‘Knowledge Workers’ Force*** – *Knowledge Force/ Talent Force/ Knowledge work force*: Beginning from 1960s with migration of ‘Knowledge Professionals’ such as Engineers, Doctors and Scientists and during recent years IT Professionals, MBAs and Management Professors, the Knowledge Force has not only influenced US but many other nations”.

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While dealing with the nature of modern economics we have to understand that there is historicity attached to it. Revolt against feudalism, autocratic monarchs, aristocracy, religious dogmas, coupled with emergence of a trading class in the sixteenth and seventeenth century Europe, equally affected the European economies. The new middle class raised slogans of "no taxation without representation". Liberal philosophers like Locke, Rousseau, Voltaire and others justified the new liberal thinking. Soon demands arose for natural rights, particularly private property and freedom in the field of economics. Liberal economists like Adam Smith and Ricardo laid down the basic principles of modern economics. They were all inspired by liberal and utilitarian ideas. Modern economics, which directly influences the system of modern business management, also pleads for individual right of life, liberty and property, capitalism and freedom for private enterprise, free market, limited role of state, competition and now trans-national freedom for trade, investment, royalty and profit as the main objective. These underpinnings have even justified practices of modern economics, particularly those of the rich countries, leading to exploitation of poor and marginalized sections of the world, especially the countries of Asia, Africa and Latin America in the garb of internationally approved laws and institutions.

Modern economics is based on the philosophies of materialism, liberalism and utilitarianism. It strongly believes in the rationality of man. Modern economics justifies free market mechanism, which often assumes an inhuman face. In such an economic world there is not much scope for higher values. It judges, categorises and treats man on the basis of his economic ability and presents a mechanical view of society and individual. In a way it creates an economic system based on money power often leading to exploitation, structures of dominance and unrestricted competition. Among many others, Noble Laureate Amartya Sen pleads for a more humane face of economics, social responsibility and uplifting the poor.

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Control and balance is necessary in all things including economics. Ills and negative effects of capitalism like financial crises, inequality, exploitation and others are all results of thirst for power, greed, excessive desires and money mindedness. Despite the fact that present day economics takes recourse to statistics and other methods of quantification, it still cannot lay down uniform and exact theories of economic behaviour. Economics is a difficult and complicated discipline. It increasingly uses complicated mathematical and statistical models and theories to arrive at conclusions. It is difficult to forecast the future. Economic forecasting based on complex models has not been very successful in making correct predictions.

Economic decisions tend to be strongly affected by political factors and social constraints. In fact, economics cannot be separated from politics and vice-versa. The two are deeply interdependent. Earlier theories of economics were directly influenced by liberals, utilitarians and interest of the middle class in Europe. Even now in rich countries this class is dominant and governments defend their interests. But the growing awareness of masses and their growing aspirations have forced the governments to listen to them. This is more relevant in poorer countries of Asia and Africa where the lower classes have raised their voice against discrimination and demand social justice and inclusive development. No government can neglect them now. Economics *per se*, as a social science, is independent of the political acts of any government or other decision-making organization. However, many policymakers and individuals holding highly ranked positions that can influence other people's lives are known for arbitrarily using a plethora of economic concepts and rhetoric as vehicles to legitimize their agendas and value systems and do not limit their remarks to matters relevant to their responsibilities. The close relation of economic theory and practice with politics is a focus of contention that may shade or distort the most unpretentious original tenets of economics and is often confused with specific social agendas and value systems.

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Further economics is supposed to deal with the economy with limited resources. But modern liberal and consumerist economics aims at increasing growth with limited and depleting natural resources with is a contradiction.

Problem of unrealistic assumptions is a fundamental problem of disciplines like economics. This results from the mismatch between the real world and modular world. The mismatch results because economists try to reduce human behaviour to mathematics.

Modern economics is more and more adopting to complex mathematical formulations forgetting that it basically deals with unpredictable human nature. The projections of profit and assumption of rational choices often go wrong despite complex calculations. Again the unverifiable, unrealistic and at times simplified assumptions of economic theories may not result in correct predictions. The rise of behavioural economics and information economics is a result of these limitations.

Economic theories and economic systems directly or indirectly encourage greed for money and material possessions, the desire for more power, the exploitation of weak by the strong, use of all types of means (unethical, illegal and even barbaric) to fulfill narrow interests and glaring economic inequality giving rise to economic problems ranging from poverty to unemployment and worldwide financial crises. The truth is that man is not only an economic being; he has many other parts to his personality. No economic system has been able to solve economic problems leave aside other problems. Newer and newer economic theories keep coming up but none is sufficient, complete or perfect. Apart from this, there is the problem of vested interests of conflicting groups in the society and the problem of control of economic power in the hands of a few. Economic problems cannot be solved in isolation; economic problems are connected with social and psychological problems. Human needs are unlimited; therefore, the satisfaction of unlimited needs is not possible. Secondly, the means to fulfill the needs are limited and scarce. There is no other alternative but to control and limit one's needs. The problem with the present world system is that economics has been given the

primary place. In the Indian social tradition the economics centred man or the *Vaishya* was given the third place in the *Chaturvarna* (fourfold) classification of the society and his position was lower to that of the *Brahmana* and the *Kshatriya*. The economic nature of man must be under the control of his higher nature and should not rule but be ruled by higher values and morals.

### Rational Choice Theory

It may be clarified that we are not totally against the rational choice theory, particularly in the field of economics, but it should only be given its proportionate importance because rationality is not always a proper guide in practice.

Both the assumptions and the behavioural predictions of rational choice theory have sparked criticism from various camps. Some economists have developed models of bounded rationality, which they hope to be more psychologically plausible without completely abandoning the idea that reason underlies decision-making processes. Other economists have developed theories of human decision-making that allow for the roles of uncertainty, institutions and determination of individual tastes by their socio-economic environment (cf. Fernandez-Huerta, 2008).

Forgetting that human beings and human nature are complex involving physical as well as non-physical mental, spiritual, cultural and emotional sides, rational choice theory is highly partial in presupposing that individuals make uniform rational choices. The lack of questioning of rationality is a major issue. The method of economics and therefore rational choice theory has to approximate more to social sciences rather than natural sciences which deal with physical objects. Societies have an organic unity based on certain values and traditions with which people are attached.

Dissenters have pointed out that individuals do not always make rational, utility-maximizing decisions. Their arguments may be summed up as follows:

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- The field of behavioural economics is based on the idea that individuals often make irrational decisions and explores why they do so.
- Nobel laureate Herbert Simon proposed the theory of bounded rationality, which says that people are not always able to obtain all the information they would need to make the best possible decision.
- Economist Richard Thaler's idea of mental accounting shows how people behave irrationally by placing greater value on some dollars than others even though all dollars have the same value. They might drive to another store to save \$10 on a \$20 purchase, but they would not drive to another store to save \$10 on a \$1,000 purchase.

The field of Behavioural Economics is a part of heterodox economics. It does not consider rationality to be the only factor that influences economic decisions. It believes that habits, people's behaviour, rightness, morality, self-expectations, loss aversion, lack of computational abilities, needs of persons to feel involved and affect change also influence economic behaviour of persons.

Rational choice theory has limited relevance. The difficulty here is that there may be different rational choices of individuals and therefore no general theory can be accepted.

According to other experts the well-known limitations of rational choice theory, its static quality, its logical antinomies, its vulnerability to arguments of infinite regress and its failure to develop a progressive concrete research program. To make rational calculations predictable the agents may be assumed to have idealized abilities, especially foresight, but this is obviously impossible. Furthermore, Pierre Bourdieu fiercely opposed Rational Choice Theory as grounded in a misunderstanding of how social agents operate. Bourdieu argued that social agents do not continuously calculate according to explicit rational and economic criteria.

**Postulate-wise Criticism of Rational Choice Theory**

It is proposed to comment upon the assumptions of the Rational Choice

Theory as under:-

1. The Rational choice theory assumes: **Completeness** – all actions can be ranked in an order of preference (indifference between two or more is possible).

This assumption is not practical.

2. The theory also assumes: **Transitivity** – if action  $a1$  is preferred to  $a2$ , and action  $a2$  is preferred to  $a3$ , then  $a1$  is preferred to  $a3$ . Together these assumptions form the result that given a set of exhaustive and exclusive actions to choose from, an individual can rank them in terms of his preferences and that his preferences are consistent.

Neither the preferences can always be ranked mathematically, nor are they always constant.

3. The Rational choice theory also assumes that an individual has full or perfect information about exactly what will occur due to any choice made. More complex models rely on probability to describe outcomes.

Again this assumption does not match actualities of the real world.

4. The theory also assumes that an individual has the cognitive ability and time to weigh every choice against every other choice.

Every individual does not have such time and the ability.

To conclude, we can say that the Rational Choice Theory is not always reliable and suffers from many drawbacks and limitations.

### LIBERTARIANISM

Libertarians believe that economic growth and affluence will add to happiness of all in qualitative terms as well. Many critics consider it a wrong assumption. In fact, even contractualists justify intervention by government if harming of a few makes all others happy.

While, libertarian theory of freedom in economic field may be partially endorsed, goods and services should be distributed with social justice. The rich should sacrifice their conspicuous consumption in favour of the poor to meet their basic needs. Moreover, libertarian justification of inviolable right to property also suffers the same problem. That is why it has been counter-argued that as human rights prohibit liberty of one human being owning another life, similarly the liberty to have unlimited property should also be restricted. Some critics have even boldly stated say that unrestricted right to property is giving authority to the individual to do wrong.

Those opposed to the present economic system, argue that market failures justify government intervention in the economy, that non-intervention can lead to monopolies and stifle innovation, or that unregulated markets are economically unstable. They argue that markets do not always produce the best or most efficient outcome, that redistribution of wealth can improve economic health and that advances in economics since Adam Smith show that people's actions are not always rational. Critics argue that libertarians currently have no method of dealing with collective problems like environmental degradation and natural resource depletion because of their rejection of collective regulation and control. They see natural resources as too difficult to privatize, as well as legal responsibility for pollution and degrading biodiversity as too hard to trace. John Donahue contends that when power is shifted to local authorities, parochial local interests will predominate at the expense of the whole and that it will exacerbate current problems. This is very common in third world countries of Asia and Africa.

### CAPITALISM

Present day dominant economics is basically the economics of capitalism. It inherently involves free enterprise, free markets, right to property, competition, minimum state interference, which often lead to many problems and contradictions such as exploitation, neo-colonialism and oppression, decline of small entrepreneurs, huge investments in technology, ills of private property, inefficiency and waste, inequality, market failures, problems of free markets, lack of sustainability, unemployment, problems of industrialization, environment degradation, conspicuous consumerism and adverse socio-cultural effects. It is proposed to discuss some of these problems in this section.

#### **Huge investments required in technology**

Capitalism is naturally capital and technology intensive. Technology today typically requires huge investments of capital. This has resulted in a very small number of people to acquire control over the productive resources of the entire society. Such concentration of power the in hand of a few tends to corrupt them, who may misuse their power against the best interest of people in the form of monopolistic business practices.

#### **Lack of coordination in a capitalistic system**

A major defect of capitalism as an economic system is that the central coordinating authority (state or governmental control) is weak. Unlike in a regulated market or a regulated economy (socialistic or communist), in capitalism by definition there is much greater freedom to businessmen which results in confusion, unbridled competition, exploitation and all other ills.

#### **Property**

Marxists contend that is wrong to assume that free market is free and anyone can freely compete in it. In liberal capitalist system the so called free market is highly tilted in favour of rich who gradually acquire control and exclusive rights over land and natural resources thus denying all others their similar right. Indeed the capitalists often hire labour on highly unfavourable conditions such as low wages, exploitative working conditions and facilities. It happens because labour does not have backing of land and property and has to accept the

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conditions of the capitalist in order to survive. In capitalism, property is the main characteristic and culprit.

Mutualists and some anarchists support markets and private property, but not in their present form. They argue that particular aspects of modern capitalism violate the ability of individuals to trade freely. Mutualists support markets and private property in the product of labour, but only when these markets guarantee that workers will realize for themselves the value of their labour. In recent times, most economies have extended property rights to include such things as patents and copyrights. Critics see this as coercive against those with few prior resources. They argue that such regulations discourage the sharing of ideas and encourage non-productive rent seeking behaviour, both of which enact a deadweight loss on the economy, erecting a prohibitive barrier to entry into the market.

Capitalism lays undue emphasis on property rights as against human rights. Man is treated like an ordinary instrument who can be thrown out anytime. Presently when there is so much talk and emphasis on human rights, capitalistic system with all its consequences is not in consonance with such human concerns. Money, not man, rules the capitalist world.

### **Free market**

Another cornerstone of capitalism is free market which involves the system of free operation of the market forces of demand and supply, freedom of enterprise and investment and minimum governmental intervention.

Such are the close relations between the capitalists and liberal democratic governments that they create artificial legal entities known as corporations or companies. The creation of such corporations is not considered intervention by the economists. This creates an interesting contradiction as those who oppose government intervention (are pro free market) do not mind such interventions by the government. Also these companies or corporations are considered separate from the shareholders and functionaries having a separate legal entity. Therefore government control of their affairs becomes difficult.

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A free market in its pure form can result in formation of huge powerful corporations leading to monopolies and monopolistic control over the market. It frequently happens under capitalism that perfect and free competition ceases to prevail. Instead, monopolies emerge against whom it becomes difficult for an ordinary entrepreneur to compete. These big monopolies come to control the market because of huge resources, thus leading to decline of small and medium industries. These tendencies are increasing multifold because of huge corporates and MNCs controlling the world economics. Moreover, monopolists produce small quantity but charge high prices from the consumers, who are at their mercy because of lack of alternatives. Thus, monopolies lead to concentration of economic powers in a few hands. Other problems include monophonies, insider trading, and price gouging and such practices.

A truly free market society and economy would exist when land, property and capital is widely distributed and there is no external pressure. Also advantage of such a market society can only accrue to common man and labour and even poor countries when capital is locally available to them from the banks and there is no denial of technology on the grounds of patents.

### Market instability

Critics of capitalism, particularly Marxists, identify market instability as a permanent feature of capitalist economy. Growth under Capitalism is not uniform. Trade or business cycles are a common feature of capitalistic economies. In the view of Marxists, several contradictions in the capitalist mode of production are present, particularly the internal contradiction between anarchy in the sphere of capital (i.e., free market) and socialised production in the sphere of labour (i.e., industrialism). Due to the unplanned nature of the system, capitalists produce without knowing in advance what they can sell, while at the same time unleashing huge productive capabilities through industrial organization. The result is that crises are not caused by shortages, like a crop failure, but rather from a production of too many goods.

### Market failure

"Capitalism is the astounding belief that the most wickedest of men will do the most wickedest of things for the greatest good of everyone." — John Maynard Keynes

Market failure is a term used by economists to describe the condition where the allocation of goods and services by a market is not efficient. Keynesian economist Paul Krugman views this scenario in which individuals' pursuit of self-interest leads to bad results for society as a whole. Wages determined by a free market mechanism are also commonly seen as a problem by those who claim that some wages are unjustifiably low and some unjustifiably high. Another perceived failure is that free markets usually fail to deal with the problem of externalities, where an action by an outside agent positively or negatively affects another agent without any compensation. An example of an externality is pollution. Poor distribution of goods has also been identified as a market failure. One critic noted that 200 million Indians went hungry in 1995, while the Indian economy was exporting \$625 million worth of wheat and \$1.3 billion worth of rice that same year.

### Imperialism, Neo-Colonialism and political oppression

Lenin had long back propounded that imperialism is an imperative stage of capitalist expansion. Other critics also argue that the ills caused by capitalism include imperialism and oppression. The whole of 18<sup>th</sup> and 19<sup>th</sup> centuries were spent by the western capitalist imperialists to colonize the third world Asian, African and Latin American countries. They allege that the system is responsible for not only economic exploitation, but also imperialist, colonialist and counter-revolutionary wars, repressions of workers and trade unionists, genocides and massacres.

Lenin was emphatic in stating that capitalism leads to imperialism because it can flourish only through that stage. Under a capitalist economy overproduction and exploitation of natural resources have to be undertaken and when not available within the metropolitan

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countries it finds market and resources in the colonies. Throughout the colonial period European nations unsparingly exploited the cheap labour and resources of colonies and even used force to procure them. It was nothing short of dacoity from Asia, Africa and Latin America. British Empire in India and indeed in all other continents (with the exception of Australia) are typical examples of such exploitation. Later after the World War II so many international institutions were created such as WTO, IMF, World Bank. Colonialism now known as Neo-colonialism was perpetuated. Globalization is another form of same tendencies.

After the Second World War and the defeat of Fascist powers, it was hoped that colonialism will retreat leading to a less exploitative and just system of economics. In Eastern European countries, USSR and China and some other countries communists succeeded in establishing their regimes and systems. In some of the European countries socialist parties came in power. But under the various recovery programmes led by the United States capitalism succeeded in resurrecting itself.

The whole history of GATT Uruguay Rounds and other international institutions dominated by the rich western countries does not indicate that it is intended to bring about a New International Economic Order or a new world order where the exploitation and domination of the poorer nations by the more fortunate countries and their transnationals would come to an end.

It is very unfortunate that ruling regimes of most of the developing countries also find it expedient to subject themselves to unequal treaties, in accordance with the dictates of international financial institutions and their multi-national corporations in order to draw some amount of capital and technology.

### **Exploitation**

As stated in the above discussion, capitalism inevitably leads to exploitation of labour, poorer sections of the society and poorer countries. Main criticism of capitalism has been given by Karl Marx in his various theories, particularly the theory of surplus value.

Karl Marx identified the commodity as the basic unit of capitalist organization. However, due to the productive forces of industrial organization, labourers are seen as creating more exchange value during the course of the working day than the cost of their survival, food, shelter and clothing. They argue that capitalists are thus able to pay for this cost of survival, while expropriating the excess labour i.e., surplus value.

Marxists further claim that due to economic inequality, the purchase of labour cannot occur under free conditions. Since capitalists control the means of production, such as factories, businesses and machinery, the worker is naturally coerced into allowing their labour to be exploited. They point out that exploitation occurs even if the exploited consents, since the definition of exploitation is independent of consent. In essence, workers must allow their labour to be exploited or face starvation. Since some degree of unemployment is normal in modern economies, Marxists argue that wages are driven down in free market systems. Hence, even if a worker contests their wages, capitalists are able to find alternatives from the reserve army of labour (or other unemployed) who is more desperate.

Under the pressure of market forces the state in so many countries prescribes some minimum limit of wages which actually means it is also the upper limit, thus putting the labour in a difficult position. Actually if the upper limit is prescribed, it will benefit the labour because it will give more leeway to negotiate to the labour.

### **Inefficiency and waste and planned obsolescence**

Capitalistic and technological intensive modes of production produce lot of waste which is normally dumped. That is why in recent times there is so much talk of recycling waste.

Planned obsolescence has also been criticized as a wasteful practice under capitalism. By designing products to wear out faster than needed, new consumption is generated. This

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would benefit corporations by increasing sales, while at the same time generating excessive waste. A well-known example is the charge that Apple designed its iPod to fail after 18 months. Critics view planned obsolescence as wasteful and an inefficient use of resources. Derek Wall notes that American corporations spend upwards of \$1 trillion on marketing, and wonders whether this money could be better spent. Other authors such as Naomi Klein have criticized brand-based marketing for putting more emphasis on the company's name-brand than on manufacturing products.

### **Inequality**

In capitalism there is unfair distribution of financial wealth and power. This is because in capitalism there may be monopolistic or oligopolistic tendencies, imperialism, concentration of resources, various types of socio-cultural exploitation and exploitation of employees and workers.

### **Competition and its ill effects**

Competition, which is an important tenet of capitalism, gives rise to all sorts of wastages of valuable resources. Rival producers spend huge funds on advertisement and salesmanship to attract potential buyers. Lots of money is wasted merely to oust rivals from the field. Competition also results in unnecessary duplication of staff and equipment in rival firms. Such competition becomes survival of the fittest.

### **The ills of industrialization**

Capitalism has led to urbanization. Labour has to leave their villages and towns in order to get jobs in cities where the industries are located. Steadily these industrial centres lead to concentration of labour in small localities near the industries. In the process the family ties are also affected. Earlier, while extended families were joint families where generations lived together now family consists of parents and young children, thus severing the family ties and creating problems and tensions for old parents. Such concentration of population also

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creates serious health problems such as water and air pollution, isolation, poverty, alienation, slums, poor facilities, noise etc. Such conditions are much more prominent in developing countries such as India, Bangladesh, Mexico, Brazil and many others where the government is not in a position to ensure healthy living conditions. One may even add that ecological and environment problems are also created by industrialization. (This point of environmental pollution and ecological imbalance has been dealt with in detail in the chapter Critique of Corporate Business)

Industrialization directly or indirectly encourages the use of man as a resource. It also directly or indirectly increases consumer culture. It contributes to fast, unnatural, artificial, competitive and stressful life. Industrialization is a means to fulfil the greed of a few by exploitation of many. The modern neo-caste system of rich and the poor, powerful and the weak, exploiting and the exploited is another consequence of rapid and unbridled industrialization. All sorts of unethical, immoral, dangerous and hazardous products and research in the name of business, industrialization and R&D are taking place. The large numbers of trade union movements are a proof of the exploitative nature of industrialization. Indirectly it influences crime, social unrest and various other types of social deviations.

Capitalism and industrialization are by their very nature capital and technology intensive and in the recent times we even find automated production lines and robotization significantly reducing the role of manual labour. The consequence of this is that labour intensive medium and small businesses and cottage industries and handicrafts cannot compete and often peter out. This is particularly so in highly populated countries where production is labour intensive.

The industrial system is mostly based on line production and the production is standardized. The direct consequence is that small art and craft, which so much flourished in countries, like India and many other countries, is on the verge of ruin. During the British times cheap factory made goods drove out the indigenous textile industry of India.

### **Social costs**

The private operation of industries inflicts certain costs upon society, which are often referred to as social costs. These may be in the form of industrial diseases, the negative effects of trade cycles, cyclic unemployment, industrial accidents, environmental pollution, slums and so on. It is so obvious that private capitalists do not bear these costs or bear them very partially but throw their burden upon society. The famous economist Dr Pigou calls these social costs as “bankruptcy of capitalism.”

### **Economic contraption**

This term refers to attempt made by industrialists and businessmen to create artificial scarcity of goods with a view to making maximum profits at the expense of the public. Capitalist system allows businessmen to reduce the output and restrict supplies of goods with a view to profiteering. In achieving this objective the businessmen resort to all sorts of unscrupulous practices, such a price leadership, market sharing, formation of trusts and cartels, patents, price agreements and black-marketing.

### **Mis-allocation of resources**

Capitalist system has also been criticized because of misallocation of the productive resources of the countries in which they operate. Production under capitalism is not undertaken only to satisfy basic needs of the people. Economic resources are utilized more for the production of luxuries and comforts than basic needs of the masses. It is true that under capitalism production is carried on according to the wishes of the consumer, but there are great inequalities in income and wealth and demand depends on the purchasing power of the people; the rich are able to exert greater pull in the production market. Moreover, the producers take decisions about production on the basis of market price. Hence, it is more profitable for them to produce luxuries which the rich can buy them at higher prices.

### **Chomskian criticism**

Noam Chomsky has argued that the asymmetric application of free market principles creates a "privatized tyranny": The talk about labour mobility does not mean the right of

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people to move anywhere they want, as has been required by free market theory ever since Adam Smith, but rather the right to fire employees at will. And under the current investor-based version of globalization, capital and corporations must be free to move, but not people, because their rights are secondary, incidental. System of state corporate mercantilism is disguised with various mantras like globalization and free trade. Chomsky argues that the wealthy use free-market rhetoric to justify imposing greater economic risk upon the lower classes, while themselves being insulated from the rigours of the market by the political and economic advantages that such wealth affords. He remarked, "the free market is socialism for the rich—[free] markets for the poor and state protection for the rich."

### **Consumerism**

A direct consequence of the growth of capitalist economies has been the growth of consumerism. In fact, the growth of capitalism is dependent on the growth of consumerism.

Consumer societies where the rich people enjoy and indulge in conspicuous and avoidable products and luxuries, create status symbols and social divisions of very unhealthy type. Human relations are not governed by empathy and the old Christian dictum - love thy neighbour as thyself. Rather these relationships are governed by consumption of brands and the latest products. Such societies are more given to environmental imbalances and higher rate of consumption.

In the following section it is proposed to discuss separately some important features and consequences of the modern economic system. These include – globalization and multinational corporations, inequality and economic exploitation.

## **CRITICISM OF GLOBALIZATION**

Globalization is a much used and abused word almost in every discipline. To some it is an inevitable phase of history and process of modernization which is compelling the world towards an unprecedented progress; while, for others it is the dominance of their culture and

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autonomy by the rich countries of the West. It can mean a different package to different people depending on what and how they want to see in it. In order to understand it, therefore, we may briefly peep into its historicity.

Globalization is an unavoidable stage the way world has developed during the last few centuries. Some of the ideals and practices of globalization have become widespread world over, but it owes its origin and development to Europe and America. In a way, capitalism has always been global according to the technological context. End of feudalism and decline of autocratic regimes, rise of liberal thinking, democratic aspirations of the people in Europe and America, growth of middle class, inquiring spirit into the nature, growth of science and technology, resulting in various discoveries and inventions, means of communication and transport resulting in industrialization, production of surplus goods and growth of capital and many other factors led to European countries to search for distant colonies for raw materials, markets and investments. The Eighteenth and Nineteenth centuries may be characterized as those representing growth of colonialism and imperialism. The Twentieth century marked an unprecedented growth of science and technology and increasing international trade leading to economic interdependence between nations. Further, with the decline of Communism, collapse of Soviet Union and increasing popularity and adoption of liberal political ideas and practices and growth of information technology, globalization became a necessary phase of modern society, economics and politics. It may be noted that even after the decline of colonialism and imperialism, neo-colonialism and imperialistic tendencies continued in various forms. It was expected after the two world wars and with the retreat of classical colonialism that a new economic order characterized by greater equality, social justice and common economic development will emerge, but the rich western countries utilized their victory to further ensure their dominance particularly economic dominance. Bretton Woods's system, creation of World Bank and International Monetary Fund, dominance of the Dollar and World Trade Organization were methods to continue colonialism in a different garb which is known as neo- colonialism.

### Meaning of globalization

There are different interpretations of globalization and there has not emerged any precise or an agreed definition. We can, however, give some explanations. Globalization is a complex phenomenon with intricate and widespread network covering various aspects of society. It affects many aspects: economic, socio-political and cultural. David Held also observes that transnational networks and relations have developed virtually across all areas of human activity: goods, capital, people, knowledge, communication and weapons, as well as crime, pollutants, fashions and beliefs. These rapidly move across territorial boundaries far from the world of discrete civilizations. The world has in a simple phrase has become an international system of states. The world economy today has become fundamentally interconnected global order, marked by intense pattern of exchange as well as by clear pattern of power, hierarchy and unevenness.

Basically globalization is the tendency of businesses, technologies or philosophies to spread throughout the world, or the process of making this happen. The global economy is sometimes referred to as *globality*, characterized as a totally interconnected marketplace, unhampered by time zones or national boundaries. The proliferation of McDonald's restaurants around the world is an example of globalization.

Further, globalization is the process of increasing the extant, spread, connectivity and interdependence of the world's markets and businesses. This process has speeded up dramatically in the last two decades as technological advances make it easier for people to travel, communicate and do business internationally. Two major recent driving forces are advances in telecommunications infrastructure and the rise of the internet.

In the year 2000, the International Monetary Fund (IMF) identified more basic aspects of globalization:

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**1. Trade and transactions:** Developing countries increased their share of world trade, from 19 per cent in 1971 to 29 per cent in 1999. But there is great variation among the major regions. For instance, the newly industrialized economies (NIEs) of Asia prospered, while African countries as a whole performed poorly.

**2. Capital and investment movements:** Private capital flows to developing countries soared during the 1990s, replacing "aid" or development assistance which fell significantly after the early 1980s. Foreign Direct Investment (FDI) became the most important category.

Both portfolio investment and bank credit rose but they have been more volatile, falling sharply in the wake of the financial crisis of the late 1990s.

**3. Migration and movement of people:** In the period between 1965–90, the proportion of the labour force migrating approximately doubled. Most migration occurred between developing countries and Least Developed Countries (LDCs). The flow of migrants to advanced economic countries was claimed to provide a means through which global wages converge. They noted the potential for skills to be transferred back to developing countries as wages in those a countries rise.

**4. Dissemination of knowledge and technology:** Information and technology exchange is an integral aspect of globalization. Technological innovations (or technological transfer) benefit most the developing and Least Developing countries (LDCs), as for example the advent of mobile phones.

Guy Brainbent also says that process of globalization not only includes opening up of world trade, development of advanced means of communications, internationalization of financial markets, growing importance of multinational corporations, population migration and more generally increased mobility of persons, goods, capital, data and ideas but also of infectious diseases and pollution.

The world has no doubt become a global village but this globe has been integrated by capitalistic ideology and has largely removed ideological polarization. Therefore, what we call globalization is, in fact, dominance of private capital both within the boundaries of the nations but also across them internationally giving rise to many problems and complications, particularly for the poorer countries.

In many ways, the concerns and criticisms of globalization are the same as those of imperialism and colonialism and, more generally, of the growth of Multi-National Corporations (MNCs). These common criticisms are:

- The gradual erosion of native cultures and their homogeneity.
- Inherent hypocrisy/impossibility of the “civilizing project”.
- Inequities inherent in the system.
- The increasing power of the powerful and the increasing weakness of the weak.

Some other critics argue that modern economic globalization results in:-

**Poorer countries suffering disadvantages:** While it is true that globalization encourages free trade among countries, there are also negative consequences, because some countries try to save their national markets and resources. The main export of poorer countries is usually agricultural goods. Larger countries often subsidise their farmers (like the EU Common Agricultural Policy), which lowers the market price for the poor farmer's crops compared to what it would be under free trade. This puts poorer countries at a loss.

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**The exploitation of foreign impoverished workers:** The deterioration of protections for weaker nations by stronger industrialized powers has resulted in the exploitation of the people in those nations to become a source of cheap labour. Due to lack of protections, companies from powerful industrialized nations are able to offer workers enough salary to entice them to endure extremely long hours and unsafe working conditions. It is true that the workers are free to leave their jobs, but in many poorer countries, this would mean starvation for the worker and possibly even his/her family if their previous jobs were unavailable.

It may be noted that globalization has not only harmed the poorer countries and economies but also the rich countries.

**The shift to outsourcing:** Globalization has allowed corporations to move manufacturing and service jobs from high cost locations to locations with the lowest wages and worker benefits. This results in loss of jobs in the high cost locations whilst creating economic opportunities in poorer countries.

At the same time this has led to the poorer countries for serving the richer countries and corporations and by providing cheap labour and services and on, the other hand, loss of employment in the richer countries.

**Weak labour unions:** The surplus in cheap labour coupled with an ever growing number of companies in transition has caused a weakening of labour unions in the United States and other rich countries. Unions lose their effectiveness when their membership begins to decline. As a result unions, they hold less power over corporations that are able to easily replace workers, often for lower wages and have the option to not offer unionised jobs any more.

This also results in weakening of workers in the rich countries and migration of labour from the poorer countries.

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**An increase in exploitation of child labour:** Globalization has led to increase in child labour which is cheap. A country that experiences increases in labour demand because of globalization and an increase in the demand for goods produced by child labour will experience greater a demand for child labour. This can be hazardous and exploitive.

However, it may be noted that child labour in the poorer countries is not always undesirable or is a form of exploitation. In so many poor countries child labour is a necessity because of the extreme poverty, high population and lack of opportunities.

**Dependent capitalism in underdeveloped and developing countries:** Some form of comprador bourgeois had developed even during the colonial days in the colonies of Asia and Africa. Later on after their independence, the capitalist system in the newly independent countries has continued to remain dependent capitalism, dependent on developed economies. Development of such capitalism has widened the gulf between the rich and poor and has also led to exploitation of their market and resources by the foreign capitalists. For the developing countries, as a result of globalization, the increase in imports is greater than the increase in exports making them more dependent on the outside world.

**Foreign investment in developing countries:** FDI investment in developing countries is done more with an aim to monopolize the production, supply and markets rather than normal business objectives. FDI in areas like retail erodes small businesses and self-employed shopkeepers. Foreign institutional investment at times in developing countries can be a cause of stock market volatility.

Globalization pushes workers from the organized to the unorganized sectors. It has increased the process of informalization of the economy and casualization and flexibilization of the workforce. It has accelerated the process of proletarianization of labour. All these add to unemployment, casualization, lower wages, more competition, greater struggle, part time jobs, lesser job security, cost cutting and downsizing.

Another consequence of globalization, dominated by western corporate capitalism, is environmental and ecological imbalance that is resulting from heavy industrialization, use of bio fuels and other such activities. For this purpose the rich western countries have taken all the steps to defend their oil interests all over the world. It is regrettable that in protecting the environment the rich western nations have not been cooperating adequately.

Thus, globalization is basically an integration of capitalist practices and ideologies. It has led to greater increase in inequality and poverty. It is inter-elite collaboration to exploit the poorer sections of the societies across the world. Weakening of the welfare state in the developing and the underdeveloped world in favour of the markets is another result of globalization.

### **Criticism of Multinational Corporations**

It is obvious that foreign companies open their businesses and operations in developing and underdeveloped countries with a view to procuring cheap labour and raw materials, take advantage of investment opportunities, get access to big markets and earn huge profits. Their main purpose is to earn higher profits by catering to the tastes, comforts and luxuries of rich classes and rising middle class. Consequently, large sum of money flows out of the country in the form of dividends, profits, royalty, technical fees and interest to the foreign country.

MNCs can inflict heavy damage on the host country in various forms such as suppression of domestic entrepreneurs, extension of oligopolistic practices such as unnecessary product differentiation, extensive advertising, supplying the economy with unsuitable technology and products and worsening of income distribution by distorting the production structure to meet the requirements of high income elites.

Because of their immense financial and technical power, the MNCs have gained necessary strength to influence the decision making process in underdeveloped and developing countries. The governments of these countries have felt threatened by the direct and indirect interference

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of MNCs in their internal affairs. The tremendous power of these global corporations poses the risk that they may threaten the sovereignty of the nations in which they do business. MNCs have been accused of supporting regressive regimes, paying bribes, to secure political influence, not respecting human rights, even paying protection money to terrorist groups and destabilizing national governments which oppose them.

Transfer pricing enables MNCs to avoid taxes by manipulating on intra- company transactions. Through their power and flexibility, MNCs can evade and undermine national economic autonomy and control; and their activities may be inimical to the interests of the particular countries where they operate.

As far as the transfer of technology to underdeveloped and developing countries is concerned, the behaviour pattern of MNCs reveals that they do not engage in R& D activities within these countries. Their R&D efforts are concentrated in the laboratories in the home countries or in other industrialized countries, but the bulk of the cost of these R&D efforts has to be borne by the host country since the affiliates of the MNCs in these countries remit payments on this account generally in relation to their sales volume. Such payments by the affiliates are generally over and above those remitted in the form of royalties and technical fees to the parent firm.

Another problem with MNCs is that, while developing countries want transfer of sophisticated and state of art technologies, MNCs rarely do that, with the result that lag between developed and developing economies remains and widens.

In many cases technology transferred is of capital intensive nature, which is not useful from the point of view of a labour surplus country. In fact, continued insistence on the import of such technology can have serious consequences for the economy of the host country since it will lead to unemployment. Also, the market will fail to grow and this constraint alone would suffice to restrain the rate of growth.

MNCs are increasingly more interested in supplying consumer goods which can easily be produced by domestic entrepreneurs. Examples of Pepsi, Coca Cola, McDonald's and KFC can be given. MNCs also want to enter retail markets in developing countries, in some of which they are already there.

As Leonard Gomes points out, the MNC technology is designed for world-wide profit maximization not the development of poor countries. In general it is asserted that the imported technologies are not suited to the consumption needs, the size of the domestic market, resource availabilities and stage of development of many of the low development countries.

The MNCs cause fast depletion of some of the non-renewable natural resources in the host country. They have also been accused of polluting the environment of the host country, paying no compensation for environmental damages, causing harmful changes in the local living conditions and paying little regard to risk of accidents, which could be a cause of major environmental catastrophes. Example of the Bhopal Gas Tragedy can be given here.

The MNCs have been criticized of their business practices and strategies in the host countries like undermining the local cultures and traditions, changing the consumption habits of the societies for their own benefit rather than the long term interests of the local community, promoting conspicuous consumption and dumping harmful products in the developing or underdeveloped countries.

### **Adverse Political Consequences:**

Globalization in its present form is mainly economic, but no nation can avoid its impact on political and socio-cultural aspects. In certain respects globalization has benefitted every country. By bringing the world closer, more attention is paid to the problems of poverty, disease and malnutrition, particularly that of the backward countries of Africa and Asia. Despite exploitation and extraction of their surplus labour and raw material, rich countries now pay

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more attention to them. Internally IT revolution has made the people of these countries more aware and conscious of their problems and benefits of development and freedom.

Impact of globalization on developing countries is dependent on several factors. While it is generally accepted that capitalism and colonialism, which ultimately led to globalization, disrupted the developing countries, not only their economy but also their traditional socio-political institutions, values and ideals as never before. But it also created awareness not only among the elite, but also the masses. An example can be given from the Indian colonial history where the colonizers did not remain mere traders, but also created huge empires and a class of Indians to support their rule and administration. They created educational institutions and liberal syllabi through English medium. Gradually there emerged a liberal and weak middle class of clerks (Babus). This class was very weak and of compromising nature.

This middle class after political independence framed developmental models, which were based on liberal ideals of free economy and political freedom. It being very weak depended on western support in many ways. Dependent capitalism, created conditions wherein they remained junior partners in all enterprises. While the aspirations of the people increased, the political leadership and the institutions could not cope up with the pressures of increasing demands from below. While their globalized economy benefitted some, the problem poverty among the masses could not be solved.

Further, as the political power was shifted in the hands of lower and backward castes, the problems and conflicts increased. Even the political institutions were challenged by radical movements, (as in the case of India; Marxists, Naxalites, Bajarang Dal, Shiv Sena and many other such groups). Separatist movements also created problems at many levels. Hence politically Globalization has posed a serious threat to (i) national integrity (ii) and political institutions.

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To add to the problems, the rich western countries have preferred to support military dictatorships and autocracies in order to preserve stability for their trade and investment rather than help masses to solve their problems of poverty through democracy. In certain cases like Afghanistan, in order to fight the Soviet Army, they even helped the religious fundamentalists, who have now become terrorists. In any case, globalization based on liberal economic ideas, aims at maximization of profits of rich countries. It does not ensure social justice or even basic development of underdeveloped countries. In fact, the gulf between rich and poor has widened creating serious problems for these countries. Strategies of dominance of the western countries on the world continue unabated. The policies of humanitarian intervention and oil interest in West Asia and other countries are examples of such dominance.

### **Cultural impact of Globalization**

The most important reasons for the distinctive phenomenon of globalization of cultures or new challenges that it poses for the humanity can be traced to its technological base which has revolutionized the concept and quality of the systems of productions, communication, social organization and various processes of acculturation and symbolization in societies particularly of the developing Afro-Asian societies.

The most widespread anxiety of the intellectuals of these societies pertains to the possibility of serious damage or loss of their cultural identity without commensurate benefits of economic and social developments through globalization of their economies. Globalization is basically Americanization and Westernisation of the cultural values of these societies. It is a deliberate attempt to spread western ideas, culture, way of life, interests and domination. The newly emerging economies are also favouring and promoting the same culture and ideas.

Loekman Soetrismo holds the view that globalization in a form which acutely enlarges and intensifies the competition among unequal groups and societies without economic and social benefits of interdependence are not beneficial. Negative consequences of unequal competition

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not only create economic and social imbalances in relationships between developed and developing countries, but also among the developing countries placed as they may be at different stages of development with variable advantages of competition.

Globalization also does not contribute to cultural, social and economic integration of people in the society through equitable access to the fruits of developments available through globalization. Cultural conflicts or contradictions sharpen in society due to unlimited exposure of people through foreign cultural and entertainment packages beamed from television and other mass media. In some cases it has led to strong conservative reactions particularly among the Islamic countries in some of which fundamentalism and terrorism have become so widespread. Cultural threats that globalization poses to these societies may be noted as:

Erosion of traditional and moral norms of these societies due to exposure to dehumanizing and retrogressive cultural products in the form entertainment, consumerism, exposure to new styles of life, leading to high incidence of crime and moral deviance such as prostitution, cult of money and loss of traditional humanistic values, disintegration of family life and age old family values like care of elderly and emotional bond among the members of family, westernization of the education and brain drain of talent from the underdeveloped and developing countries to the rich western countries.

A section of the world wide anti-globalization movement would be quite apt here. As globalization is global, anti-globalization (or anti-globalization of corporate capitalism) is also global.

### **The anti-globalization movement**

The anti-globalization movement, also known as counter-globalisation movement, is critical of the globalization of corporate capitalism. The movement is also commonly referred to as the

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global justice movement, alter- globalization movement, anti-corporate globalization movement, or movement against neo-liberal globalization. Participants base their criticisms on a number of related ideas. What is shared is that participants stand in opposition to large multi-national corporations having unregulated political power and to the power exercised through trade agreements and deregulated financial markets. Specifically, corporations are accused of seeking to maximize profit at the expense of sabotaging work safety conditions and standards, labour hiring and compensation standards, environmental conservation principles and the integrity of national legislative authority, independence and sovereignty. Recent developments, seen as unprecedented changes in the global economy, have been characterized as "turbo-capitalism" (Edward Luttwak), "market fundamentalism" (George Soros), "casino capitalism" (Susan Strange), "cancer-stage capitalism" (John McMurtry) and as "McWorld" (Benjamin Barber). Many anti-globalization activists generally call for forms of global integration that better provide democratic representation, advancement of human rights, fair trade and sustainable development.

The anti-globalization group argues that certain groups of people, who are deprived in terms of resources, are not currently capable of functioning within the increased competitive pressure that will be brought about by allowing their economies to be more connected to the rest of the world. Important anti- globalization organizations include environmental groups like Friends of the Earth and Greenpeace, international aid organizations like Oxfam, third world government organizations like the G-77, business organizations and trade unions whose competitiveness is threatened by globalization like the U.S. textiles and European farm lobby, as well as the Australian and U.S. trade union movements.

The domination of the western countries and MNCs in the name of globalization is being challenged by the rise of the BRICS countries, South East Asian and East Asian countries. These include Brazil, Russia, China, India, Japan, South Korea, Taiwan and Singapore.

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Nobody is opposed to globalization, that is, international integration. Surely not the left and the workers movements, which were founded on the principle of international solidarity, that is globalization in a form that attends to the rights of people, not private power systems.

True globalization would not be western or American domination. It would be an enlightened world union based on preserving the uniqueness and brilliance of all cultures along with a greater free world union based on higher ideals than economic union alone. Also, globalization should not mean uniformity of the models of economic development in all countries.

The world would be better only when economic and political dominance of the powerful nations of the world in the name of Globalization is substituted by a more equitable and inclusive world union with overall harmony, brotherhood and cooperation between mankind for the benefit of all.

## **ECONOMIC INEQUALITY**

Economic inequality in the present day is a direct consequence of the modern capitalistic liberal economics. Economic inequality means of differences and disparities in the ownership and distribution of income and economic assets. It typically refers to lack of economic equality in this sense among groups and individuals within a society or inequality among different countries especially between economically developed and underdeveloped countries. Inequality is also related to inequality of outcomes and opportunity for people. But the most important cause of economic inequality is greed, selfishness and power hunger of individuals, groups, organizations, societies and nations.

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### Magnitude of inequality in the modern world

A study by the World Institute for Development Economics Research at United Nations University reports that the richest 1% of adults alone owned 40% of global assets in the year 2000. The *three* richest persons possess more financial assets than the lowest 48 nations, combined. The combined wealth of the 10 million dollar millionaires grew to nearly \$41 trillion in 2008. In 2001, 46.4% of people in sub-Saharan Africa were living in extreme poverty. Nearly half of all Indian children are undernourished. A 2011 report by the Organisation for Economic Co-operation and Development (OECD) notes that over the two decades prior to the onset of the global financial crisis, real disposable household incomes increased at an average of 1.7% a year in its 34 member countries. The gap between rich and poor widened in most nations.

The report's findings include the following:

- 1) Across OECD countries, the average income of the richest 10% of the population is nine times that of the poorest 10%. Additionally, with the exception of only France, Japan and Spain, wages of the 10% best-paid workers have risen relative to those of the 10% least-paid workers.
  
- 2) The differential between the top and bottom 10% varies greatly from country to country. While this ratio is much lower in the Nordic countries and in many European countries, it rises to around 14 to 1 in Israel, Turkey and the United States, to a high of 27 to 1 in Chile and Mexico.

### SOME OTHER PROBLEMS OF MODERN ECONOMICS

While modern economic system has solved some problems it is also creating many others. A list of such problems can be given below.

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**Affluenza:** Affluenza, a combination of affluence and influenza, means a painful, contagious, socially transmitted condition of overload, debt, anxiety and waste resulting from the dogged pursuit of more and more. It represents a rat race or an unsustainable addiction to economic growth. Modern societies and men are so badly affected by affluenza that they spend their whole lives in this condition.

**Agflation:** Agflation describes generalized inflation led by rises in the agricultural commodity prices. Agflation describes a condition in which agricultural price rise drives up core inflation rates. In modern times due to more and more discontent in the general public more and more such alternative movements are taking place.

**Asset price inflation:** An economic phenomenon denoting a rise in price of assets, as opposed to ordinary goods and services. Typical assets include financial assets such as shares, debentures, derivatives, real estate and other capital goods.

**Bank run:** A situation that occurs when a large number of bank or other financial institution's customers withdraw their deposits simultaneously due to concerns about the bank's solvency. As more people withdraw their funds, the probability of default increases, thereby prompting more people to withdraw their deposits. In extreme cases, the bank's reserves may not be sufficient to cover the withdrawals. A bank run is typically the result of panic, rather than a true insolvency on the part of the bank; however, the bank does risk default as more and more individuals withdraw funds - what began as panic can turn into a true default situation.

**Bankruptcy:** It refers to a state of a person or institution when its liabilities are more than its assets. In other words, it is a legal status of an insolvent person or an organization; that is, one who cannot repay the debts he/it owes to creditors. In most jurisdictions bankruptcy is imposed by a court order, often initiated by the debtors.

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**Benefit shortfall:** It is a condition that results from the actual benefits of a business or venture being lesser than the expected or projected benefits.

**Biflation:** A combination of inflation and deflation occurring simultaneously in different segments of the economy. For example, prices for commodities might be rising while at the same time prices for goods bought on credit, such as homes, might be falling.

**Bribery:** Bribery constitutes a crime and is defined as the offering, giving, receiving, or soliciting of any item of value to influence the actions of an official or other person in charge of a public or legal duty.

**Chronic Inflation:** Occurs when a country experiences unusually high inflation, usually over ten per cent per year, for an extended number of years. In some cases this is caused by the continually expansion of currency which subsequently reduces monetary values.

**Contraction and depression:** These are the low phases of trade or economic cycles when all economic activity is at a low.

**Credit crunch:** A credit crunch or credit squeeze or credit crisis is a reduction in the general availability of loans or credit or a sudden tightening of the conditions required to obtain a loan from the banks.

**Currency crisis:** A currency crisis is brought on by a decline in the value of a country's currency. This decline in value negatively affects an economy by creating instabilities in exchange rates, meaning that one unit of the currency no longer buys as much as it used to in another. To simplify the matter, we can say that crises develop as an interaction between investor expectations and what those expectations cause to happen.

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**Deflation:** It is a general decline in prices of commodities in an economy. It caused by a decrease or reduction in the supply of money. Deflation can also be caused by a decrease in government, personal or investment spending.

**Default Trap:** The default traps in sovereign borrowing refers to the idea that once a country falls into a default, it is more likely to default again in the future, compared to another country with identical future output ability.

**Demographic trap:** According to the **Encyclopaedia of International Development**, the term demographic trap is used by demographers "to describe the combination of high fertility (birth rates) and declining mortality (death rates) in developing countries, resulting in a period of high population growth rate (PGR)." High fertility combined with declining mortality happens when a developing country moves through the demographic transition of becoming developed.

**High Dependency ratio:** In economics and geography the dependency ratio is an age-population ratio of those typically not in the labour force (the dependent part) and those typically in the labour force (the productive part). It is used to measure the pressure on productive population. In underdeveloped countries this ratio is high.

**Dutch disease:** Negative consequences arising from large increases in a country's income. Dutch disease is primarily associated with a natural resource discovery, but it can result from any large increase in foreign currency, including foreign direct investment, foreign aid or a substantial increase in natural resource prices.

**Economic bubble:** An economic cycle characterized by rapid expansion followed by a contraction. It can also mean a surge in equity prices, often more than warranted by the fundamentals and usually in a particular sector, followed by a drastic drop in prices as a

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massive selloff occurs. The economic bubble theory says that security prices rise above their true value and will continue to do so until prices go into freefall and the bubble bursts.

**Economic calculation problem:** The economic calculation problem is a criticism of central economic planning. The problem referred to is that of how to distribute resources rationally in an economy for which there is no ready-made calculus.

**Economic collapse:** A complete breakdown of a national, regional or territorial economy. An economic collapse is essentially a severe version of an economic depression, where an economy is in complete distress for months, years or possibly even decades. A total economic collapse is characterized by economic depression, civil unrest and highly increased poverty levels. Hyperinflation, stagflation and financial-market crashes can all be causes. Government intervention is usually necessary to bring an economy back from collapse, but can often be slow to remedy the problem.

**Economic stagnation:** Economic stagnation or economic immobilism, often called simply stagnation or immobilism, is a prolonged period of slow economic growth (traditionally measured in terms of the GDP growth), usually accompanied by high unemployment. Under some definitions, "slow" means significantly slower than potential growth as estimated by experts in macroeconomics. Under other definitions, less than 2-3% growth per year is a sign of stagnation.

**Energy crisis:** The depletion of the world hydrocarbon based energy resources like coal and petroleum and the lack of development of renewable sources of energy is a huge problem for all nations. Insufficient availability of energy resources like electricity is another energy problem.

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**Financial contagion:** A situation in which a faltering economy in one country causes otherwise healthy economies in other countries to have problems. Financial contagion often becomes a large problem for the direct or regional neighbours of the troubled economy.

**Financial Fragility:** Financial fragility is the vulnerability of a financial system to a financial crisis.

**Food products inflation:** Food being a necessary commodity for human survival the rise of prices of food-grains, fruits, vegetables and other eatables due to natural and man-made reasons causes big socio-economic problem.

**Free rider problem:** In economics collective bargaining, psychology and political science a free rider (or freeloader) is someone who enjoys the benefits of an activity without paying for it. The free rider may withhold effort or resources, or may impose the costs of his or her activities on others. For example, a free rider is someone using public transportation without paying the fare or is someone who does not pay his or her share of taxes.

**Hyperinflation:** In economics hyperinflation occurs when a country experiences very high and accelerating inflation.

**Stock market volatility:** In finance volatility is a measure for variation of price of a financial instrument over time. Historic volatility is derived from time series of past market prices. Stock market volatility is the risk of sudden rise or fall of share prices.

**Lower and Middle class squeeze:** The lower and middle-class squeeze is the situation where increases in wages fail to keep up with inflation for lower or middle-income earners, while at the same time, the phenomenon fails to have a similar impact on the top wage earners.

**Overcapitalization:** Situation where a firm has more capital than it catered-for or needs. Thus, its assets are worth less than its issued share capital, and the earnings are insufficient to pay dividend and interest. This situation is remedied generally by buying back issued shares (stock) or by paying off debt.

**Overpopulation:** Overpopulation is a generally undesirable condition where an organism's numbers exceed the carrying capacity of its habitat. The term often refers to the relationship between the human population and its environment, the earth, or smaller geographical areas such as countries. Overpopulation can result from an increase in births, a decline in mortality rates, an increase in immigration, or an unsustainable biome and depletion of resources.

**Panic selling:** Wide-scale selling of an investment, causing a sharp decline in price. In most instances of panic selling, investors just want to get out of the investment, with little regard for the price at which they sell.

**Pension crisis:** The pension crisis is a predicted difficulty in paying for corporate, state and federal pensions in the U.S. and Europe, due to a difference between pension obligations and the resources set aside to fund them. Shifting demographics are causing a lower ratio of workers per retiree; contributing factors include retirees living longer (increasing the relative number of retirees), and lower birth rates (decreasing the relative number of workers).

**Price scissors:** The price scissors is an economic phenomenon when for a certain group or sector of productive population the overall valuation from their production for sale outside this group drops below the valuation of the demand of this group for goods produced outside the group after a period of reasonable equilibrium. A typical example is when changing world

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price levels cause a country's exports to plummet in value, while the valuation of its imports remains relatively stable.

**Privatizing profits and socializing losses:** A phrase describing how businesses and individuals can successfully benefit from any and all profits related to their line of business, but avoid losses by having those losses paid for by society. Privatizing profits and socializing losses suggests that when large losses occur for speculators or businesses, they are able to successfully lobby government for aid rather than face the consequences of said losses.

**Rural flight or migration:** Rural flight or rural exodus is the migratory pattern of peoples from rural areas into urban areas. Such phenomenon is most prevalent in developing countries like India.

**Stagflation:** A condition of slow economic growth and relatively high unemployment - a time of stagnation - accompanied by a rise in prices, or inflation.

**Stock market Bubble:** A stock market bubble is a type of economic bubble taking place in stock markets when market participants drive stock prices above their value in relation to some system of stock valuation.

**Poverty:** The state or condition of having little or no money, goods, or means of support; condition of being poor.

**Cycle of poverty:** The cycle of poverty is the vicious circle or the set of factors or events by which poverty, once started, is likely to continue because one cause leads to the other unless there is outside intervention. This phenomenon is common in backward countries.

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**Uneconomic growth:** Uneconomic growth, in human development theory, welfare economics and some forms of ecological economics, is economic growth that reflects or creates a decline in the quality of life.

**Unemployment:** Unemployment occurs when a person who is actively searching for employment is unable to find work. Unemployment is often used as a measure of the health of the economy. The most frequently cited measure of unemployment is the unemployment rate. This is the number of unemployed persons divided by the number of people in the labour force.

**Urban decay:** Urban decay (also known as urban rot and urban blight) is the process whereby a previously functioning city, or part of a city, falls into disrepair and decrepitude. It may feature deindustrialization, depopulation or changing population, economic restructuring, abandoned buildings, high local unemployment, fragmented families, political disenfranchisement, crime, and a desolate, inhospitable city landscape.

### SOME OTHER ECONOMIC PROBLEMS OF DEVELOPING AND UNDERDEVELOPED COUNTRIES

1. Lack of resources
2. Lack of funds and lack of capital formation
3. Extreme poverty and underdevelopment
5. Lack of scientific know-how
6. Lack of infrastructural facilities
7. Lack of basic amenities
8. Illiteracy and lack of education
9. Lack of quality and higher education
10. Food crisis and malnutrition
11. Displacement of the rural and tribal population in the name of development

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12. Problems of the weaker, neglected, exploited sections of the society
13. Job reservations
14. Problems of agriculture and irrigation
15. Unlawful activities
16. Problems of industry and workers

Thus, we observe that the various and innumerable problems that present liberal economics faces are really intractable. And therefore, serious thought and action is required to get humanity out of the economic mess it has created for itself.

In conclusion to this chapter we may state that modern economics has created so many problems and difficulties for mankind that it seems almost impossible that these can ever be solved at all if mankind continues to believe in the philosophies and values opposed to spirituality. The only way out seems to be bringing spirituality and its values to worldly life.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT

An attempt has been made to enlist the management thoughts from the Ramayan, the Mahabharat and the related analysis from those scriptures in terms of Management by spirituality principles which lead to key findings. This chapter also analyses the management principles of Henry Fayol vis-à-vis the Spiritual Support System (SSS)

### MANAGEMENT BY SPIRITUALITY PRINCIPLE'S FROM RAMAYAN

At most times, in the discussions on Ramayana, references and quotations are Valmiki Ramayana, which is like an ocean of literal beauty with spiritual instructions but it requires very deep analysis to get the gems or the real meaning of Valmiki's instructions.

#### THE IDEAL HEROS:

The hearing, reading, remembering as well as discussion of Ramayana purifies the mind as it is also a part of devotional service (sarvanam kirtanam vishu smaranam ). Almost every one of the personalities in Ramayana has a lesson to teach. Rama as the ideal son, brother, husband, king and etc, Sita as the ideal wife, Lakshmana the ideal brother and so also Baratha and Satruguna, Sugriva as the ideal friend, Hanuman as the ideal servant plus many more lessons that can be learnt from Dasaratha, Sumantara, Guha Vibisheenia, and the rest.

The lessons from Ramayana can also be applied in modern management of organization especially the leadership qualities of Lord Rama in administration of Ayodhya. There are also many modern management concepts such as EQ, MBO, Kaizen, strategic planning, organizing principles and etc. where its origin can be traced to Valmiki Ramayana. Ramayana has great influence in many part of the world.

### SPAN OF MANAGEMENT

To begin with, it may be relevant to discuss the aspect of span of management. Several news articles describe that the organizations fail due to lack of proper control since they have out grown in size. However, going back and referring to Ramayana, where in Lord Rama took thousands of monkey soldiers to fight with Ravana and other Rakashasas. He never lost touch with people. Therefore the theory of losing touch with people due to the large size of the organizations is in fact not correct. A leader must find time to reach out people and understand from Ramayana that Lord Rama always had the time for its subject. In the recent past, Jack Welch of GE was found successful by adopting the strategy of keeping in touch with people to manage the organization immediately after his take over. This disproves the theory of Span of Management.

### VISION

In Ramayana, the battle leading to the climax was being played out. Rama's motley group of men and monkeys were no match for the evil Ravana's forces and weaponry. When Rama was asked by Vibhisahn as to how Lord Rama propose to defeat the mighty army of Ravana, He told Vibhishan, who listened with rapt attention, that he will defeat by a clear vision, and a cause worth fighting for. In the case of Ramayana, the cause was to rescue his beloved Sita and the vision was to defeat the evil forces. Thus it is clear that setting the vision is important for a leader.

### WALK THE TALK

Coming back to the battlefield of Ramayana, Rama narrated to Vibhishan, that the four wheels of the chariot are character, courage, ethics, and valor. Character is the most fundamental thing for a leader. As a leader, one must know thoroughly the organization and what it stands for and communicate the same to the people through actions rather than words. It is essential for a leader

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT**

to walk the talk; leadership or respect doesn't come from a business card, it is the ethics, the value system one embodies that exhibits. Courage in this scenario would be the ability to take unpopular decisions, while valor is the courage to defend those very decisions. Rama continued to enumerate what the horses drawing the chariot stood for. They are, strength, energy, and passion. In administration, one must have the strength to discriminate between the right and wrong, and the zeal and perseverance to keep working towards your goal. The four reins of a horse, are forgiveness, compassion, consistency, and equanimity. It is essential to touch the hearts before one may ask for the hand. Touching heart needs compassion and forgiveness. Consistency and equanimity are hallmarks of character which creates trust with the followers. The chariot's wheels, the horses, and their reins are among the most important of a warrior's (and therefore a leader's) repertoire. The weaponry, knowledge, strategy, intelligence, skills, commitment, and a restraint of ego—these are the weapons that will help the leader win this mammoth battle of management. Rama proclaimed to his army and Vibhishan before leading them that they should arm themselves with these and no war will be lost. After a spirited battle, Rama's army—the motley group of men and monkeys defeated the heavily equipped Ravana and his forces. Thus MBS concepts can be applied in management.

### **CONSISTENCY**

One needs to be consistent in approach to different people, no matter who they are and where they are coming from. Leadership calls for consistency, one of the reins of the horse, as the Ramayana so beautifully enumerates. Keep the words of the charioteer in mind and results are sure to follow. As leaders, one might be doing 200 things, from inspiring to coaching to strategizing but nothing will be accounted for if one doesn't produce results. And the best way to produce results is the ability to motivate oneself using SQ and inspire the team to achieve the goals. That's what leadership, as well as the essence of Lord Rama's words.

### **LEADERSHIP AND COMMUNICATION: A SCENE FROM RAMAYAN:**

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT**

Competence, Courage, Communication, Commitment and compass are known 5 Cs of corporate leadership skills and requirements. Competence is about skills and qualifications. Compass is integrity and the rest are straight forward. Hanunman's 4Cs are well known and how he uses the 5th C, the communication skills, is for managers to learn. Rama and Lakshmana while walking in search of Sita meet Hanuman who is in the disguise of a Brahmin, for the first time in Kiskinda where he was living with Sugriva in exile. The moment he sets his eyes on Rama, he identifies him to be the only guy qualified to restore back the throne to my boss Sugriva and carefully addresses them and examines the brothers from Ayodhya.

### **ANALYSIS OF SCENE MAPPING FOR MBS**

When Hanuman finishes his initial address Kambar says Rama asks Lakshmana who is this master of words, embodiment of (the wealth of ) speaking skill ( a rough attempted translation of 'Yarhol ichh SOLLIN SELVAN ").Such was the wisdom of Hanuman's words, Rama melted like a butter and was ready to sign any agreement even at the cost of his reputation as he realized Hanuman is the essential minister for the job at hand " locating and bringing back Sita". Thus the managers should possess excellent communication skills to get across the point.

### **CONSIDERATE**

Vibishana with four his trusted aides were waiting for an answer from Rama whether his surrender will be accepted. Rama calls for an emergency discussion with his top core group of Generals, whether to take Vibhishinaor not. Sugriva, Jambhavan and Neelan say "No" and justifies with valid and sound reasons for not taking him. Rama then looks at Hanuman for his opinion and Veer Hanuman starts slowly analyzing the situation. He says Yes and explains his view point.

### **ANALYSIS OF SCENE MAPPING FOR MBS**

None would have read any better spoken words anywhere in literature than Kambar's verses 388 to 407 in Yudha kanta attributed to Hanuman negating other seniors opinion but taking the entire

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT**

leadership with his wisdom and logic and is the best piece of oratory in Ramayan. Rama and others are spell bound when he finishes and Rama readily consents and endorses His desire to follow Hanuman's advice .There are many more examples of Hanuman's management skills (The entire Sundra Kantam is of his exploits, courage, commitment and decision making skills and assessment skills) that includes a beautiful one man commission report to Rama on his return from Lanka. Needless to say, Hanuman gets 100% and easily tops the list on performance evaluation. The Ramayana can serve as a useful reference book for those willing to learn. With Rama Rajya as a model for good governance, the Ramayana is a must read for management practitioners.

### **COMPASSIONATE DECISION: SCENE FROM RAMAYANA:**

After Rama killed Vali, He makes Sugriva the king of Kishkinda and tells him to rest and relax for the next two months of rainy season and after that help him in finding Sita. Sugriva gets intoxicated with alcoholic drinks and pleasures of flesh that he forgets his promise to Rama. After stem reminder by Hanuman, Sugriva sends messengers with orders to assemble the monkey army in Kishkinda.

### **ANALYSIS OF SCENE MAPPING FOR MBS**

First time Lord Rama postpones the activity to send squads in search of Sita, by two months knowing that not much can be achieved in rainy season. It will sap the energy of the monkey army to carry the search in rain and it may kill their motivation to fight Ravana's army later. When Sugriva delays the search further due to negligence and distraction, Rama reprimands the monkey king, but still forgives him because he has marshaled the army. Thus Rama exhibits the process of decision making with compassion, keeping the higher purpose. (Long term goals).

### **TQM: THE SCENE FROM RAMAYANA**

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

In Sundarakandam, there is a fine description of Pushpaka Vimana, an aerial car that is in possession with Ravana. After describing how spacious and neatly decorated the Vimana is and how it can fly from one place to another on voice commands and how smoothly it lands etc.

**Valmiki says that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma.** Again he says that there was no part of the car that was not built with great effort, no part that was not significant, and no part that was not from the best material, (hteraltranslation of the sloka). It means each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect. Brahma gives it as a gift to Kubera. Ravana engages Kubera in a war and takes possession of the Pushpaka vimana.

### HOW THE SCENE MAPS TO THE MBS PROCESS:

What captured the attention is that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma. This is the definition of quality. If it can be assured that the design and construction processes employed is such that the product turns out exactly as conceived by the customer in his mind, is what called customer delight, exceeding the expectation is. This is indeed TQM. Again, this statement, "each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect" sounds like the earliest definition of Total Quality Management. Finally after Ravana was killed, Rama returns the Vimana to Kubera. This proves the moral and ethical practices observed without any consideration.

### HOLISTIC DECISION- SCENE FROM RAMAYANA:

After killing Ravana and making Vibhishana the king of Lanka, Rama sends for Sita. When Sita arrives, He tells her cruelly that he defeated Ravana only to uphold the honor of the family and that He is not interested in her as she has stayed too long away from him. He tells her that she can freely choose to live with anyone else. These words gravely hurt Sita. She enters fire

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT**

vouching that she shall be protected if she is truly chaste in her heart. Fire god brings her back alive and gives her to Rama. Rama accepts her wholeheartedly. The whole world finds what Rama already knew that Sita was pristine pure.

### **HOW THE SCENE MAPS TO THE MBS PROCESS**

This scene is usually misunderstood but it also teaches leaders to take holistic decisions considering the past. To clear the misunderstanding this scene should be seen in conjunction with an earlier scene. When Rama goes behind a deer that Sita desired, he orders Lakshmana to stay back and safeguard Sita. Sita was disillusioned to believe that Rama was in danger by Ravana's sting operation. She tells Lakshmana to go after Rama. Lakshmana replies that Rama will never need his protection whereas she does. But suddenly Sita gets into a fit of anger and accuses Lakshmana that he has come to the forest not to help but lusting after her and that is why he is letting Rama die away. She says that Bharatha sent him to kill Rama and get her. For a character as spotless as Lakshmana, these were like arrows of fire into his ears but he leaves. Soon Ravana comes there and abducts Sita.

When Lakshmana reaches Rama, Rama chides him for leaving Sita alone. Lakshmana explains his action. Rama says that it is still a mistake that he disobeyed the order and it is going to lead to great grief. For Rama his team includes both Sita and Lakshmana. He gave Lakshmana feedback on the same day. Rama wanted to show Sita how it feels if one's character is assassinated when one is innocent at heart. So he created the scene, where he disowns Sita and then accepts her again.

### **SCENE FROM YUDDHA KANDA AND FROM RAVANA'S COURT ROOM:**

After witnessing Hanuman's devastating prowess, Ravana called a meeting with all the leading raksasas. He said that impenetrable Lanka has been ravaged. According to authoritative opinion, the root cause of victory is good counsel and he describes three classes of men.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

1. The wise person takes counsel of superiors and friends who have a common interest. Then according to their advice, one exerts himself to his fullest capacity, while ultimately depending upon the Lord.
2. The mediocre, thinks over a matter himself considering things in the light his own understanding and then acts accordingly.
3. The vilest of men, entirely give up the faith in the Lord and perform the actions whimsically, simply to satisfy their ego.

Similarly, there are three types of advice.

1. Good advice is given after an objective study of problem and in alignment with scriptures
2. Mediocre advice is given after a heated discussion of the problem and places more emphasis upon self-interest than scriptural principles.
3. Bad advice is given out of false pride or flattery without considering the ultimate consequences.

Rakshasas like, Durmukha, Vajradamstra, Vajrahanu etc boasted of their prowess, assuring Ravana that they would conquer the enemy single handed. This falls under third type of advice. However, Vibhshana said that the wise have advised that violence should be resorted to only after other three tactics of conciliation, gifts and dissention have failed and that too against those who are evil, and hence Sita to be returned to Rama. Later, when the heated discussion took place between Vibhishan, Indrajit, & Ravana, Vibhishan, chose to leave the irreligious rakshasas and decided to join Lord Rama. Thus Vibhishan's advice falls in the first category.

### HOW THE SCENE MAPS TO THE MBS PROCESS:

From the above scene, the leader's do's and don'ts can be learnt. The discussion clearly indicated the three classes of counsel available and the art of decision making using consultative/participative style. It also portrays the responsibility of the leader or manager for ultimate

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT**

decisions taken. From the Counsel of Vibishan, the leaders learn the secret of use of confrontation as a last option after due consideration of the first available processes- conciliation, gifts and dissention. This is an effective way to conflict resolution in corporate world.

Similarly, Rama's words of advice to Bharata are as relevant today and it maps to the MBS process, as they were in the Treta period, the time when Lord Rama lived. It is worthwhile to ponder over the thoughts and managerial wisdom of Lord Rama for corporate and other administrative areas. Thus the analysis of Ramayan, which is like a ocean, reveals several pearls of wisdom in its depth of understanding.

### **MBS PRINCIPLES FROM MAHABHARATA:**

Mahabharata, one of the greatest epics of all times, is not just the story of a fratricidal war or a fount of wisdom for philosophers, it is also a comprehensive manual on strategy. The analogy between kingship and leadership and the application of kingship to modern business practices, makes Vyasa's poem a pertinent handbook on management. According to some, Mahabharata falls in the same league as other management bibles such as The Art of War by Sun Tzu, The Prince by Machiavelli and Go Rin No Sho (The book of five Rings) by Miyamoto Mushasi. Similar to what has been described in chapter IV about the management principles in Tirukural, one may find many such management lessons of MBS in Mahabharata. These are the insights to be learnt by the managers and students of business schools for application of MBS.

#### **DUTY**

It is imperative that the managers should be duty bound Mahabharata brings out the guidelines for the administrative heads as to how to perform the prescribed duties. A king can easily cross the oceans of the world with kingly duties as his boat, urged on by the breeze of gifts, with the scriptures as the tackle, intelligence as its helmsman and kept afloat by the power of righteousness.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHRAT

As regards the execution of ones duties successfilly, it is stated that a king who is compassionate to all creatures, who never loses time by procrastination and who is careful in protecting his own self, succeeds in advancement.

### SHARING TO SUCCESS

It also brings out the motivation factors of sharing and honoring. The enjoyments of good things after sharing them with others, paying proper honor to the ministers and subjugation of persons intoxicated with strength are said to constitute the duties of a king, which is applicable for managers.

### MANAGEMENT BY SACRIFICE

Victory acquired by battle is very inferior. Having started (a war/marketing policy), one should see the act to the end. A king should acquire a large army consisting of four kinds of forces: infantry, cavalry, and chariot and elephant warriors. **But one should first seek to accomplish what he desires through peace. A king should first subdue himself and then seek to subdue his foes.** If by slaying a single individual a family can be saved, if by slaying a single family a village can be saved, and if by slaying a village a kingdom can be saved, such acts of slaughter are not transgressions. The management lesson to be learnt can be termed as **Management By Sacrifice**. For the overall success of any organization, the basic criteria are the sacrifices made by the leaders. The marketing /competitive policy should be drawn by the leaders in such a way that it should not be aggressive but in a way that brings in peace and healthy competition.

### FINER ASPECTS OF HR

Mahabharata brings out nicely how the administrative head should guard against unrest. Kingdoms in which anarchy prevails cannot exist. They are afflicted from without and the inhabitants devour one another. No one should dwell in a kingdom torn by anarchy. A king

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT**

should, without doubt, look upon the subjects as his children. In determining their disputes, however, a king should not show compassion. That king who, even when overcome with danger and fear, still keeps his eyes on the duties of all men, earns the merit of the people. A person who serves the king cannot (with impunity) be guilty of heedlessness in doing the king's work. All the said rules are applicable for current date HR.

### **DEALING WITH PEOPLE**

To manage an organization, one may need to have a proper team. Mahabharata explains that it may be possible that in a matter of time, a friend becomes a foe and a foe becomes a friend, for this reason everyone should be trusted and also mistrusted. Manager has to be cautious to deal with the people. The boon that a friend can become, a foe is capable of the same intensity of treachery. A king cannot ignore a foe, however weak, for "a spark of fire can produce a conflagration and a particle of poison can kill". Kings may have many friends as also many enemies. However, he should ascertain who friends are and who foes are. Thus the manager can learn how to handle people carefully.

### **COUNSELORS**

Mahabharata also explains about the importance of proper advice. A managerial team should have proper combination- right man for the right job and at the same time confidentiality should be maintained. In his court, the king should have preceptors and mighty bowmen, persons skilled in architecture, astronomers and astrologers, physicians and men of wisdom and learning. The kingdom has its roots in the counsels of policy that flow from its ministers and its growth proceeds from the same source. Like the tortoise protecting its limbs by withdrawing them into its shell, ministers should protect their own counsel. A king should never disclose counsels to a minister who is not devoted to him. The most important principle for managers as discussed in various scriptures in chapters is to control the senses. Mahabharata also brings out the importance. In all matters of importance, leader should appoint persons who have their senses under control.

### FINANCE

A king who is mindful only of the means of acquiring profit never succeeds in acquiring either merit or wealth. A kingdom that has never been afflicted with calamity can never have prosperity. The treasury is the root of felicity in heaven and victory on earth. The one with the profit motive alone can never acquire either wealth or merit. If desirous of prosperity, a king should adopt all arts—humility, conciliation, bowing his head, inspiring hope and the like. Thus leaders must learn the MBS concepts from scriptures.

### CONDUCT

The mantle of counselors should be chosen quite intelligently for the policies flow and proceed from this source. One who seeks to govern steers without the proper methods only succeeds in enraging them. A king's acts should lead to his own benefit as well as that of others. A king desirous of prosperity should always act with prudence, adopting measures to suit time and place. It is well known that time and place when taken into consideration, always produce the greatest good. He is the best of kings who has wisdom, who is possessed of liberality, who is ready to take advantage of the weaknesses of his foes, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wealth under control, who is not vindictive, who is high minded, who is not irascible by disposition, who is not given to boasting, and who vigorously pursues to completion all the work commenced by him. Thus MBS develops the required skills in leaders.

### YAYATHI SYNDROME

The driving forces in today's businesses are speed and competition. There is a distinct danger that these forces cause erosion of the moral fiber, that in seeking the end, one permits oneself immoral means - tax evasion, illegitimate financial holdings, being "economical with the truth", deliberate oversight in the audit, too-clever financial reporting and so on.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHRAT

This phenomenon may be called as "yayati syndrome". In the *Mahabharata*, we come across a king by the name of Yayati who, in order to revel in the endless enjoyment of body exchanged his old age with the youth of his obliging youngest son for a thousand years.

However, he found the pursuit of sensual enjoyments intimately unsatisfying and came back to his son pleading him to take back his youth.

This "yayati syndrome" shows the conflict between externally directed acquisitions (extrinsic motivation) and conscience (intrinsic motivation.) Management Satyam Raju's confession akin to Yayathi Syndrome.

### LEADERSHIP

Leadership means taking responsibility. Attachment for actions, people and simultaneously detached from results knowing fully well that the Lord is the doer and all others are the instruments in His hands. This is the real leadership.

### INTERNALIZATION BEFORE PLANNING

**Kauravas: Karna** went on a country-wide military mission, subdued the different kingdoms and acquired wealth. But it meant a loss in terms of both men and money and creation of new enemies.

**Pandavas** : Though in exile they turned their attention to improving over their weakness

**Arjuna** set out on a mission to acquires Divyastras

**Bhima** met his brother Hanuman and got a blessing of enhanced strength.

**Yudhisthira** acquired teachings from the various wise Rishis, and also learnt the Game of Dice from Gandharava Chtrasena, lest he was challenged to yet another dice game. Its said that he had become undefeatable in Dice.

**MBS LESSON :**

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

Preparation is the basis. The 90-10 Principle is the beginning. What ever we plan & do, some things always go hay wire, we are helpless and try to seek the Mercy of the Lord. However, MBS insists on 100% dependence on the Mercy of the Lord while performing our prescribed duties. Under training circumstances managers should learn how to turn ones weakness into Strength and march ahead fully dependant on the guidance of the Lord.

### ALLIES

**Kauravas** had centralized power system with the greatest empire of the time. But not many powerful allies, except from old relations from far off places like Gandhara(Shakuni), Sindhu(Jayadrath) and Kambodia (Camboja - Bhagadutt)

**Pandavas** had no wealth, no power of their own, but had developed powerful allies.

- Panchala through Marriage with Darupadi.
- Dwarka through marriage with Arjuna and Subhadra.
- Magadh through marriage of Shadeva and Vijaya.
- Chedi through marriage of Nakula and Karenmayi.
- Kasi through marriage of Bhima and Balandhara.
- Kekaya through marriage of Yudhisthira and Devika.
- Matsya through marriage of Abhimanyu and Uttara.
- The Rakshasas through marriage of Bhima and Hidimba.
- The Nagas through marriage of Arjuna and Uloopi.

**MBS Lesson:** The real strength lies in making powerful Allies and in following the guidance of the Lord.

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## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

- **Kauravas** had centralized leadership with one Head of Army at a time, who has supreme authority of 11 akshouhini of army-Bhishma, Drona, Karna, Shalya and Ashwatthama,
- **Pandavas** focused on distributed leadership- Seven commanders for the seven divisions (1 man command 1 akshouhini each).
- Virat (King of Matsya).
- Drupad (King of Pancala).
- Sahadeva(Kingof Magadha).
- Dhrshtaketu (Kingof Chedi).
- Satyaki (Only warrior from Dwarka).
- Shikhandi (Prince of Pancala).
- Dhrshtadymna - Commander in Chief
- Arjuna -Supreme Commander.
- Krishna - Arjuna's charioteer and counselor.

**MBS Lesson:** Success is achieved through sharing the responsibilities and it also helps in building second line of management besides real time on the job training. Real leader is one who follows the right path and inspires his team to perform under all situations.

### TEAM SPIRIT

- **Kauravas** lacked team spirit. They all fought their individual wars.
- **Bhishma** : For his Vow to protect the throne Hastinapur.
- **Drona and Kripa** : They owed allegiance to the throne.
- **Shalya** : Simply cheated by Duryodhana to be there. Was originally a Pandava ally.
- **Karna** : To prove his mantle against Arjuna. Friendship for Duryodhana.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

- They didn't gel well with each other. Bhishma and Karna. Bhishma and Shakuni. Karna and Shakuni. Karna and Shalya. Shalya and Bhishma. It was like a bees, hornets and mosquitoes put together in ajar.
- **Pandavas** worked as one team and their goal was one. As men, they all had huge respect for Krishna and Yudhisthira. While as warriors they were in complete awe of Bhima and Arjuna. Most of them were close relatives - cousins, brother-in-laws, father-in-laws. More than that, they all were part of the decision-making process. It was their "common" war.

### MBS Lesson

Teamwork succeeds where Individual effort fails. No one can do everything; but everyone can do something i.e. all for one and one for all. If one keeps faith in the Lord one also develops faith in the team and in the ultimate outcome.

## INDIVIDUAL MOTIVES

**Kauravas:** Except for Duryodhana nobody wanted the War. All the 4 main generals had strong ties with the Pandavas.

- Bhishma (grandchildera) - Won't kill the panadavas. Will kill a thousand soldiers each day.
  - Drona (students) - Won't kill the Pandavas. Will capture them only.
  - Shalya (Nakula-Shadeva's maternal uncle) : Loved the Pandavas and covertly helped them by humiliating Karna
  - Karna (brother to the Pandavas) : Promised not to kill any of the other Pandavas save Arjuna.
- A Team of Traitors.

**Pandavas** had common goal, but the individuals had their individual targets. Their own agenda became one with the teams' agenda.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT

- Dhritadyumna : Drona.
- Shikhandi: Bhisma.
- Satyawati - Bhurisravas.
- Arjuna - Karna, Bhima - Duryodhana and his brothers.
- Sahadeva - Shakuni and his sons.
- Nakula-Karna's sons.

**MBS Lesson:** Just like Management By Objectives(MBO), the selection for the team is based on Selection By Goals (SBG) and thus the Right team is made by selecting the Right Individuals.

### COMMITMENT

**Kauravas:** The Big 4 had big emotional attachment with the 5 Pandavas. Looking further on their commitment, it can thus be seen:

- Bhisma, himself gave away the secret of killing him to the Pandavas. He prolonged the War by killing only inconsequential soldiers. He did not fight a warrior like Shikhandi because of his personal bias.
- Drona, too indirectly gave away his secret, by saying he was invulnerable as long as he held a weapon. Moreover he abandoned weapons as soon as he knew his son had died.
- Karna did not kill Yudhishthira and Bhima when he got the chance. He gave away his Kavach and Kundala prior to his War. Karna fled innumerable times from the War when he was hurt. He didn't save Dushasana when Bhima was killing him.
- Shalya kept on insulting Karna while in Battle.

**Pandavas:** Abhimanyu , a 16 year old kid, ventured beyond enemy lines alone.

This was suicide mission but he still went on and took a part of the army down with him. It took the combined effort of 7 Maharathis to take him down.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

Ghatotkach even in death took with him almost half the army. Yudhisthira followed Krishna's instruction, he knew he couldn't face Karna in War, but still went in to set an example. Yudhitshira always faced with the decision of whether to stick to his personal integrity or welfare of the team. Krishna took up arms twice and almost entered the War, inspite of his promise, only to be stopped by Aijuna.

**MBS Lesson:** The interests of the Individual should never exceed the Team interest. The best man for a Job is not the one with the best capabilities or talents but one with the greatest commitment.

### RIGHT MANAGERS

**Krishna** is the Greatest Crisis Manager the world has seen.

**Yudhisthira** always presented himself as a Low-key strategist.

- On the first day of the War, he played a Master game. Went over to the Enemy side to seek blessings from Elders. In reality he made a covert deal with them, wherein all of them agreed to help him and unfolded the secrets of defeating them.
- While coming back, he took a calculated risk. He made an offer to all the assembled people to change sides if they wanted to. He knew well of the lack of cohesiveness among the Kauravas. Yuyutsu, son of Dhrtarashtra crossed over to the Pandavas. This exposed the weakness of the Kauravas for all to see.

**MBS Lesson :** As a leader, one must lead from the front. Take Calculated risks. Inspire, invigorate, counsel your own team in moments of need.

### HENRY FAYOL'S 14 PRINCIPLES OF MANAGEMENT VS SPIRITUAL SUPPORT SYSTEM (SSS)

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

The researcher has made an attempt to find the finer aspects of Spiritual Support Systems and relates it with the Management principles of Henry Fayol.

1. Division of Labour Vs Vamashrama dharma.
2. Formal Authority /right (to give commands) Vs Authority based on Scriptures ,
3. Discipline (follow the rules and regulations) Vs Spirituality begins with discipline.
4. Unity of Command Vs Accepting a Spiritual Master (Commands authority by Inspiring).
5. Unity of direction Vs Be guided by Spirituality(Guru, Sadhu and Sastras).
6. Subordination of Individual Interest to Common Good Vs Subordination of individual and organizational interest to Lord's Interest.
7. Remuneration Vs Accept the reward and punishment as the Mercy of the Lord.
8. Centralization Vs Keeping the Lord in the Centre of our activities
9. Hierarchy Vs Follow the Disciplic succession for dissemination for knowledge (Parampapra).
10. Order Vs Order of the Spiritual master as one's life and soul.
11. Equity Vs Treatment with equal Vision (Pandi daha Sama darshinaha).
12. Stability of Staff Vs Association with purpose.
13. Initiatives Vs Self driven by service and sacrifice.
14. Esprit De Corps (Promoting team spirit) Vs **Service with unity**

### DIVISION OF LABOUR :

The more people specialize, the more efficiently they can perform their work. The principle is based on the modern assembly line. The purpose of such division of labor is to achieve better utilization of resources and get higher returns Vs Vamashrama dharma

“catur-varnyarii maya srstaih guna-karma-vibhagasah tasya  
kartaram api mam viddhy akartaram avyayam” (BG 4.13)

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT

Human society all over the world is divided into four castes and four orders of life. The four castes are

1. The intelligent group (Top management- Think, strategies, plan etc)- Brahmanas
2. The martial group (Administrative head, Security etc)- Kshatriyas
3. The productive heads (Middle Management- HODs of production, marketing, finance.)- Vishyas
4. The labour class (Workers)-Sudras.

These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life namely

1. The student life,
2. The house holder's life,
3. The retired life and
4. The renounced life.

In the best interest of the organization there must be such divisions of life otherwise no social institution can grow up in healthy state. This institutional function of human society is known as the system of Vamashram Dharma which is quite natural for the civilized life as well as business organizations. The purpose is to bring in order and specialization for efficiency.

### **FORMAL AUTHORITY /RIGHT:**

Managers give orders so that they can get the things done. While their formal authority gives them the right to do so, but the respect to follow the command comes from various personal traits like, moral, attitude, intelligence, job knowledge etc. However, the responsibility for action goes with the authority Vs Scripture based Authority

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABHARAT

Veda Base clearly indicates where the authority comes from and the related responsibility. Whatever situation may be, the authority of the scriptures should be taken as final, since it is for the ultimate benefit of the concerned manager, the team and the organization.

As Srila Prabhupada, founder Acharya of ISKCON, writes in Bhagavad-gita As It Is, that the process of speaking is to say something upheld by authority. One should at once quote from scriptural authority to back up what is being said. The scriptures have authority, and so too does the Acharya.

Lord Krishna wanted Arjuna to become the authority in understanding the Bhagavad-Gita. There are many things one has to accept solely on grounds of superior authority. There is no source of understanding the identity of the father except by the authority of the mother. The law book for the entire human society is the Manu-sanhita, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained proper worship. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility; otherwise one will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

**DISCIPLINE** (follow the rules and regulations) According to Henry Fayol, members of the organization must follow the rules and regulations that govern the organization. To Fayol, discipline will result from good leadership at all levels of the organization, fair agreements (such as provisions for rewarding superior performance), and judiciously enforced penalties for infractions. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself.

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance, become nil. It is specifically mentioned that the causes of material entanglement are completely vanquished. In Sanskrit it is called anartha-nivrtti. (SB 3.33.26).

SSS prescribes certain do's and don'ts as a part of rules and regulations. However, it strictly warns one from misinterpreting the rules and regulations to one's advantage. In the NOI the two verses explain the do's and don'ts in devotional service.

“atyaharah prayasas ca prajalpo niyamagrahah  
jana-sangas ca laulyarh ca sadbhir bhaktir vinasyati”

### Don'ts

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons and (6) being greedy for mundane achievements.

### Do's

“utsahan niscayad dhairyat tat-tat-karma-pravartanat  
sanga-tyagat sato vrtteh sadbhir bhaktih prasidhyati”

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting as per regulative principles (5) abandoning the unwanted association of, and (6) following in the footsteps of the previous Acharya's. These six principles undoubtedly assure the complete success of devotional service. Thus the SSS principle advocates perfect discipline for the managers to be able to execute the duties. Unless one is disciplined himself, one cannot expect his subordinates to be so.

### UNITY OF COMMAND

Here Henry Fayol stressed that each employee must receive instruction about a particular operation or function from only one person. He believed that when an employee reported to more than one superior, conflict in instructions and confusion in authority would result. Vs Accepting a Spiritual Master (Commands authority by Inspiring) SSS supports one, to have a formal Guru so that one may learn the art of proper self- management. Thus one gets duly empowered to qualify to become a good manager and such a manager commands authority by inspiring.

According to revealed scriptures, a guru is called also an Acharya, or a person who has personally assimilated all the essence of 9astras and has helped his disciples to adopt the ways. Once accepted, the spiritual master takes responsibility for the disciple. And disciple also must be obedient to the spiritual master for life, for good. That is the relationship.

tad viddhi pranipatena pariprasnena sevaya  
upadeksyanti te jnanaih jnaninas tattva-darsinah BG 4.34

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Thus one may accept a spiritual authority to gain knowledge and then it can be disseminated to get the work done in the course of executing ones duties as Manager. To set an

## **MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT**

example, Lord Sri Krsna, Lord Sri Rama and Lord Sri Chitanya Mahaprabhu accepted a spiritual master:

Thus it is proved that a good subordinate can become a good master/manager by properly receiving authority and also executing ones duties properly.

### **UNITY OF DIRECTION**

Fayol suggested having unity of direction in various functional levels of the organizations. This will lead to uniformity and better relationship amongst departments Vs Unity of guidance by Spirituality (Guru, Sadhu and Sastras)

As stated by Narottama dasa Thakura,( sadhu-sastra-guru): one has to test all spiritual instructions according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sadhus, or saintly persons. The sadhu confirms the scripture, and the spiritual master follows and explains the scripture. So sadhu, sastra, and guru are always in agreement. What is spoken in the scripture is accepted by saintly persons, and what is spoken in the scripture is followed and explained by the spiritual master, and he explains only that. Thus the unity of direction automatically gets established.

### **SUBORDINATION OF INDIVIDUAL INTEREST TO COMMON GOOD:**

Henry Fayol delineated the fact that the organizational interest will supersede any individual interest and that way the organization will stand to be protected. Vs Subordination of individual

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

and organizational interest to Lord's Interest is the sum and substance of MBS. It is said in Srimad Bagavadam and Bhagavad Gita about true knowledge. One is said to be in knowledge if one has the following :

- Exhibits his intelligence in decisions
- Acts based on the time ,place and circumstances
- Knows the perfect way of executing activities
- Knowledge of the self/spirituality to please the Lord by the body, mind and soul.
- Exhibits gratitude to Lord and others

From this it can be inferred that the real knowledge is to please the Lord by the words, actions and dealings with others.

### REMUNERATION

Fayol brought out the principle of fairness in remuneration. Compensation for the work done should be fair both to the employee and employer. The reward systems of the organization guides the action that generally have a great impact on the motivation and performance of the individual employees. It must be seen as fair by the work group so that they will not feel resentful and retaliate in any manner. Vs

Reward is assured and automatic: The SSS principle stresses on faith in the Lord as the starting point of ones activities. The Lord is the ultimate master in every way and the rewards will be asper the actions and inactions.

ye yatha main prapadyante taiiis tathaiva bhajamy aham mama  
vartmanuvartante manusyah partha sarvasah BG 4.11

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

The Lord assures Aijuna that "As one surrender unto Me, I reward them accordingly". The word bhajamy here refers to "reward". Here reward is purely a reciprocation of love and it is the basis of spirituality.

The reward, as per the scriptures, is based on the sacrifices done by the individual. One has to perform the prescribed duty without any expectation and the Lord will reward suitably. Manusamhita says that if one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again. (SB 4.26.21)

Therefore, SSS lays emphasis on the proper performance of one's duty and the reward is automatic and there is no doubt. Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness. (BG 17.11)

### CENTRALIZATION

Centralization of activities emphasizes lesser dependence on subordinates for decision making as opposed to decentralization. Fayol believed that managers should retain the final responsibility but also needs to give authority to subordinates to do their jobs effectively. The final issue is to find the right balance between centralization and decentralization. Vs Keeping the Lord, as the Centre of our activities :

This is a very essential principle of SSS. What ever one does, it is witnessed by the Lord. It should be done as per the scriptures, keeping the Lord in the Centre. The scriptures and Spiritual Gurus, suggest keeping the Lord as the Centre of our activity while giving the empowerment to the individuals to act independently within the given frame work.

### HIERARCHY

The line of authority in an organization is often represented by the organizational chart- running in order of rank from top management to the lower management expressing the relationship between them. This also delineates the flow or channel of communication. Vs

Follow the Disciplic succession (Paramapra)

evaih parampara-praptam imam rajarsayo viduh  
sa kaleneha mata yogo nastah parantapa BG 4.2

It is clearly stated that the Gita was especially meant for the saintly kings (administrators) because they were to execute its purpose in ruling over the citizens or subordinates. Here Arjuna expresses himself through the grace of Krishna. If we want to understand Bhagavad-gita, we should accept the statements in these two verses. This is called the parampara system, acceptance of the disciplic succession. Unless one is in the disciplic succession, one cannot understand Scriptures. (BG 10.12-1)

Perfect knowledge comes from parampara, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender.

### ORDER

Fayol expressed the management principle of proper systems- for materials and men. A place for everything; and everything in its place for materials and Right man for the right job Vs Systems (Vedic scriptures / the transcendental system) The Lord is the creator of everything- all systems.

**yuktahara-viharasya yukta-cestasya karmasu**  
**yukta-svapnavabodhasya yogo bhavati dukha-ha BG 6.17**

## MANAGEMENT CONCEPTS FROM THE RAMAYAN & MAHABAHARAT

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. Thus it is understood that, by following the rules and regulations or proper systems, one will be able to do the administration or manage the affairs properly. Systematic management of one self before managing others, is the key principle of SSS.

### EQUITY

Fayol advocated the principle that managers should be both friendly and fair to their subordinates  
Vs. Equal Vision (Pandi daha Sama darshinaha)

vidya-vinaya-sampanne brahmane gavi hastini  
sunt caiva sva-pake ca panditah sama-darsinah (Bg 5.18)

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmaea, a cow, an elephant, a dog and a dogeater. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to the relationship to the Supreme, and Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge and equity.

### STABILITY OF STAFF

Fayol stressed on the principle of less employee turnover to maintain the quality and continuity of the systems..A high employee turnover is bound to affect the efficiency, productivity and thereby profits. Therefore, Stability of staff is important for better management of the organizations. VS Association with purpose

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting food and offering food are the six symptoms of love shared by one to another as given in NOI verse 4.

Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary. Thus whenever there is a dealing of preeti, or love in intimate dealings, these six activities are executed, the association is bound to flourish. Thus a manager by following the SSS, will be able to efficiently retain the staff willingly and the productivity, efficiency etc. can be easily achieved.

### INITIATIVE

The employees must be given the necessary circumstances and opportunities to bring out their talents by own initiatives. This will come amongst subordinates by empowerment, freedom to conceive & execute the plans and opportunity to learn. Vs self-driven service and sacrifice.

The scriptures suggest that by right association one develops keen desire to do devotional service which purifies the heart. Nature of the soul is to serve and it is the natural tendency. By applying MBS and SSS principles, one develops the attitude to serve without expecting anything in return as sacrifice. This will bring in highest levels of service as seen practically in Mother Teresa.

### ESPRIT DE CORPS (Promoting team spirit)

Promoting team spirit will give the organization a sense of unity. Fayol said that even small factors could help develop this spirit. He suggested Verbal communication instead of formal written communication whenever possible Vs Service with unity

Spirituality is based on the relationships with Lord and other living entities. When there is unity of purpose to serve, then it becomes easy to develop team spirit. It is understood from Ramayan and Mahabharat how the team was united in serving together even though, the circumstances were unfavorable. The higher purpose of MBS unites people automatically. Thus from the above analysis, it may be inferred that MBS applications from Scriptures are worth trying for developing managerial insights and to increase organizational culture and development.

### CONCLUSION

What the managers can presumably conclude from this exercise is to get an empirical understanding of project management and leadership/ managerial skills even while studying the scriptures which form the proper base for application of MBS in organizations. One can put that to use in our profession and succeed in the career. The scriptures like Ramayana have lived through ages, not just for a few practical concepts they teach, but the values and ethics that the heroes and heroines exhibit during trials and tribulations.

## SPIRITUALITY ON CORPORATE MANAGEMENT

Spirituality has influenced the existence of human beings ever since the ancient civilizations. Spirituality has significant effect on day to day life of people. Modernization has brought in latest technology and techniques into human life, but it is important to know that in the midst of all these developments and transformation, spirituality has its own role to play. External luxuries, comforts provide momentary or short term external satisfaction to people. Human wants are fulfilled one after the other, but the need for peace, contentment, tranquility and balanced existence is increasing. Periodically efforts are made to fulfill this, but when it is peace and contentment and other aspects, it is the influence from within that result in all these transformation and change. Systematic approach is essential in spirituality to meet these ends, which individuals seek to live their spiritual values in the workplace. Employees find calm and contented to some extent with this approach.

### Meaning of Workplace Spirituality

Burack (1999) defined workplace spirituality by using three concepts of spirituality in the workplace as his working definition:

Spiritual growth and advancement of the human experience involve mental growth – problem solving and individual learning will often be the main vehicles of individual development.

Spiritual growth reflects the gratification of individual needs especially “belonging” and those of higher order such as a sense of achievement. The individual’s context for these is broad encompassing work-family connections and work-place settings.

Spirituality in the workplace is communicated and reinforced through the institution’s leaders, organizational culture, policies and work design among other factors. Sensitivity to and interest in the person (employee) must be common to all approaches.

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In agreement with the views expressed by Giacalone and Jurkiewicz (2004), and Burack (1999), Wong (2003) identified several attributes of spirituality within the context of work as follows:

1. Defining ourselves as having inherent values, greater than our roles, titles and possessions.
2. Affirming meaning and purpose in spite of absurdity and chaos.
3. Emphasizing authenticity, inner wisdom, creativity and transformation.
4. Recognizing the immaterial, transcendental, sacred dimensions of reality.
5. Having a servant's attitude towards work and leadership.
6. Embodying spiritual values of integrity, honesty, love, kindness and respect.
7. Emphasizing social responsibility toward the community, society and environment.
8. Viewing God and spiritual principles as the grounding for moral decisions.

It is about individuals and organizations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to them and others. Examples of vertical organizational spirituality include: meditation time at the beginning of meetings, retreat or spiritual training time set aside for employees, appropriate accommodation of employee prayer practices, and openly asking questions to test if company actions are aligned with higher meaning and purpose. Yogesh M, Srishti J (2010)

Institutions with caring behaviours will frame the norms that will be conducive for incorporating ideologies of workplace spirituality. The ideas of social commitment help employees to be in touch with society and also realize the need for the change in institutional frame work. As the changes took place in the world economy the need for the inner peace becomes a question due to the rapid race with all types of competition. Here it may be individual based or institution based but the end effect is on the employee because the employee is the one who connects the whole. Self-Management has become the need for the

employees to preserve their balance, which otherwise have an impact on their work life and personal life. This is the point where the need for workplace spirituality has come up with greater intensity where institutions are looking for better environment at the work place.

### **Advantages of Workplace Spirituality**

Practical experience of the many institutions has proved that work place spirituality is beneficial for institutions and employees. Institutions try to maximize their capacity to do better in their approach towards the clients, students or shareholders. Employees strive for the better output from their accord by putting their heart at work and create interest in their work to derive quality in their approach. In doing so both at institution level and employee's level there will be cordial relationship and good employee- employer relationship will produce that result which has to be fulfilled with the impact of Workplace spirituality.

According to Wong (2003), when this happens the following changes can be noticed at the workplace:

- The organization will become purpose-driven and meaning-based.
- Management with a mission will replace management of efficiency and control.
- There will be a shift from fear-based culture to love-based culture.
- Management practices and decisions will be clearly consistent
- Spread of spiritual values such as integrity, honesty, love, hope, kindness, respect and nurturing.

Since corporate is made up of human resources, human resources development is considered as an approach that is inevitable to inculcate spiritual understanding for achieving desired results. In this chapter an attempt is made to highlight and explain the influence of spirituality on human resource development and corporate management. The last decade has witnessed a veritable explosion and interest and enquiry into the spirituality at workplace. Major

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development in this area is found in developed nations of the world. In fact materialism in these developed nations captured the ways of living of the people in various fields. To take rescue from the materialistic life, spirituality made its entry with practical means to improve work environment and work culture. The new openness with spirituality explores the potential resources in individuals. Spirituality in all its form is experiencing a renaissance in the workplace.

### **Workplace Spirituality and Human Resource Development**

Spirituality has a great role to play in human resource development. Sustained efforts to improve the productivity by quantity and quality have been a prime task of the organizations across the economies. Training and development in spiritually infused organizations is likely to focus on developing character, ethics, values, and creativity in addition to focus on technical skills, training and development. This can be provided in experiential formats such as vision quests, shamanic journeys, and spiritual study groups. Conlin M. (1999)

Human resource development has to evolve as a productive field; Corporate must find various ways and means to utilize human resources in right manner. Managing the human resources development functions has many challenges, perhaps the most important issue is of service quality relationship of human resource development function and corporate functions.

Grooming of personality is considered to be essential for healthy environment in the organizational set up. This creates dynamic and evolving conditions in HR which are reflected in the performance and also interpersonal relationship. Every organization is made up of human resources; all other resources are utilized according to the fixed dosage and as per organizational requirement. In this area of training HR plays a dominant role. It aims at providing real opportunities for the creative, interpersonal, and technical development of each worker- through cross-training, mentoring, educational opportunities, and personal support

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according to each employee's needs and goals that help create well-balanced, multi skilled and innovative employees. Groen, J. (2001).

Organizations, like people are viewed as an organic entity with their own unique character or soul to develop within the context of this moment. Lewin, R. and Regine, B. (2000)

Organizational objectives have to be familiarized by employees; this is where human resource tries to synchronize the individual objectives with that of organization. The gap has to be filled up, with spiritual input in human resource development, and acceptance for the collective growth is made possible due to the interconnectedness amongst employees. Employees are frequently enlisted in developing a mission statement and set of values that reflect the unique goals and principles of the business. Under spiritual training inner nature has to be developed, so the voice within gets activated in due course of time. It will enhance self-discipline, self-development and improve the personality of an employee. Workplace policies that provide autonomy for immediate front line problem solving encourage open communication across the organization, and support employee initiative. In this process risk taking and self-management are seen as intrinsic to the moment. Burack , E.H. (1999) .

Spirituality incorporated in human resource explores spiritual values and beliefs, that can be incorporated in employees work lives. Focusing on these areas helps an organization to tap the positive quality of human resource. Such a focus also provides a sense of motivation that can sustain the individual and organizational interest. Spiritual values help in integrating attitude of human resource for attaining healthy atmosphere in an organization. Recognition of the role of spirituality in an organization provides avenue to develop intuitive approaches to the existing situation and add right spirit to create exploring environment amongst the individuals. Creating interest and enthusiasm among individuals is the prime responsibility of human resource department. In this process human resource incorporates spiritual principles to enable the individuals to develop their skills both from technical and organizational level.

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Inspiration and the strength derived out of spiritual support to human resources contribute to the dynamism of an individual and organization.

Human resource takes care of the organizational development and fulfillment of the pre determined organizational objectives. Managers are expected to develop personal relationships with employees; interpersonal caring is manifested through employee emergency funds, workplace mentoring, community social events and an emphasis on valuing and rewarding employee contributions. Burack , E.H. (1999); Milliman et. al. (1999)

The organization treats employees as members of the family, creates a friendly environment and supports them. This attitude strengthens the organizational spirit for the right type of atmosphere. Nowadays social responsibilities accepted factor and therefore they convince their consumers and stake holders that the welfare functions of an organization begin from within. Once internal requirement to upgrade the welfare of the employees is fulfilled, it is possible to achieve social welfare and discharge social responsibility. Spiritually infused organizations define a social mission, beyond their profit making mission that outlines what they want to contribute to society and how they will accomplish this mission in a way that recognizes their ethical commitments. (Milliman et.al, (1999) ; Uhrich, (2001)

Role of spirituality in an organizational set up goes a long way in correcting prevailing conditions, so as to inculcate the values into the employees with a viewpoint to serve better in a society, country, and in the world. Organizations that view themselves as secular focus on promoting universal ethical values such as love or responsibility and a sense of community. Mitroff and Denton (1999)

Thus spiritually induced institutions are unique in their functioning and approach towards human resources so as to extract and utilize the spiritual potential in an individual for corporate evolution.

### **Human Resource Development Supported by Workplace Spirituality and Corporate Management**

Spirituality and corporate management, even though a modern trend, it existed from the past centuries. Absence of spirituality for a period of time in corporate management was surely due to misunderstanding of the concept. There are organizations that have placed a great deal of emphasis for this cause to transform and mould management principles according to the spiritual needs. Although the trend towards spirituality at work has already had a significant impact on business practice, research in the area is only just beginning. The majority of the literature comprises attempts to describe and define the trend itself, calls to action for implementing various elements of spirituality at work, or case studies on how to revive disgruntled workers and sagging bottom lines with spiritual solutions. Annemarie Gockel (2004)

The real possibility of bringing more of oneself to the workplace and enjoying practical support in relaxation, exercise, child rearing, self-actualization, creativity, and other areas while making a living wage constitutes real progress for workers. Placing a renewed, or newly sincere, emphasis on ethics, public service, and responsiveness to the community counters concerns brought about by the increasing power of Multinational Corporation to exploit workers, national economies and the environment. In this way, the workplace spirituality offer some real potential for transforming business practices in ways that contribute to the well-being of workers and society. Annemarie Gockel (2004)

Now there is a trend towards spirituality in academic research. In many academic programmes there is a clear focus on spirituality. Candidates trained in this way can come out with innovative and sustainable strategies for implementing and practicing workplace spirituality. Management reflecting the administration and actual working of corporate will have managers who are specialized with a set of spiritual principles at work place. They explore the innumerable ideas to incorporate these values at work place. These values integrate the organization with a single purpose and ideology. The integrated approach builds up organizational spirit in several ways. A study in this area by Mitroff and Denton (1999) has

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found some common elements in the definitions of spirituality offered by U.S. business executives and executives in nonprofit organizations. Data from 68 interviews and 131 surveys indicated that spirituality provides meaning and purpose in life, it is timeless and universal, non-denominational, it is inclusive and accessible to everyone, and is not formally structured or organized.

In a workplace that has become insecure and alienating, the need for development on the spiritual side has arisen in a number of contexts. The displacement of core values has made out a strong case for renewed search for higher purpose. Spiritual need may be seen at various levels in relation to higher purpose and core value displacement. Such as harmony between values and technology, connectedness with others, eco-efficiency: delivering more value with less environment burden. Paul Collins and Nada K. Kakabadse (2006)

Corporate management looks for challenges that occur with the input of spirituality into its system of functioning. This watch is going on as mentioned earlier from several years and the concrete conclusions are to be drawn to decide the influence of spirituality.

Spirituality in an organization with focused approach promotes wellbeing of employees. Spiritual values in the corporate sector promote economic efficiency and cause quality improvements in productivity. Human resource is an important requirement for corporate. It is a paramount trend required in today to conserve exhausting resources. Only means of precaution through a general approach may not be effective enough to create awareness at corporate level to focus on the need for conservation and sustainable development. Several efforts are made at management school level to incorporate spiritual principles. Academic interest in workplace spirituality has also moved from theory to training, with at least 30 Master of Business administration programmes now offering courses that address spiritual concerns. Uhrich, D. (2001)

Spiritual need may be felt at various levels in relation to ultimate purpose and identified core value i.e.,

- Harmony between values and technology
- Connectedness with others
- Eco-efficiency; delivering more value with less environmental burden. Paul Collins, Nada K. Kakabadse (2006)

### Approaches

According to S.J.Gould (2006),spirituality is a tenuous at best in light of all its myriad forms, meanings and practices, let us say for our purposes here that it involves something beyond the material and something beyond the person, sometimes referred to as transpersonal.

More recently, spirituality and management have become conjoined in an association that is less metaphorical and more actual. Evidence of this shift can be seen in the increase in popular business and management literature during the 1990s that explicitly addressed the emerging theme of workplace spirituality. This literature promotes a view of the organization as a spiritual – social system composed of employees whose existential needs must be supported if the organization is to flourish. In explaining how this can be achieved, attention has focused, first, on exploring the meaning of work in relation to a higher purpose and, second, on encouraging a more holistic view of work organizations as communal centers, where actions can be seen as practically and morally interconnected with the physical and social environment. Emma Bell; Scott Taylor (2003).

Today's employees and managers are undergoing immense pressure and stress at workplace. These work and pressures have sparked a demand for more meaningful approach towards management of self and corporate. This situation requires peaceful and calm solutions to overcome complicated and conflict situations at workplace. However work environment alone can bring this condition by certain precautionary measures to avoid pressure and stress at workplace. Workplace spirituality introduces certain methods of spiritual practice individually and collectively which work towards the wellbeing of individual and corporate.

### **Implementation of Workplace Spirituality in an Organization**

Spirituality is more of a process than an end. It is about how things are performed instead of just achieving goals. The development of an individual and building on creativity will naturally require spiritual practices in the process of achieving an organizational goal. The rate at which an individual grows is mostly self-determined. For example, an organizational goal to deliver a product on time within budget may force or inspire an employee to learn new skills and take on greater responsibility to achieve that goal. The following things may be considered to establish workplace spirituality and reap the benefits of increased employee productivity leading to a flourishing organizational culture.

1. Appointment of a committee to determine the role played by spirituality in the organization with an appropriate definition of "spirituality at workplace" is the first step towards establishing workplace spirituality.
2. The strategic intent and the strategic plan need to be defined integrating it with spirituality.
3. A Spirituality Survey of the organization would aid in understanding the present levels of spiritual quotient of the workforce and the scope for further improvement in the direction.
4. For this to become possible, the organization should an environment of trust so that the employees find if comfortable to question, learn, and contribute.
5. Personality development seminars and workshops that include clarity of values and desired behavior of employees with a humanistic tilt should be incorporated with higher frequency.
6. The organization should set up policies that facilitate and foster diversity in culture, ideas and thoughts.
7. To adapt in a workplace scoring low in spirituality, spiritually sourced personal values such as family, personal time, creativity, religious practices, health, etc. need to be defined, and compared to the personal workplace values of money, respect, quality, empowerment etc. and then decide to either remain non reactive

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- to the workplace, bring a positive change in the working atmosphere or look for a workplace that satisfies your spiritual urge and provides you with inner peace.
8. Leaders who need to lead a spiritually less oriented team should first begin with spreading and strengthening values and morals in the name of business ethics.
  9. Brainstorming sessions, discussions, and exposure to literature on ethical practices in business or ethical business conduct, initially and gradually on spirituality would go a long way in raising the spiritual quotient of employees.
  10. In order to practice workplace spirituality, it becomes necessary that the employees are free to make mistakes as far as they learn from every mistake not repeating the same mistake. This is because; spirituality can spread its wings only in the absence of fear. The fear of losing a job, of a pay cut or of demotion are nothing but de motivating factors for employees which
  11. hampers their productivity as well as serves as a barrier to spiritual growth since it blocks their potentials to be ready to experiment, change and innovate. It also has negative impact on the organization culture.
  12. Spirituality is not absence of competition but absence of unhealthy competition. Hence, organizations should aid healthy competition by disseminating information to all uniformly, giving the employees an equal opportunity to learn and grow and allow the best man to win. Yogesh M, Srishti, (2010)

### **Impact of Workplace Spirituality on Human Resource Development And Corporate Management**

Spirituality influences the human resources development and the corporate management simultaneously. The functioning of any organization depends on human resources. Spirituality is recognized an internal aspect of human resource, and it influences the corporate management, mainly through policies and functions of the organization. **Garcia-Zamor (2003)** explains, spirituality in the workplace may manifest itself in several ways, but at two different levels: the personal and the organizational.

### **Antecedents of Spiritual Dimensions Influencing Human Resource Management**

The following antecedents give an idea about impact of spirituality on human resource management.

#### **Time Management**

Time management includes tools or techniques for planning and scheduling time, usually with an aim to increase the effectiveness and/or efficiency of personal and corporate time use. In a corporate setting, time management can programme, regulate employees, make it easier to coordinate work and increase accountability of individual employees.

Effective use of time and maximum utilization of time are the twin requirements. Clear sense of priority set by an individual to perform his functions within the time bound goal.

#### **Application and Utilization**

Applying and utilizing the knowledge available in the organization to the products, processes, systems and services is an important constituent of productivity. The whole idea is to have the right kind of knowledge available at the right time in the right place. As innovation and creativity play a vital role in the success of any organization today, immediate access to knowledge plays a critical role. So, the organization has to generate mechanisms to evaluate human resource development, whether the application and utilization of knowledge takes place in an effective manner or not, and if not, what measures should be adopted to correct the same.

Spirituality evokes wisdom in an individual which can process right thought into right action. Complex circumstances can be practically dealt with complete utilization of potential resources within an individual. Right place, right thought, right action can be enhanced with integrated approach of Spirituality. Utilization of will power strengthens the will; it can have a direct impact on perfect utilization of resources.

### **Professional Efficiency**

Competence is a standardized requirement for an individual to properly perform a specific job. It encompasses a combination of knowledge, skills and behavior utilized to improve performance. More generally, competence is the state or quality of being adequately or well qualified, having the ability to perform a specific role. For instance, individual competency includes the traits of systems thinking, emotional intelligence, skills in influence and practical approach. A person possesses a competence as long as the skills, abilities, and knowledge that constitute that competence are a part of him, enabling the person to perform effective action within a certain workplace environment. An individual thinking can be matured with the application of Spiritual practice; focused way of thinking can be attained to achieve organizational goals. Thus Spirituality promotes qualitative, quantitative, combination of the two or entirely new methods/techniques to gain the competitive advantage in human resource development.

### **Excellence in Leadership**

Human resource development is also influenced by the quality of leadership. The management must communicate the vision to the employees operating at all levels in such a way that they adopt the vision of their own. Numerous techniques aid in this process, including: narratives, metaphors, symbolic actions, leading by example, incentives and disincentives. A good leader is always an obedient follower. Often inner quality of an individual can be exposed while discharging leadership responsibilities. In a corporate management democratic leadership is accepted in place of autocratic or dictatorial leadership.

Leadership potential also has an important bearing on human resource development. A leader with spiritual potentiality possesses enormous positive qualities which can be reaped by means of spiritual application. Spirituality investigates and practically applies the concept of intuition into practical application. A passionate leader, whose creative style of managing people can kindle imagination and make the work effective and efficient.

### **Knowledge Management**

Zuckerman & Buell (1998), define knowledge management as the strategic application of collective company knowledge and know-how to build profits and market share. Knowledge assets viz., ideas, concepts, and know-how are created through computerized collection, storage, sharing and linking of corporate knowledge pools. Advanced technologies make it possible to mine the corporate mind.

Spirituality can strengthen the knowledge by means of scanning the external environment and predicting the threats and possible ways to manage the dynamism based on knowledge management. Spirituality promotes retention power and improves concentration. Collective thinking is an event which can contribute to the welfare of the organization and it also promotes peaceful and cooperative environment.

### **Self-Management**

Self-management is a prime aspect of an individual. An identity of an individual can be exposed with his performance at the work place. Human resource techniques provide enormous incentives for self-management. Due to the ups and downs in the work place, as well as work pressure there could be unfavorable decisions. Basic personality of an individual is always triggered at the work place. Balanced approach at the work place and in personal life with patience, perseverance, tolerance etc. is required to develop internal qualities. Spiritual practice awakens the latent powers in an individual, helps in relaxing the body, de-stressing the mind and rejuvenating enthusiasm. Belief in one's own self develops ability to believe organizational objectives.

### **Health Management**

Spirituality in an organization has five indications such health, happiness, wisdom, success and fulfillment. Meditation proves these benefits on body and mind. All diseases originate from the mind. When the mind is relaxed resultant effect produces positive energy. Perfect health has direct impact on the work efficiency of an individual. Healthy mind can direct thoughts for right decision and action. Enthusiasm in an individual is a byproduct of excellent health.

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Individual responsibilities can be fulfilled effectively and efficiently by means of systematic and balanced approach to material and spiritual life. Constructive and systematic thinking is the outcome of meditation, which leads to right action and avoid all possibilities of failure. Success and contentment are the root cause of individual health. The importance of a health cannot be undermined. Health and well-being play a vital role in the proper development of an individual.

### **Decision Making**

Decision making is an integral part human resource development. Right decision at the right time promotes organizational interest. Routine activities may demand for decision making is a part and parcel of the complete system. Unusual circumstances are encountered in human resource functions, such occasions appropriate decisions may play a dominant role. With the support of Spirituality, disciplined way of thinking can be developed. Systematic approach in any critical problems results in correspondent effect on effective decision making. In complicate circumstances proper implications and execution of decision can help in the process of gaining universal advantage. The decision concerned with constructive ideas can be implemented with energy and conviction; it can make sizable difference in the outcome of a corporate management.

In an organization human values are considered to be the vital aspect. An individual has the capacity to utilize the inner potential for achieving the organizational goal. Organizations interested in functioning in accordance with spiritual principles incorporate these values in their management system. There are various types of skills required for the efficient functioning of human resources and one such skill is the exploring of inner potential. Individuals are trained to inculcate these skills, all these skills are more of external in nature whereas the spiritual principles are more from within or internal to an individual. Values are revealed from within; they are manifested in the functioning at the work place both at technical and non-technical areas. Spirituality at work is also about notion that spiritually motivated not only express inner life needs by seeking meaningful work, but also try to align their values and perception with human beings. Spirituality energizes and provides the enthusiasm to pursue our life's work

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alongside others. When the spirit is alive and well, it creates meaning in our work lives. Moxley, R. (2000).

Individual interests differ from one another, it is the organizational interest that integrates and develops human resources. Integrated interest creates positive energy to generate spiritual values in corporate management.

Creative energy in work has to be integrated with God's creative energy. If we can understand that connection, perhaps we can use it to transform workplace into something remarkable. (Gregory F. A. 2001)

Ultimately spirituality has a larger plan in which, organizations, institutions, society and family is a part of the whole plan. Spirituality submerges all these aspects to promote the connectivity among all micro aspects and bridge them to the macro level.

Understanding spirituality will become such an important part of human development in workplace that it will begin to be featured regularly in management training and eventually have a place in some form or another in every organization, no matter how small it is. Hilpern, K. (2000).

Educational or technically specialized background of employees has a great impact on corporate existence. Individual knowledge is ever growing with the support of spirituality, Spiritual education and training builds up core values in an individual which reflect in their behaviour at workplace.

Human values are the prime requisites for shaping the organizational norms. These values transform the attitude and behaviour of an individual. Individuals in an organization are responsible for creating positive energy with healthy human values. Certain higher values are responsible to strengthen the positive energy at the work environment embedded with human virtues such as humility helpfulness, sharing, sympathy, tolerance and so on. These values

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promote organizational effectiveness to derive positive result in human performance. Spirituality at workplace is strongly supported by the ethical attitude to create an environment to accept and understand values. In a larger context people can sense and control their passions for the general well-being of the self and organization.

Major economic changes have been critical in sparking business interest in workplace spirituality. The advent of globalization and the information economy has multiplied competition and mandated near continuous change. Neal, Bergmann Lichtenstein & Banner, 1999; Savickas , (2000).

All these changes are inevitable; change is progress, every organization has to evolve over a period of time. Sufficient effort is essential from the individual and management point of view. These changes have to be brought about according to circumstances prevailing in the organizational environment.

Innovation, flexibility and continuous learning are the keys to success in the new economy. Highly skilled workers who are self-organizing, and have excellent interpersonal and communication skills, can act independently, and are committed to both ongoing learning and the organization's mission constitutes the competitive edge in the 21<sup>st</sup> century. Burack, (1999) ; Kinni (2003 ).

Rigid rules and regulations often failed to produce fruitful result at workplace. Some flexibilities are essential to exercise the freedom by employees in their regular work hours. Most of the values and attributes are obtained from within, by generating an understanding to develop righteous attitudes towards task assigned. The organization requires unique attributes of individuals for its growth and development. But it is often difficult to get employees with these skills.

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The moment toward spirituality in the workplace is also supported by recent social trends. Ongoing urbanization, increased population mobility, rising divorce rate, and expanding work hours have strained traditional social ties, creating inter personal isolation. Workers are increasingly hoping to find in the workplace the sense of connection they found in the traditional family, the extended family and community ties. Ashmos,D.P., and Dunchon ,D.(2000) . Better relationship and mutual support and cooperation create a conducive environment at the workplace.

Even main stream organizations that are interested in workplace spirituality primarily to keep pace with the new economy can contribute to worker satisfaction and community well-being through and thoughtful implementation of the philosophy. Current economic conditions have created a historical moment wherein personal and organizational crisis and transformation can lead to productive social change. Annemarie Gockel (2004),

These perspectives see spirituality at work as akin to values and ethics, and thus an important component of organizational success (Weston, S. (2002).

Spirituality in the workplace has all characteristics of good management behaviour, in which workers at all levels are respected and valued, and where reciprocal understanding and cooperation are nurtured, while backstabbing and internal competition are discouraged. (Dr. Joan Marques, 2005)

To establish inter connectedness among workers an environment has to be created; accessibility to this environment for all employees is possible by means of including spirituality in the managerial techniques. All employees participate in the work- process with their own understanding, and perform to their best capacities. Mutual understanding of employees develops friendliness trust understanding and create conducive atmosphere in the workplace.

### **Reorienting Human Resource Development with Spiritual Approach**

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Spirituality adds value to the life of an individual and ethics shapes attitude of an individual. It is a code of moral principles and values that governs the behaviour of a person. Human values are multi-dimensional and they are applicable in all spheres of activity. Often there is common platform for all these values.

As Foucault and Hadot show, in antiquity, the role of philosophy and associated discourses was not simply to produce knowledge or to empower the individuals, but more importantly to train the body and the mind to be aware of the unintended consequences of language upon action. In today's work organizations, discourses of spirituality and ethicality are aimed at making employees more effective.( Foucault and Pierre Hadot,) If members of an organization are happy, they will be more productive, more creative and more fulfilled .Personal fulfillment and high morale are closely linked to outstanding performance and, therefore, have a direct impact on an organization's financial success. Spiritual moments all got a big boost after the 80s because people were unhappy. They were making money but their personal values have to be checked at the door. Some left the corporate world; others stayed and said they would bring their values to work. Jean –Claude Garcia –Zamor (2003)

Mitroff and Denton (1999) were able to articulate and rank the factors that explain workplace spirituality/core values.

1. The ability to realize my full potential as a person.
2. Being associated with a good organization or an ethical organization.
3. Interesting work
4. Making money.
5. Having good colleagues, serving human kind
6. Service to future generations
7. Service to my immediate community

Periodical audit on the conduct and behavior of employees by the human resource department often supports to step ahead to generate the ethical and moral principles among employees.

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The organization should conduct an ‘ethics audit’ to design work settings, create proper incentive systems, and modify patterns of interaction among employees. In addition to or in lieu of ethical training, some companies now offer training courses in spirituality in the workplace. Jean –Claude Garcia –Zamor (2003).

A growing body of literature dealing with spirituality and the workplace has been emerging and has become part of some ethics course syllabi. But spirituality and ethics are quite different, although it is easier for a spiritual person to be ethical. Spirituality encompasses the same topic which is so important in ethics: character, and the giving of oneself for the benefit of others. Jean –Claude Garcia –Zamor (2003)

The spiritual paradigm is characterized by an openness to change, employees and managers having a sense of purpose and meaning, an appreciation of being connected to the organization as a whole, individuals who are able to express spirituality, an abundance mentality, a greater likelihood to trust others, valuing of intuition and emotion in decision- making, and the use of win-win methods in conflict. Organizations based on spiritual paradigm are generally flatter in structure and there is a greater cooperation and collaboration between individual units of the organization.

According to Freshman (1999), Nowadays many organizations are convincing the employees for workplace spirituality. It develops moral understanding in such an atmosphere in which employees tend to believe each another and support value development at the workplace. Most spiritually driven organization respect the traditional division between church and state, and the interest in spirituality in the workplace has generally been linked empirically to fostering rather than diminishing diversity. Freshman (1999), Exploring these spiritual values and beliefs enhance a meaningful principle to organize and guide work lives at workplace.

Integrating spirituality into the workplace means creating a place where it’s alright for people to bring their whole selves, with all their talents and complex emotions; where there’s enough safety so that people can speak the truth openly at meetings, rather than secretly in the

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hallway afterward; where there's an elevated sense of integrity. These ideas are not new and may even seem obvious, but it's amazing how infrequently they are applied in the corporate environment and how harmful their absence can be. Jennifer (1999) Lawrence.

### **Family level — Societal level - Corporate level – National level**

Human values are linked at all the levels even though reference in this chapter is more on corporate level. To develop human values, foundation is laid down at the family level, Group of families incorporate human values in their inter relationship, this reflects social level. Society as a whole follow moral principles and spread the idea of ethics in their regular activities, further it grows to the national level. At the national level spiritual principles from various institutions of spirituality influences functioning of both public and private sector at national level.

Corporate comprise of all different nationalities, cultures, religious beliefs of people working at the corporate level. All these values often reflected at the corporate level should have integrated approach for spiritual values.

Human resource stock is crucial in establishing a workplace that is pleasant, and profitable: Maintaining the balance between financial and human goals is not easy. Shift too far in one direction may affect the performance. Shift too far in the other hand morale withers. Caudron, S. (2001).

Value amongst employees at a corporate level creates friendly atmosphere due to mutual respect, understanding, cooperation and common goal.

A spiritually motivated and friendly workplace will have greater staff retention rates, so lowering recruitment costs. It will see an increase in creativity and innovation, improved morale, better cooperation and team work and superior interface between the organization and its customers.

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Spirituality in the workplace has nothing to do with ethereal experiences or performances, but everything with proper organizational behaviour, involving human approaches toward one another, and therefore with good organizational performance, and, in contradiction to what business executives fear, a better positioning of the organizational overall, a better, more stable, more reliable workforce, and greater returns on investments as a logical consequence to increased organizational performance.

Burack (1999), identifies three main pillars for the workplace spirituality, internal, external and integrated, which he breaks down in to four different but highly interrelated outcomes:

1. Leadership and the organization: demonstration concern for employees, respect for others, consistency of actions and demonstrated acumen.
2. Employees: Conscientious e.g. Quality, cooperation, continuing skill and knowledge advancement, adoptability and high sustained performances.
3. External (Strategic constituents) – quality, consistency, environmentally aware, and a responsible community member.
4. Mutual –trust and shared responsibilities for joint benefits.

Neck and Milliman (1994) assert that the main goal of workplace spirituality is seen as being able to reach one's full potential and to have positive attitudes and relationships with the world.

This interconnectedness in fact develops a good relationship amongst employees, it further contributes to the welfare of the organization.

Most spiritually driven organizations evidence some commitment to a) social responsibility and service to employees and to the community ; b) promoting employee wellness, creativity, and self- actualization; c) participatory management practices; d) an increased emphasis on caring relationships and the enactment of common values, such as authenticity, honesty, trust,

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and fairness, in organizational settings ; and e) finding a larger sense of meaning, purpose, and transcendence in people's working lives. Biberman, J.A. , & Whitty , J.M. (1997).

The radical reformation of the economy heralds the disappearance of traditional career paths, and people are reaching for spiritual solutions in the face of pervasive uncertainty and rapid change. As job security shrinks and financial rewards seem less able to match required sacrifices, workers themselves are searching for more meaning, respect, creativity, value, purpose and connection in trading their time for making a living. Annemarie Gockel (2004)

As individuals change in an organization, it will have an impact on the whole system due to individual representation in an organization. Usage of values in day to day life, accumulated effects of these values reflect in human behaviour and attitude at the workplace. Spirituality being useful tool for negotiating changes in the workplace, as an individual embraces spirituality for transformation of self. Individual's personality is reflected by incorporated values and ethics that can seldom have an impact on organizational progress, in turn productivity of that organization and employees improves both in quality and quantity. Truly welcoming the sole at work requires a significant shift in the consciousness and practice at virtually every level of the traditional business organization. Authentic relating, open consultation, social responsibility, and the creation of a caring culture take considerable effort, vulnerability and commitment (Lewin, R., & Regine, B. (2000).

It is important that employees develop caring attitude with mutual cooperation and understanding, these responsible individuals create a trustworthy environment in an organization. Application of spiritual initiatives such as yoga, meditation acts as driving force for efficient and effectiveness of management and employees. Due to the modernization and import of hi-fi technology expects higher responsibility from the employees, while the qualities such as friendly, cooperative, helpful and ethical nature boost the progress of an organization internally and externally creates health y environment. Organized efforts to keep employees

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happy with incentives embedded with value inputs results in positive impact in quality life. These inputs generates the right spirit at the workplace with due emphasis on joyful, congenial atmosphere with better relationship to create a close knit environment.

Spirituality at workplace promotes an understanding amongst employees and smoothen employee and employer relationship. Every organization strives to strengthen this relationship with sole motto of creating a conducive environment to develop mutual trust, understanding, cooperation and coordination. People are creating workplaces to better serve their spiritual needs. Human beings have a fundamental need for both connection and contribution, and these needs are being met less and less in their personal and family lives. (Desiree' Uhrich (Dec. 2001) An individual is able to contribute by means of showing preparedness at different levels. Further honest and sincere efforts contribute to the effectiveness of work. As employees go on working with an understanding of team work, this generates right spirit to work towards achieving common goal. Diverted attention gets integrated with a mutual support amongst employees gets focused with creative approach due to the inner connectivity. Practically understanding the situation at workplace draws in-depth meaning of being together. Organizations based on modern management system looks for dynamism, openness, enthusiasm, sustainability in the procedure and action. In addition, more kindness, fairness, democratic principles, and power sharing can be attributed to spirituality in the workplace. Employees are empowered, and they thus contribute to the strength of the organization and a renewed competitive energy. If employees are encouraged to become more conscious of their 'highest' selves and are made aware that the purpose of life and work is both material and spiritual, organizational effectiveness is enhanced. Biberman, J.A. , & Whitty , M. (1999).

Organizational growth and development may not be calculated only through popularity of the products, diversity in production, expansion and transformation. It is more of increased awareness of employees for the current situation and application of human approach to fulfill bigger purpose. Individual change reflects the social change; every individual is a starting point

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for change. As individuals change, society, nation, world changes. Spiritually-based organizations and leaders believe that we are part of an interconnected whole. If we want to change that whole, we must change ourselves. Rick James (2004),

### **Conclusion**

Human resource development provides the necessary tools that are required for managing and operating an organization, everything from production to research and development. All these areas can be made productive, by sufficiently motivated, trained, informed, managed, enriched and empowered individuals. A spiritual value leads an organization towards sustainable development with incorporating human ethics and moralities to improve individual effectiveness.

The shift of interest of individuals in an organization to develop the spiritual values is the prime concept that enables the organization to transform the existing environment. Workplace spirituality is a part of broader rejuvenation that is visible in developed organizational management. The focus on individual transformation with a set of values improves the commitment of employees towards the organization. The focus on service, ethics, wellness and bringing soul to work provides a new dimension to the work force.

The changing demand and organizational structures require increasingly skilled and committed workers who are able to juggle with competing responsibilities and act independently while continuing to learn at their jobs. The focus on service, community, ethics, wellness, and bringing the soul to work offers a new type of compensation while simultaneously creating novel pressures for today's workers. Annemarie Gockel(2004)

The workplace spirituality is catching up the corporate world in a rapid rate due to the dynamism and vulnerability of existing situation and trends. Spiritual prospects contribute as a source of strength for creating awareness and facing unknown situations in day to day life of an employee and organization.

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Incorporating these spiritual principles enables corporate sector to navigate the increasingly complex and competitive world to draw up desirable solutions to the various situations at the corporate level.

## SPIRITUALITY IN ORGANIZATION

In the past few years it has been observed that organizations are exhibiting unethical business practices and employees are displaying unethical behavior which has contributed in some way to the economic meltdown across the globe. As a result of witnessing such reprehensible actions, the researcher seeks to understand the logic behind such actions and how one can produce remediate effect. The purpose of this thesis is to present the concept of organizational spirituality as an emerging phenomenon to promote organizational ethics. More specifically, the purpose of this research is to determine the impact of organizational spirituality on performance within organization.

Since the beginning of the 21th century, there has been an increased focus on spirituality and spiritual phenomenon in both the western and eastern society. Lately, this focus has shifted to the modern organizational and academic levels, emphasizing the importance of spirituality in the development, and efficacy of an individual's work and by extension, the entire work place, market, economy and the society as a whole. Enclosed within this discourse is the conception that spiritual individuals are ethical in business, and consequently, are a major benefit to an organization. This concept is not new and has only been stated after observing consistent performances of spiritual individuals. This was specially acknowledged in the ancient times, as seen in Kautilyas' Arthashastra, an ancient Indian book of political knowledge and spiritual practices, as told by their advisors and ministers to the kings of them empire of India., who were learned that studied the scriptures from Dharma and hence, understood the significance of the human spirit and spirituality.

The ancient scriptures and texts, as seen in case of Kautilya's Arthashastra, indicate a strong correlation between an individual's spirituality and his/her performance in their respective fields. In

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other words, the concept of spirituality has evolved considerably since it was first recognized and observed in ancient times. And here researcher examine that its effect on the performance of an individual and by extension, the organization that he/she works for, is still considered relevant in present times.

Along with trends of emerging importance of values and ethics in management and social responsibility of corporations, spirituality in management is gaining recognition in management scholarship as well as practice. There is increasing emphasis of ideals like nurturing whole self at work that includes spiritual and emotional aspects along with physical and intellectual aspect. Oswick (2009) compared the two 10 year periods ending in 1998 and 2008 and found that the number of books on workplace spirituality increased from 17 to 55 and the number of journal articles increased from 40 to 192. Karakas (2009) reviewed the literature and found 70 definitions of spirituality at work. Most definitions make the distinction between religion and spirituality. Spirituality is described as search for wholeness reflected in responsibility. The most prominent concepts in literature of spirituality in management are search for meaning and purpose in our life, experience of oneness. Spirituality in management is also referred to as meaning giving intelligence is gaining an increasing visibility in organizational studies.

Giacolone & Jurkiewics (2010) provide the following definition: “Aspects of the workplace, either in the individual, the group, or the organization, that promotes individual feelings of satisfaction through transcendence. which means that, the process of work facilitates employee’s sense of ”being connected” to a non-physical force beyond themselves and provides feeling of completeness and joy.”

In the past few years there has been a growing interest in workplace spirituality, in part due to what some are calling “a spiritual awakening in the American workplace”. Since the late 1990s publications such as Wall Street Journal, Business Week, and others have reported a growing desire among employees seeking meaning and purpose at work, a spiritual dimension of organizational life. Anecdotal evidence suggests that work places differ in terms of their commitment to building and nurturing people’s spirits yet little is known, empirically, to support

these claims. Further, the interest in workplace spirituality has led to the assertion that workplaces that are “spiritually healthy”, most likely perform better and are, in part, a function of the attitudes, practices and behaviours of workplace leaders. Spirituality at work is about searching for meaning or higher purpose, connectedness and transcendence. There is a significant increase in the spirituality in management in last two decades amongst practitioners and scholars (Saks, 2011). Spirituality is an important factor for assisting individuals within organizations to maintain inner and outer balance. The basic entities of existence—the body (physical), the mind (logical/rational thought), the heart (emotions/feelings), and the spirit—are like the four corners of a table.” The table will be in danger of falling over if one corner is missing ”.

The current world of business is shaped by information revolution, globalization, knowledge and creativity, economy and environmental challenges. It is not a surprise that dealing with increasing complexity is identified as one of the most critical challenges to deal with in the corporate world (IBM CEO Global Survey, 2011). Senge (2000) predicted the emergence of new form of industrial revolution and discerned three elements of changes as harbinger of the new form of industrial revolution. The first element stems from seeing knowledge and knowledge creation as the cornerstone of competitive advantage and success of any organization. The second element is recognizing the organizations as embedded and interdependent with the larger natural and social systems. Third element is recognizing the necessity of running human collective system (not against) but as part of nature. Corporations may choose to concentrate solely on legally maximizing profit, unconcerned about the long-term societal cost. Or, corporation, instead of just complying with the law, may choose to be socially responsible and being instrumental in the wholesome sustainable growth Innovative work behaviour, learning, creativity are identified as critically important factors to operate in current business environment. CEO survey findings corroborates with observation of Chamber et. al (1998) that corporations last longer than the average 40 years must be innovative, lean and they have to be learning environments.

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Knowledge creation and dissemination have emerged as corner stone of competitive advantage. Resource based view of firm emphasizes this point very clearly. Imperative for a business organization is to be 'learning organization'.

Organizations that provide their employees with opportunities for spiritual development perform better than those that do not provide such development opportunities. In general, spirituality positively affects :

- Organizational performance ( Neck and Milliman, 1994)
- Increases creativity
- Satisfaction
- Team performance and
- Organizational commitment
- Promote the spiritual development of employees (Leigh 1997; Mirvis 1997; Brandt, 1996; McCormick 1994).

Effect of spirituality at workplace can spill over into employees' home life, marriage, social interaction which in turn positively affects their work performance. At the individual level spirituality in the organization is reflected in the physical, mental and spiritual health of employee. Marques (2005) suggested that spirituality result in unified pleasant performance and quality orientation of workforce which in turn result in excellent output and community orientation.

Employees who view their work as a 'means to advance spiritually' are likely to exert greater efforts than those who see it merely as a 'means to pay cheque'. Positive effect of humanism and mutuality in organizational life are reported in the form of increased self-esteem, hopefulness, and optimism. Research shows that respect for employees increases their job satisfaction, resulting in less absenteeism, weakening the desire to unionize (Feldman and Arnold,

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1983). Organizations that demonstrate mutual respect and show consideration and concern for others report decreases in stress, burnout, and turnover and concomitant increase in productivity. Studies show connection between spiritual values in organization (e.g. orientation towards giving, acceptance of diversity, etc.) and increased employee enthusiasm, effort, collaboration, creativity and performance (McKnight, 1984). Burack (1999) showed the positive impact of spirituality in management in the form of conscientious, continuing skill and knowledge advancement, adaptability and high sustained performance.

The literature correlating workplace spirituality related factors with performance converge into three areas; motivation, commitment and adaptability. Organizational climate and culture with high levels of spirituality are reported to have a positive effect on employee motivation. Positive purpose is found to be positively associated with employees' motivation. Workplace spirituality is also reported to enhance output at the team level performance by increasing the team motivation. Employees working in spiritual climate are found to exhibit greater persistence in overcoming obstacles in reaching goal (Schulman, 1999) and more creative in designing solutions (Salzmann, 1997). Spiritual leadership and transformational leadership literature consistently incorporates inspirational motivation as one of the variables. Spirituality in the organization is suggested to be reflected in the quality of their offerings and service orientation of employees.

Employees of organizations with higher levels of spirituality are also more responsive to organizational calls to actions feeling they are serving a purpose rather than simply doing a job (Pandey and Gupta, 2008). Employees in organizations with higher levels of spirituality exhibit increased adaptability towards organizational change and show better learning capabilities. Attitude of employees in organizations with high levels of spirituality are found to be positive, supportive of the organization along with higher commitment than in organizations lacking in such values. According to Campuzano et al (2009), spirituality promotes: "Employee success, and lead to self-actualization and employee satisfaction. A spiritual business organization increases employee satisfaction, the values of honesty, trust, respect, responsibility, and integrity.

## **SPIRITUALITY IN ORGANIZATION**

A spiritual business organization represents these shared values and as the leadership effectively demonstrates these values with behavior, actions and as these values are upheld throughout the organizational culture, employee satisfaction is increased". Also, Research is demonstrating a positive relationship between the presence of spirit at work and employee wellness as well as organizational performance. Spirit at work is reported to add meaning to one's life, enhance one's creativity, and increase one's commitment to and enthusiasm for work, An empirical relationship between spirit at work and job satisfaction, increased organizational performance including higher profits and success (Mitroff and Denton, 1999), increased organizational commitment, and decreased absenteeism and turnover is beginning to emerge.

Milliman, et al., (2003) have provided empirical support regarding the positive association between spirituality at work, as measured by meaningful work, sense of community, and alignment of values with the organization, and employee job outcomes such as organizational commitment, intention to quit, intrinsic satisfaction with work, and job involvement. According to Kinjerski and Skrypnek (2006) research, individuals with high spirit at work have reported that spirit at work has a positive effect on their personal wellbeing, relationships, consumer relations, and productivity. In particular, the results of high levels of spirit at work include: (a) individual wellbeing that overflows to other parts of life; (b) a positive effect on relationships, including a sense of community with those whom one works; (c) improved consumer service; as well as (d) increased productivity in terms of the quality and quantity of work produced.. A spiritual business organization can be considered as the new competitive advantage since increased profits and performance has been representative of a spiritual business organization (Campuzano and Seteroff, 2009). Employees who demonstrate spiritual traits have a greater understanding to adapt to a changing environment, the ability to trust others, and a high level of commitment to the organization (Mohamed et al., 2004). The ability to adapt to a changing environment with ease, is increased with spirituality, since there is a synergy with the elements of trust, responsibility and an understanding of the working elements that can be changed, sustained or improved. According to Campuzano and Seteroff (2009) when an employee comes to a realization that the job is not the end, but a vehicle to express spirituality, employee satisfaction increases since the objective is to give more, and perform at a level of excellence.

Somewhere along the century, business and spirituality became lost their paths. In today's century, businesses have become more obsessed with left-brain perspective such as (strategic development, recital organization, way of thinking, analytical thinking), human mind is very much typical work and has divided and make departmental work, like financial results, and profits is Left-brain viewpoint, that are considered to be too composed and mind numbingly cold. Interestingly; men are more inclined towards left-brain thoughts. For this reason left-brain ideas got severely well-established in corporate culture. Compassion, Spirituality, love, empathy is truly the right –brain perspectives associated with women. Now that the organization is spectator a vast arrival of women, right brain thinking is judgment its way in to testosterone-driven corporate breathing space thus the spirituality in the organization add greater currency.

The main aim is to find if organizational spirituality improves work performance or not. During the course of study several factors were identified which can effectively and efficiently improve the working of employees. People aver (Peter McGhee & Patria Grant, 2008), spirituality in workplace is an knowledge of interconnectedness, shared by all those involved in a work process, which is initially triggered by the awareness that each individual is driven by an inner power. This helps in raising and maintaining inner sense in people and achievement of honesty, creativeness, proactive, kindness, dependability, confidence, and courage, which in turn helps in understanding the deeper meaning of spirituality within human being, as a result leading to the collective creation of an aesthetically motivational environment characterized by a sense of purpose.

The individual thus is able to achieve, high ethical standards, accepts changes, develops inner peace, trust, reverence, admiration, care, involvement, helpfulness, support, achievement, and standpoint, thus establishing an atmosphere of enhanced team performance work and overall harmony, and ultimately directing the organization to become a leader in its industry and community, through its exudation of farina.

## **SPIRITUALITY IN ORGANIZATION**

It also clear that Positive effect on work place spirituality which in turn has impact on organizational performance. In the modern times employees are educated, they know what the right and wrong for life and they have understood the value of self and work spirituality.

Today's organizations must begin to care for their employees in order to increase commitment levels, production rates, and efficiencies. According to people who considered themselves spiritual and religious were more likely to feel interconnected with others (group cohesion) and exhibit self-sacrificing behavior (altruism). it also found individual level outcomes such as “increased physical and mental health of employees, advanced personal growth, and enhanced sense of self-worth” associated with organization spirituality This study helps to understand employee mind set and also how organizational spirituality can increase productivity in organization and established the theory that organizational spirituality can enhance employee-employer mutual relation.

## SPIRITUALITY AND HUMAN DEVELOPMENT

Though spirituality is regarded as inherent aspect of being human, its connotations have been changing over time with its essence and significance remaining unchanged. Even at the backdrop of changing connotations over a period of time, spirituality also represents a universal human attribute of relatedness to the non-material reality commonly expressed in terms of awareness of transcendent dimension, that is often get manifested in being having a sense of meaning and purpose in one's existence along with experiencing wholeness and interconnectedness in life.

Traditionally, spirituality was largely understood within the context of broader religious framework and very often both the terms were used interchangeably. However recent upsurge in the scientific and systematic exploration of spirituality as a concept, has led to its recognition beyond the confines of religious boundaries. It is important to understand that historically all the religions have had their origination in direct spiritual experience of their respective founders and its much later after their teachings when spread among masses, got consolidated and took shape of structured doctrines that people started following. Fundamentally all the religions are deeply rooted into spirituality but their institutionalized orientation, tenets of which are abiding on its followers, distinguish itself from spirituality which is more individualistic and personalized in its essence. Contemporary connotations associated with religion among people are described by terms like “organized,” “social,” and “traditional,” whereas spirituality is conceived as “personal,” “transcendent,” and characterized by qualities of “relatedness”.

Today, religion and spirituality are recognized as distinct concepts which can be clearly distinguished yet they overlap with one another on specific aspect of search for the higher transcendent reality which often takes shape of sacred in religious discourses. Spirituality today is seen as people's phenomenon, having a humanistic focus on institutional and interpersonal values and behaviors that can be experienced within or outside the domain of religious faith. In last few decades, interest in spirituality has increased quiet phenomenally particularly in developed countries. Professionals across varying disciplines have been recognizing significance

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

of human spirituality and are systematically applying spirituality based interventions to their respective disciplines. Fields like neuroscience, psychology, medical science, human resource management, social work and education are some of the most promising areas witnessing integration of spirituality in diverse ways. Psycho INFO data shows that there has been approximately 40 fold increase in the citation of term spirituality between the year 1970 and 2000. Further the trend is continuing even in this century. About two-thirds of the medical institutions in America have at least one compulsory or elective course on religion, spirituality and medicine as per the data of 2001. Similarly in the area of human resource management, leadership and motivation, vast amount of scholarly work related to spirituality has given birth to entirely new field of study called workplace spirituality. It is important to note that concept of spirituality was not less active as a phenomenon in earlier human endeavors, but its only in recent past that people at large have become more vocal of their spiritual needs partly informed by the scholarly research work in the area and partly by recognition of utilitarian aspect of spirituality, in context of its facilitating role in optimization of one's potential and enhancement of personal and social well-being.

### **ORIGIN OF SPIRITUALITY**

Spirituality as a phenomenon is as old as human civilization itself and it is not feasible for the investigator to include its vast historical origin and subsequent developments in this limited coverage. However following section presents a brief account of evolutionary bases of spirituality and how it has evolved over a period of time. Tracing back from Neolithic era (Stone Age), anthropologists working in the area, report of people having recognition of the multilayered world, (beyond their own) as having powerfully invisible forces during those times. These forces were regarded as universally present in the communities of hunter-gatherers which represented very primitive cultural form of human existence. This form of ancient civilization was also characterized by set of beliefs and rituals associated with some people's ability of moving into different states of consciousness. These people who were popularly known as 'shamans' were believed to be able to perceive and interact with spirit world and thereby to be able to use transcendental energy for healing people or for acquiring spiritual insight.

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

‘Shamanism’ and concept of spirit or spirit world have manifested in many forms across various cultures in different times. Human beings have always sought or acknowledged the presence of supernatural power in different forms (religious or otherwise) which they can relate to in order to fulfill various needs and aspirations in life. The different forms of relating to higher power or the notion of spirituality as perceived in the different times were primarily the reflections of larger social and cultural dynamics of that particular era. For instance, during the eighteenth century, cultural revolution and emphasis on power of human reason was the central theme of spiritual enlightenment as a source freedom from dogmatic elements of medieval religions. This renaissance and a new wave of humanism were further strengthened by scientific and technological advancement. Evolutionary theory, being the landmark of nineteenth century has also moved people’s perceptions of reality from its mechanistic lenses towards recognition of the role of consciousness in the evolution process. “The spiritual as a modern category emerges in the second half of the nineteenth century as part of the great transformation and globalized political, economic, and cultural integration of the world”.

Gradually the spread of modernity began to diminish the role of religion in society and spirituality was slowly emerging as an alternative to materialism as well as to traditional religious dogmas in the beginning of the last century. Ironically impact of industrial revolution and resultant material prosperity on one hand was empowering the human race but at the same time was creating a paradoxical tensions and a sort of spiritual vacuum in the lives of the people. Particularly during the second half of last century, the very basis of human existence was perceived to be in danger and there was a global concern for building peace and harmony. In the backdrop, already emerging notion of spirituality, gained momentum and with its universal appeal of bringing a sense meaning in individual’s lives, it was seen as the basis of bringing peace and sustainable future to humanity.

### **PHILOSOPHICAL, SOCIOLOGICAL AND PSYCHOLOGICAL ORIENTATION OF SPIRITUALITY**

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

Contemporary spirituality can also be viewed in its eclectic sense having an overlapping influence from disciplines of philosophy, psychology, sociology and many more (Wright, 2000). Philosophy as a discipline is mainly concerned with exploration of deeper aspects of varied phenomena and appreciation of life in totality. It aims at knowing ultimate truth behind the universe and reality as a whole. Precisely this very essence is also the meeting point of spirituality and philosophy as disciplines. Etymologically speaking, derivation of philosophy from Greek words ‘Philo’ (love) and ‘Sophia’ (wisdom) signifies its essence as a comprehensive and logical enquiry into the nature of reality. Emphasizing upon this understanding, “Philosophy signifies achieving a wisdom which would influence the conduct of life”.

If we look at the nature of philosophy as an enterprise, it fundamentally aims at interpretation of life in the backdrop of knowledge of truth which provides greater value to human experiences. Philosophical perspectives provide a range of assumptions particularly with respect to providing rational account of the nature of reality and of man’s place in the scheme of things in various traditions namely romanticism, materialism, post-modernism and critical realism. The notion of reality being central idea of metaphysics, seems to be apparently interwoven with and deeply influences other branches of philosophy namely epistemology, dealing with aspects of knowledge and axiology, dealing with aspects of values.

Applied in context of human life, philosophy deals with roots of its existence and seeks to provide an explanation of inherent core values and basic purpose therein. Spirituality assumes a more experiential position in this regard. A major difference between spirituality and philosophy, as practiced in India is an action base over and above cognitive thinking. Diversity of India’s philosophical systems are designed to assist individuals in attaining means of their own salvation by prescribing particular physical, emotional-devotional, intellectual, social-moral and contemplative spiritual practices.

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

Existence of eternal consciousness and its realization being the goal of human life is well proclaimed by each of the six major systems of Indian philosophy. Further they recognize that all human imperfections are superficial arising out of ignorance of one's true nature which is inherently eternal, blissful and perfect. Direct experience of this inner nature has been the focal point of Indian philosophy. In eastern traditions, therefore spirituality is inseparable from philosophy. At its roots they deal with ultimate concerns. Philosophy signifies intellectual pursuit to know integrated and holistic aspects of reality of which transcendent or spiritual is an integral part.

Sociology, on the other hand highlights the range of developments in the general social contexts, within which the diverse understanding of spirituality flourishes. Many sociological researchers see various aspects of spirituality being deeply grounded in indigenous cultures of communities. Personal and social aspects of spirituality goes through variety of forms and shades in backdrop of changing social dynamics including advance of atheism, emergence of concept of global village, cultural fusions, modernization of communities, knowledge and technology revolution etc. Recognition of one's inner spiritual component does have an outer manifestation in terms of social behavior which directly influences aspects of peace, human rights, ethics and morality in larger community setup. Sociologists like Max Weber and Emile Durkheim were among others who regarded religiousness and spirituality to be integral to the field of sociology.

Apart from philosophical and sociological aspects, professional psychology has rediscovered spirituality as a means of exploration into the deeper aspects of human behavior. Within this exploration, it tries to seek an explanation to specific dimensions of human personality and actions including aspects of identity formation, self- esteem, motivation, coping mechanism, resiliency and self-regulation by getting deep into multiple layers of consciousness within a human being.

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

Spirituality dealing with the ultimate concerns and source of meaning and strength, forms essence of personal growth and fulfillment. This forms the basis of human motivation, behavior and consequently a subject of scholarly enquiry in the field of psychology. Experiential aspects of spirituality and its role in the psychological wellbeing are been extensively studied in its prominent areas of humanistic, existential and transpersonal psychology.

### **SPIRITUALITY IN INDIA**

In context of Indian culture, spirituality has been envisaged as a deep rooted phenomenon and in earlier times, it used to be revered as important goals of one's life. For centuries, India has been a mystical land of meditation, contemplation and enlightenment where spiritual traditions flourished and still continuing to inspire millions. Being the birthplace of non-dogmatic dharma-based traditions, India also has had the privilege of being the fertile land for many enlightened masters and spiritual Gurus in his book 'Travels through Sacred India', very beautifully describes India as a hospitable and flourishing home not only for Hinduism but also for other traditions including Sikhism, Jainism, Sufism, Buddhism and Christianity with its deep rooted belief in universal humanism and spiritual ideals. "Spirituality has been valued in the Indian culture from time immemorial, and it is no surprise that many innovations in the field of spirituality originated in India. Since people strive to excel in areas that are compatible with their cultural values, India has seen the emergence of many geniuses in the field of spirituality even in the modern times".

Unlike in the West, spirituality is rooted in the very way of life of masses in India and hence cannot be rigidly defined with specific terminology. With rich legacy of spiritual teachings by great seekers, India continues to be known as the land of spiritual wisdom offering invaluable insight into the higher states of human consciousness and various paths to attainment of pure bliss .

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

### **THEORETICAL FRAMEWORK OF SPIRITUALITY**

Before exploring theoretical framework of spirituality which will highlight the diverse conceptualization and related bases to it, it is important to understand that concepts like religion and spirituality come under category of prototype concepts having family resemblance structures. Unlike scientific concepts, prototype categories do not have sharp boundaries and they include the associated elements which are judged as reasonably relatable examples of that category. Membership of such category (whether a particular element is part of the specific category or not) exists on the continuum. Therefore boundaries of prototype concepts present the areas of debate and possible refinement, with respect to emerging elements and dimensions. Accordingly, considering the diversity and richness of multi-dimensional phenomenon like spirituality, only a descriptive framework can accommodate its essence as against a rigid definition. “Attempts to define spirituality closely, and to derive an adequate ‘operational definition’ can be sure of one thing; misrepresenting spirituality’s complexity, depth and fluidity. Spirituality is like the wind—though it might be experienced, observed and described, it cannot be captured”. Experts in the field also advocate an alternative and more appropriate approach of deriving a comprehensive framework of characteristic descriptions of spirituality. Whole idea of descriptive framework is to provide sufficient scope to articulate essence of spirituality in form of broad representative dimensions which can be expanded or further refined in the light of peculiar nature of researches being undertaken.

Spirituality being a complex phenomenon has been widely conceptualized in different ways by different experts. This section attempts to bring different perspectives and align them in a systematic manner so as to get common emerging themes dominating the prevalent understanding of spirituality in contemporary scholarly area. Etymologically, spirituality is derived from the Latin word ‘Spiritus’, meaning breath which indicates that like breath, spirituality is elusive yet vital phenomenon of human existence. Further this also hints at the non-material attribute of spirit which is also defined by Oxford University Press (2001) as “the part of the person that consists of their character and feelings rather than their body. In its simplest form spirituality is related to one’s relationship with the higher reality, which eventually affects the

## SPIRITUALITY AND HUMAN DEVELOPMENT

way one operates in the world. It stands on the basic premise that there is a transcendent dimension to our existence which moves beyond the physical one. The underlying assumption, as described that physical reality is embedded within a larger, multidimensional reality. Therefore there are three key terms in description of spirituality namely existence of higher form of universal power, our relationship to it (including ways of relating) and its possible manifestations in terms outcome behavior. These three broad aspects cover varied descriptions of spirituality which change with the context whether religious, humanistic or otherwise.



Experts have also proposed different taxonomies or broad frameworks to address the problem of diversity of the concept of spirituality. These frameworks represent distinct ways or context in which spirituality can be understood. It has been suggested that spirituality can be conceptualized in three main ways: (a) As linked to God and theology, (b) As it relates to nature, and (c) As linked to the humanistic concept of self-actualization.

Similarly a “spiritual taxonomy” as two sides of continuum, whereas one side links spirituality to religion and theistic ideals, the other side links it to humane and existential perspective, focusing upon purpose and meaning in life.

### **SPIRITUALITY AS A UNIVERSAL AND INHERENT HUMAN ATTRIBUTE**

Literature on the development of spirituality as a psychological construct broadly conceives it as individualistic, dynamic and an inherent feature of humans. Emphasizing upon spirituality as the very essence of being human, French philosopher Pierre Teilhard de Chardin writes that we are not human beings having a spiritual experience but we are spiritual beings having a human experience. In support to this Hardy (1979) who has worked extensively on children's spirituality further suggests that to be a human being or to be a person, inherently means to have a spiritual nature. O'Murchu (1997) also highlights that all people carry the spiritual quality in them by birth and seek expression of that quality throughout their life. Similarly Roehlkepartain et al., (2006) believe that as a dimension of humanness, spirituality may undergo transformation and development in different life span of a human being.

### **SPIRITUALITY AS RELATED TO TRANSCENDENCE**

Notion of transcendence, as related to non-material aspect of reality forms the very essence of most of description of human spirituality. Transcendence has been placed as one of the six major categories of human strengths. Various terms used to describe the notion of transcendence include "going beyond normal or physical human experience" or "existing apart from and not subject to the limitations of the material universe". Spirituality as, "A transcendent dimension within human experience, discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context". Attributes of transcendence, both in terms of transcendent reality as well as process of transcendence form common themes of spirituality in literature. In other words, transcendence with reference to spirituality involves transcendent reality itself in terms of entity and the process in terms of acquiring awareness or consciousness of that transcendent reality. Transcendent

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

reality as the core of spirituality may take different expressions like mysterious energy ; higher power which is greater than the self; wider self; human reality extending beyond the physical body and its psychosocial boundaries; greater self, energy source; inner psyche and a life condition having quality of super meaning. Eastern traditions conceive ‘spirit’ as supreme reality, Brahman, Tao or ultimate truth further clarifies meaning of spiritual as “an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body. It is an inner aspiration to know, to feel, to enter into contact with the greater reality”.

To summaries the essential nature of higher reality as transcendent basically implies non material and meta physical quality expressed by different connotations. These specific connotations or individual perceptions of transcendence eventually become defining feature of the human endeavor to connect to that reality as religiously oriented or other times, spiritually oriented.

Transcendence as a process is as rising above ordinary, daily experiences, whereas transcendence as, extending beyond the boundaries of the self. it is rising above the limitations of space and time or of consciously becoming aware of the universe and cosmos. Similarly “Transcendence is a natural extension from consciousness of the self to a greater awareness of the unconscious greater self”. Transcendence with reference to spirituality as a two dimensional construct including transcendence in terms of philosophy of life as manifested in one’s values and beliefs and transcendence in terms sense of connection which represent an experiential aspect of relating to others with spiritual awareness.

It is very interesting to note that the notion of transcendence is very much part of human experience and is not something which can only be aspired but cannot be achieved. In fact lately it has been popularized as the basis of exploring the immense human possibilities and actualizing one’s highest potentials by discovering the reservoir of inner resources and expanding one’s horizon of perception. These limits may be put by immediate situation, physical limitations, or the restricted views of life and human potential.

## **SPIRITUALITY AS RELATED TO EXISTENTIAL QUESTIONING, MEANING AND PURPOSE IN LIFE**



## **SPIRITUALITY AND HUMAN DEVELOPMENT**

Spirituality has also been described as “a personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent”. These existential questions are also referred as ultimate concerns of one’s existence as related to one’s identity, values, and purpose in life along with one’s relationship with family and community. As spirituality is concerned with subtle and non-material dimensions of life, for many people, exploration into these deeper elements relates to questions of meaning, self, and values forms core of their spiritual journey. Along with spirituality, religion is also regarded by many as providing a useful framework for providing existential meaning in life. This sense of meaning in life is been seen as crucial in reducing the existential aspects of uncertainty in which human beings live.

Spirituality naturally emerges when one tries to answer these ultimate questions. She also argues that various aspects of one’s religion and culture provide useful bases to find answers to these questions. In fact from quiet ancient times, people have been asking the fundamental question, ‘Who am I?’ ‘Is there existence of higher power beyond what is visible?’ if it is, ‘What is the nature of that power?’ and ‘How do I relate to that power and consequently to other forms of creation?’ Interestingly, one of the important aspects of having spiritual intelligence is reflected by one’s ability to critically think about existential issues of life, which can facilitate the process of evolving one’s philosophy of life which is capable of providing a deeper insight and perspective into various problems and dilemmatic situations of life. Wider frame of reference provided by spirituality also helps in coming to see or understand the situation in a different way especially at the time of crises. Consequently with this understanding, people can regain a kind of consistent vision and coordination in one’s inner life and outer environment by re-setting their goals and deeper belief systems in view of larger multidimensional reality. Broadly, existential issues deal with the metaphysical dimensions including questions of reality, time, space, universe, death (in general and at personal level) as related to the person with his immediate situations. Interestingly, these two domains of existential questions are interrelated as, on the basis of the conception of larger Metaphysical reality, one forms his ideology about various aspects of life. Former provides the broader context to situate one’s existence in and, related to tendency to construct meaning about life and existence by moving toward personal growth, responsibility and relationship with others.

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

It believes that, one of the most basic motivations in an individual's life is to find meaning out of his experiences. Human beings need a well-functioning meaning system which can provide a reference point for bringing coherence in their actions, managing behavior, providing answers to existential questions, bringing mastery and self-control, handling uncertainties and forming a stable identity. The meaning in life as generally understood in form of a sense of having some valuable, purposeful place in life, is very important for sound mental health. People having the ability to derive meaning out of life's experiences, are also able to well organize their behavior, conceptualize themselves and others, form effective interpersonal relationships, remember their past and logically anticipate their future.

Personal meaning are always "having a purpose in life, having a sense of direction, a sense of order and a reason for existence". People seek a sense of purpose, a kind of assurance that what they are doing has some purpose with ultimate value. Spirituality provides the base of one's existential beliefs as the ultimate source of meaning to one's life. Therefore for many, spirituality is fundamentally about how we make meaning in our lives specifically in context of our overall life purpose. As rightly, our individual experiences of the sacred provide us with reference points, both emotionally and intellectually, telling us that our lives have meaning and purpose. It also suggests that "being able to connect to something beyond oneself serves the biggest source of meaning in life. He further adds that people's lives will be meaningful to the extent their human spirit is able to tune in on the ultimate meaning which he describe as related to the superhuman dimension of the spirit".

### **SPIRITUALITY AS CONNECTEDNESS AND WHOLENESS**

With reference to spirituality as related to transcendental reality, implies not only experience of it but equally important how we relate to it. Relatedness signifies the quality and nature of connection or relationship not only with the higher spiritual power but experiencing that power in oneself, with others and with all the creations including nature.

### **SPIRITUALITY AS EXPRESSED IN THE FORM OF VARIOUS MODES**

The explanation so far assumes spirituality as related to transcendent reality and its subsequent manifestations. There is another way of looking at the whole phenomenon of spirituality in context of various modes. Modes of spirituality refer to the ways in which the dimensions of spirituality manifest themselves and include;

#### **1. Spirituality as an experience (Sensing)**

Spirituality is essentially about experiences as it fundamentally deals with experiential and personal aspects of how we relate to the higher reality. In context of spiritual experience, spirituality is the search for meaning, transformation and connectedness (trait), success in which leads to new pattern of understanding, becoming and relating (state). Spiritual experiences form very significant aspects of people's spirituality. These transformative experiences occur at some point in time in the life of the people and can be attributed as divine or super natural. Again these experiences could be just about an intense happiness or a sense of mystical deeper ecstasy and bliss. Emphasizing upon the importance of these experiences, observes that how the world takes individual's spiritual experiences really does not matter, and the one who actually feels them knows that he possesses a great treasure. In contest of these spiritual experiences, there are three categories of spiritual sensitivity. (A) Awareness sensing which indicates one's deeper level of consciousness in terms of being aware of what is happening around. (B) Mystery sensing which is connected to our ability to move beyond the everyday experience. (C) Value sensing which emphasizes importance of values as the guiding forces in providing meaning to one's life.

#### **2. Spirituality as a Trait**

Spirituality is a way of life that affects and includes every moment of existence. It is a contemplative attitude, a disposition to a life of depth, and the search for ultimate meaning, direction, and belonging. Similarly spirituality as an unbound set of personal drives, behaviors, experiences, values, and attitudes which are based on a quest for existential understanding, meaning, purpose, and transcendence". These concepts of spirituality as a search or quest emphasize that there are individual differences in the intensity of motivation to pursue one's

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

spiritual journey. While some are more inclined others are not. it elaborates on this by considering spirituality as a process of seeking meaning and transcendence as part of one's enduring and stable aspects of personality.

An important point to note here is that, these pathways or spiritual styles are generally not followed in strict either or approach. Most of the times a dominating way prevails but other ways also compliment the process as per personal inclinations and different situations in life.

### **3. Spirituality as an attained state (of being)**

Many experts describe spirituality in context of what person feels and experiences as a result of being spiritual in terms of attained state/s. In this sense being spiritual may represent initial stage of spiritual awareness and understanding or an advanced stage of spiritual transformation. It describes spirituality as a relative attainment of meaning, transformation and connectedness in terms of one's state of being. This signifies outcome behavior of spiritual and is manifested in overall personal wellbeing.

Largely the literature so far suggests that spirituality is mainly concerned with ones relationship with the higher self also called transcendent reality and this relationship addresses aspects of existential questioning, provides a sense of meaning and purpose, create a holistic perspective and interconnectedness in life which manifest itself in personal wellbeing and social harmony.

## **SPIRITUAL INTELLIGENCE**

.From ancient times, intelligence is considered to be one of the most valued attributes of human beings. Intelligent people have been respected and considered as treasures of humanity in every society. It has been perceived as a one of the significant predictors of human competence, achievement and adjustment. Ironically in contemporary society, we don't find this equation working. Somehow, presumably very intelligent people are not among the well-adjusted, happy and satisfied lot. To seek the explanation for this paradox, we are evolving day by day new forms

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

of intelligences that somewhere could help us understand the changing dynamics of human behaviour and its inherent complexities.

Over a period of time, different psychologists have derived various approaches to understand and conceptualize intelligence which consequently determine the criteria for its measurement. This section will state the major milestones which have shaped the understanding of human intelligence during the last century and more elaborations is devoted to the contemporary developments in the later sections.

### **THEORETICAL FRAMEWORK OF SPIRITUAL DEVELOPMENT**

Psychology as applied into the field of education has witnessed two major areas that have blossomed in the past two decades, one area is positive youth development and the other is spiritual development. As spirituality has been regarded as very essence of being human, to conceive any approach of human development, without addressing spiritual dimension, stands out to be incomplete in it. Though physical, cognitive, emotional and spiritual aspects of development are interrelated but it is the spiritual one that serves the fundamental base of integrating rest of the dimensions and giving a sense of completeness to human life and experiences. Spiritual development as a process of developing deeper and non-material dimensions of existence involves addressing four fundamental questions:

- (a) How spiritual development or spirituality has been conceptualized?
- (b) What are the objectives of spiritual development?
- (c) What are the various factors that influence spiritual development?
- (d) How these objectives are achieved?

It suggests that spirituality is a universal, naturalistic human attribute is fundamentally experiential based and can be developed in a general classroom. Largely there seems to be growing consensus that human beings carry in them immense spiritual possibilities, which if nurtured in a systematic and strategic framework, will not only create more fulfilled life for individuals but will also transform the society.

**Detailed exploration yields the following explanation with respect to each of these dimensions.**

- The development of personal beliefs (both individual and shared) forming the base of one's life including an understanding of how personal identity is formed from the belief system.
- Being inspired by the mystery of natural world or human achievements with a sense of awe, wonder and mystery.
- Experiencing feelings of transcendence as related to existence of a divine being or higher power, strength of one's inner resources and ability to rise above the everyday ordinary experiences.
- Searching the deeper purpose of one's life and meaning in all the life experiences including the challenging ones.
- Developing authentic awareness of one's thoughts, emotions, feelings, responsibilities and actions including an understanding of self-identity and development of self-respect.
- Being able to recognize and respect worth of every person and developing ability to build up relationships and a sense of community
- Realizing one's creative potential by expressing innermost imaginations, inspiration, insightful thoughts, intuitive feelings by means of literature, art, music, craft and drama.
- Cultivating an ability to experience and understand feelings and emotions of kindness, love and beauty and being able to positively channelize them for personal growth and social progress.

Another useful contribution in the light of the details of the frameworks comes out to be its affirmation that without conceptualizing spiritual development in terms of any linear progression

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

model, documents suggest different steps in this direction which in a way manifest themselves into distinct features. These include becoming aware of and reflecting on questioning and exploring the meaning of experience; understanding and evaluating a range of possible responses and interpretations; developing personal views and insights; applying the insights gained with increasing degrees of perception to one's own life

### **WAYS/ MEANS OF SPIRITUAL DEVELOPMENT**

Spiritual development through education calls for recognition and appreciation of spiritual dimension of life and learning. Educational experiences become instrumental for development of spiritual aspect when they are able to create meaning for the learner and for the educator. It values spiritual knowing as an integral part of holistic education encompassing, an instinct to stretch beyond our boundaries of the physical self and realize that there is more to us, provoking general enquiry into deeper questions of life related to one's existence.

Recognizing that there are multiple ways of knowing the truth, the holistic learning assumes that it can only be realized with combination of critical thinking, experiential feeling and intuitive knowing. The multiple ways of knowing necessitates providing students with a variety of learning opportunities and modes to express their learning without conforming to any traditional or specific way with a purpose of giving voice to their individuality and uniqueness. If we try to incorporate the inner aspects of human beings into the process of education, from transmission of information to transforming the experiences, it is essential to provide students with a variety of learning modalities and opportunities through silence, focusing, meaning, questioning, awareness, imagination, communication and sharing. Expression of their learning in non-traditional ways, not only allows learners to engage topics in powerful ways, but will also give voice to their spiritual dimension.

### **SPIRITUALITY, SPIRITUAL INTELLIGENCE AND SPIRITUAL DEVELOPMENT**

## **SPIRITUALITY AND HUMAN DEVELOPMENT**

It is indeed a challenging task to make sense of the vast domain of the concept of spirituality in terms of its specific dimensions. It may further become more complex when overlapping concepts of spiritual intelligence and spiritual development are also part of the explanation. Nonetheless investigator draws following inferences in this regard. Spirituality is a larger domain, primarily related to spiritual or non-material dimension of existence often called transcendent dimension. How a person relate to this transcendent dimension of higher reality stands out to be the defining characteristic of spirituality. Further it includes related beliefs, knowledge base, behavior outcomes, skills and ability sets, possible means of expressions etc. Spiritual intelligence being concerned with adaptive application of spirituality in day to day life and spiritual development as dealing with developmental aspects, form part of the comprehensive domain of spirituality. Spiritual intelligence is a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality. When we extract and use from wider domain of spirituality, specific mental abilities and skill sets for problem solving and for better adaptability and adjustment, they fall under the territory of spiritual intelligence.

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When human have accepted that there is any invisible power to create and conduct the nature, a group of people call that power ‘Ishwar’, another group call ‘Allah’ and the other one call ‘GOD’. These groups formally developed as different religions. In real there is only one divine power with different names, we all have faith and pray for his presence. Spirituality is actually a way or source to pray or worship that divine power. It is a subject to research that why people have faith for and why pray for the higher power – Is it a need or any boundation or fear or just faith.

No one is promised a carefree and stress free life. Suffering and misfortune are inevitable. The suffering in life is not doled out evenly. What we can control and what we can choose is how we take the gift of this life to meet the challenges of health, fate and our relationships. Researchers suggests that people who engage in spiritual pursuits report being generally happy, cheerful, peaceful most of the time, rarely depressed, have excellent physical health, and are satisfied with the meaning and purpose they find in their lives.

Spiritual perspective found negatively correlated with depression and with negative affect, but positively related to satisfaction with life and to positive affect. As spirituality gives people a sense of meaning in life, which further found positively related with satisfaction with life, and positive affect. Spiritual practices including meditation, prayer, contemplation found intended to develop an individual’s inner life. Spiritual practices often lead to an experience of connectedness with a divine reality. Spirituality is often experienced as a source of inspiration or orientation in life. Spirituality can offer many benefits in life, both emotional and physically. Positive benefits can comfort and improve one’s health. People who have taken time to develop their spiritual life are also likely to better understand their needs.

It was said, that a sound body has a sound mind, whereas now it has been realized that, “a sound body has a sound mind, has some kind of sound spirituality.” Today stress is endemic because of irrational practices, competition, individualism, masculine aggression apathy and materialism.

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These socio- psychological circumstances make us to look at the relationship between spirituality and well-being. Since ancient times it is relentlessly believed that spiritual engagements further gets a sense of well-being. Researchers in the contemporary psychology have reached a similar conclusion. It has been found that life satisfaction correlates positively with spiritual engagements and spiritual people report tremendous positive feelings as compared to other people. It has been observed that spirituality may help people deal better with negative life events

Spirituality is broadly encompasses matters of the spirit or the soul, our personal understanding and relation with God, the universe or the Higher self. Spiritual perspective of an individual gives him a sense of happiness and satisfaction, which further leads to a condition of freedom from inner conflicts and negative emotional states. Any particular religious paths, code of conduct of beliefs are not being referred in spirituality. At the time of failure or emotional breakdown, spiritual treatment and activities helps to nurture the inner world.

Spirituality is as much a part of human experience as any other normal form of thought and behavior. It is a universal phenomena and influence people of all ages, socio-economic status and educational levels. Only level of influence varies due to age and education. Spirituality tends to increase during later adulthood. Spirituality has been identified with experiencing a meaning of life or purpose in life, together with a sense of belongings. It is about integration and wholeness through self-care interventions.

The main goal of spirituality is to alleviate emotional suffering to liberate and blossom the self. Almost all ancient civilizations had a strong belief in God, soul and spirituality. People, who are spiritual, feel distinct changes in their psyche, their approach towards fellow beings and life becomes positive, and they possess positive personality traits and values in their life. In this way human beings are defined as holistic and have continuously mutual and interactive relationships

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with other human beings, with their environments and with the higher self (God). They are trying to achieve balance and harmony in their body, mind and spirit.

Spirituality and well-being Today in the contemporary world of throat cut competition human beings finds their selves in a miserable plight. Although due to tremendous achievements of science and technology, our lives become more comfortable and luxurious than even before, but this luxury and comfort brings conflict and stress in our minds. Increasing condition of anxiety, frustration, depression, blood pressure, insomania, neurotic and psychotic disorders are the main reason to approach spiritual exercises. Spiritual orientation gets a major enhancement these days and people are approaching spiritual practices more frequently. It is found in many researches that an understanding of spirituality gives a strong mental support to nurture our inner world, a feeling of gratification and security. A vast number of studies show a positive connection between spirituality and well-being. A spiritual person gets rarely depressed, having excellent physical health, and is satisfied with the meaning and purpose in life. Those with a regular spiritual attendance tend to have higher levels of self esteem and optimism. There are many alternative spiritual practices apart from prayer, chanting, reading spiritual texts etc.; yoga, meditation, transcendental meditation, Osho, Art of living etc, shows a positive effect on a sense of well-being. Spiritual orientation provides hope in despair in daily life.

In the past few years it has been observed that organizations are exhibiting unethical business practices and employees are displaying unethical behavior which has contributed in some way to the economic meltdown across the globe. As a result of witnessing such reprehensible actions, the researcher seeks to understand the logic behind such actions and how one can produce remediating effect. The purpose of this thesis is to present the concept of organizational spirituality as an emerging phenomenon to promote organizational ethics. More specifically, the purpose of this research is to determine the impact of organizational spirituality on performance within organization. In order to present organizational spirituality as a transforming agent, researcher has conducted extensive research through both secondary and primary data within the organizational setting in India. The conclusions drawn during the course of this research is that organizational spirituality is a holistic phenomenon which when applied in organization can

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improve the overall performance of the organization. It is further proven that in order to improve the current organizational ethical situation faced by the organization, inclusion of organizational spirituality is imperative.

Technology makes things possible but it is the people who make them happen. Man is thus the primary input in management process. Man is the first syllable in management. Any worker, whatever category he belongs to, is first a MAN and then a worker. His needs and demands as a human being are no less important, rather more important than what he claims as a wage - earner. A worker as a man is a pack of feelings, emotions, likes and dislikes priorities and preferences. Incentives are important but no human motivation can be generated and sustained for long by mere paying of wages and bonus.

Management must ponder over such steps as fairness in thought and action, sincerity in principle and words, development of consciousness, feelings of loyalty, soul touch, sense of spirituality through behavioral progress and organizational adjustments

Fostering better and genuine inter-personal relationships is an aspect of humanizing the organization that needs to be focused on. This is achieved through designing a hierarchical system that helps in promoting equality, egalitarianism, autonomy and self-esteem. But the hierarchy should not be purely a structured power but should be based on fraternal affection. Based on culture-specificity, it should serve as a source of mutuality and more adjustment-inclined, inter-personal relationships. Hierarchy should promote oneness and fellowship among the members of the group. For example, an employee' resuming work after a week's absence for sickness must expect words of sympathy and good - luck from his colleagues and superiors on health and recovery. This should be done at all levels of the hierarchical ladder.

Employees who are hence well empowered and have achieved job satisfaction contribute to the strength of the organization and a renewed competitive energy emerges. If employees are

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encouraged to become more conscious of their “highest” selves and are made aware that the purpose of life and work is both material and spiritual, organizational effectiveness is enhanced.

Another factor in the popularity of spirituality at work is the fact that there are more women in the workplace today, and women tend to focus on spiritual values more than men. The ageing of the large baby boom generation is also a contributor, as boomers find materialism no longer satisfies them and they begin to fear their own mortality.

An individual needs to achieve satisfaction both at work and in personal life. Work is of course most integral part of everyday livelihood. An average person spends around ten to twelve hours a day in the work environment which is one third of one’s entire life. So a work life balance is required to accomplish the joy of employment as well as the joy of life. There are individuals who lack this balance due to long working hours, changing demographics, more time in traveling, increasing work pressure and the deteriorating boundaries between work and home. There are various factors such as hectic work schedules, family pressure etc., that affect the physiological and psychological set up of an individual, resulting in stress. In the current scenario individuals have to perform various activities in order to achieve their personal as well as organizational objectives. The individual is aware of his/her purpose and meaning of existence. If employees are encouraged to become more conscious of their “highest” selves and are made aware that the purpose of life and work is both material and spiritual, organizational effectiveness will be enhanced.

Many people use prayer at work for several reasons for guidance in decision-making, to prepare for difficult situations, when they are going through a tough time, or to give thanks for something good.

In addition to prayer and study groups, other spiritual practices at companies include meditation, centering exercises such as deep breathing to reduce stress, visioning exercise; building shared

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values; active, deep listening; making action and intension congruent; and using intuition and inner guidance in decision-making.

At present people are finding that there's more to existence in business than income alone. Wealth as the single bottom line is increasingly a thing of the past, whereas in the present scenario values and ethics are in for urgent concern. Corporate management and holistic development may seem incompatible, especially since so much of controlling and dealing are required in the management front. This difference is, however, merely of focus and is otherwise illusory, as holistic development is gradually becoming an integral part of management the world over.

Management can achieve success only when employees and environment are seen as important as economics. For some people it would be just bringing your spiritual values into your workplace.

In corporate some people are comfortable using the word 'Spirituality' in the work environment, as it is more generic and inclusive than 'religion'. Instead of emphasizes how values are applied and embodied. Other people aren't comfortable with the term spiritual only when connected with the values and ethics. Key spiritual values embraced in a business context include integrity, honesty, accountable, quality, cooperation, service, respect, justice and service. The container Store chain nationwide tells workers they are 'morally obligated to help customers solve problems' they're not just to sell people products.

In the recent past, many organizations have been adopting spirituality as a part of management style. Mid-life soul searching, corporate downsizing, quest for stability in an unstable world, inclination towards holistic living, global spiritual renaissances, corporate social responsibility, change in organizational structure are some of the factors for accepting this concept. Moreover for some people, work is replacing family, friendship circle and social groups.

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The process of management in organization needs to be lifted from being a relatively more bureaucratic or commercial practice. It needs to have an additional dimension of spiritual practice. Management themselves have to operate first from their wisdom. That wisdom is not just a basket of technical, financial, managerial and behavioral skills. It includes spiritual insight, humanistic philosophy, ethics etc. Such wisdom can facilitate the managers own mind and body. They then stand a better chance of mobilizing not only the stamina of the body; knowledge of the mind; and motivation of the heart; but also the soul, of their members that results in development of spirituality.

Quality of life refers to an individual's physical, emotional, and social wellbeing including their ability to function in the ordinary task of living. Business Week magazine reported on recent research by McKinsey and Company in Australia that found productivity improves and turnover is greatly reduced when companies engage in programs that use spiritual techniques for their employees.

To develop social relationship one needs to behave with others as they would with one self. These traits can easily be cultivated to build a network of friends. The bigger the web of friendly contacts, the more are the opportunities that one can seize. A network of friends affords a sense of social security besides enriching one's life. At workplace everyone has to deal with three sets of people; the boss, co-workers and the subordinates. Any social interaction requires a high level of prudence, cool temper, kindness and diplomacy. The working environment needs to be safe and secure. Safety precautions have to be observed which needs lots of concentration, alertness, presence of mind, high level of patience and control of emotions. Some jobs offer opportunities for learning, research, discovery, self-development, enhancement of skills, and space for innovation, recognition, exploration and rewarding as well.

The success of any organization is highly dependent on how it recruits, motivates, and retains its workforce. Today's organizations need to be more flexible so that they are equipped to develop their workforce and enjoy their commitment. Therefore, organizations are required to adopt a

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strategy to improve the employee's quality of life to satisfy both the organizational objectives and employee needs. The term quality of life is used to evaluate the general well-being of individuals. Quality of life at work includes the loyalty employees have towards the organization. It is an essential commodity in today's corporation and a measure of organizational welfare that cannot be ignored. The good news is that companies that are attuned to this important barometer of corporate wellbeing and gauge and monitor internal loyalty levels periodically, placing studied and proactive programs in place to cultivate and encourage employee loyalty. Thus they are able to benefit from increased profitability, reduced turnover and higher staff commitment, productivity and morale. The biggest problem today that we all face is the problem of disharmony. We live with struggle and friction in our work and in our relationships. If one looks around one finds a glaring lack of well-being in all spheres. Even if one is happy it is under the shadow of grief as one is always afraid that if happiness has come unhappiness cannot be far behind. The root cause is due to the mind, the emotional state and the physical aspects which do not allow happiness to become constant. All these three levels of consciousness pull in different directions causing friction within. The problem of well being can be deferred by patch work but never solved. Although a constantly changing, global business environment is both challenging and chaotic, it also provides new opportunities for businesses to evolve and grow resulting in the lack of quality of life.

Spirituality leads to the values that one holds, our sense of who we are and where we come from, our beliefs, about why we are here, the meaning and purpose that we see in our work and our sense of connectedness to each other and the world around us. Work today has become synonymous with tension leading to various physical, mental, psychological and emotional ailments. Sometimes, at the end of the day one sits with one's own self and wonders whether all this is worthy. There is a sense of despondency that overtakes one despite all success. Such a situation is not necessarily inevitable at work. Success and failure solely depend on one's quality of life. In fact, it has been proven time and again that a good quality of life leads to more effective decisions and better results. Does one use it as an instrument to get better results in one's work or does one withdraw from work for the fear of losing the elusive quality of life? We

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have found in practical terms that if we adhere to the inner contact it manifests in one's actions, thoughts and emotions both visibly and imperceptibly through vibrations. All depends on the quality of life that fosters the work life balance, principles on which it is built and the use to which it is turned. Work has to give peace of mind, fulfillment in accomplishing the task as it is expected without any flaw, time spent fruitfully, purposefully and waiting with eagerness in looking forward to the next day after attaining satisfaction with today's work.

The term Spirituality and quality of life are related to work. Each contributes to the other. The present research work has indicated that one can acquire a feeling of enhancement, motivation and accomplishment. People are no longer satisfied by being only materialistic orientated rather they are seeking for a meaning and purpose of life and work. Hence present study implies a balance of work, spirituality and quality of life which has an impact on individual, organization, society and world at large. Organization should work towards promoting the feeling of spirituality, quality of life in the workplace.

