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On

SIGNIFICANCE OF YOGA & SOUTH ASIAN CULTURE

In

MODERN MANAGEMENT PRACTICES



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DEVELOPMENT OF TRADE AND ECONOMIC RELATIONS BETWEEN INDIA AND SOUTH ASIAN COUNTRIES: TRADITIONAL AND NON-TRADITIONAL

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ABSTRACT

Economic growth requires more systematic and scientific approach analysis where policies play consistent and comprehensive role to link various sectors, regions and nations. Recent developments between India and South Asian countries initiated a new growth momentum despite the global economic downturn. Therefore focusing on regional integration between six South Asian countries i.e. Bangladesh, Bhutan, India, Nepal, Pakistan, and Sri Lanka a study is carried out thorough review of the literature and secondary data collected from different reliable sources, highlighting potential and prospects of regional integration between India and South Asia. As a growing power both economically and traditionally, India will have to take on a disproportionately larger responsibility for promoting regional cooperation in South Asian countries for deeper regional integration which can be only possible by the positive respond of the South Asian Nation.

Keywords: South Asia, Foreign Direct Investment, Regional Integration, Economic cooperation, ASEAN, SAARC, SLoC.

INTRODUCTION

There is perhaps no other historical example like South Asia of a geographically and historically contiguous region with widely shared social, cultural, linguistic and spiritual practices, experiencing a continuous fragmentation of its once reasonably integrated economic space. South Asia Asian Nations (ASEAN) share colonial and cultural linkages that have evolved since their independence. Trade relationship in the South Asian region (broadly from Kabul to Chittagong is high about 23% in 1947. However, continuous struggle, Land disputes, Poverty, Illiteracy, Sea and Land security etc. in South Asia region failed to reinforce the economic, political or strategic partnership thereby decline in trades to a mere 5% by 1971. With the new Government Policies and FDI the trade has perked up a bit in recent years but still remains far below levels of trade in other regions.

REVIEW OF LITERATURE

There are different regional integrations around the world like ASEAN, NAFTA, European Union (EU), MERCOSUR, and SAARC etc. European Union (EU) is the successful model of regional integration in the world. European Union and the European Free Trade association are the two trade blocs of European countries. In South Asia (SAARC) has been in remarkable progress in economy. This region (SAARC) has become the second fastest growing regional economy in the world. Although member countries are hindered with poverty, illiteracy, corruption and underdevelopment but it is covering nearly 25% of the total world population. The proponents (Varshney, 1987; Batliwalla, 1987; Hussain, 1987; Panchamukhi et al, 1990 for example) of regional integration argue that regional economic cooperation among the South Asian Countries would help reduce the economic dependence of these countries on the developed countries in the future. Considering the empirical evidences, Waqif (1987) has noted that regional collective self-reliance can be achieved through exploiting horizontal and vertical economic integration among these countries to induce self-generating growth among the member countries. RIS (2004) reports the result of studies conducted in the framework of gravity model which suggests that complete elimination of tariffs under SAFTA has increase the trade by 1.6 times. By using a gravity model, Rahman, et al. (2006) showed that elimination of trade barriers and structural rigidities originating from adverse political relationship could lead to substantial increase in intra-SAARC trade. Besides the above mentioned factors other problems which create problem in South Asia in terms of trade facilitation: (i) limited road density, rail lines, and mobile tele-density per capita, (ii) lengthy customs and port clearance times, (iii) poor transport and communications, (iv) regulatory constraints introduced at the gateways and border crossings, (vi) costly domestic transport owing to the distance between the production area and the major ports are few of them.

METHODOLOGY

The study is basically based on secondary data collected from different reliable sources of published journals, reports and websites. Dimensions namely economic, social and political. On the basis of secondary data existing situation has been identified and the study has been conceptualised.

INDIAN GEOPOLITICS AND SOCIAL STRUCTURE

India’s strategic location on the Indian Ocean and its peninsular character with extensive and open coastline of 7,517 km make it dependent on the Indian Ocean. Apart from India’s strategic location, the fact that India is the seventh largest state in the world having the total area of 1,232,060 sq miles extending some 2,000 miles from north to south and about 1,850 miles from east to west with the Major SLoC connecting Europe and central Asia to East and West countries contributes the economic centre. A vast country with an equally large population, India is almost a world in miniature. It has a large variety of social, religious, linguistic, regional groups and a great amount of diversity in political opinions and economic interests. India’s foreign policy (as also domestic policy), has been integrated considering the diverse socio-cultural fringes of its population. As per the geopolitical location the water resources of India are also immense for development of irrigation and hydroelectric energy. India is also one of the world’s largest growers of cotton and sugarcane and ranks high in the production of lac, hides and skins, tea and a number of other raw materials.

ECONOMIC RELATIONS WITH SOUTH ASIAN COUNTRIES: TRADE AND INVESTMENT LINKAGES

Early 1990s, India was a closed economy: average tariffs exceeded 200%, quantitative restrictions on imports were extensive, and there were stringent restrictions on foreign investment. Since that time, trade reforms have produced remarkable results. India’s trade to GDP ratio has increased from 15% to 35% of GDP between 1990 and 2016, and the economy is now among the fastest growing in the world. Between 1995 and 2016, trade between India and ASEAN grew at a compound average growth rate (CAGR) of about 11.90% of total trade of nearly US \$ 64.3 billion in 2016, Indian imports from ASEAN countries accounted for a dominant share of 59% with exports to ASEAN economies accounting for the remaining share. There are a few South Asia Asian countries such as Singapore, Malaysia and Thailand that have emerged as major export destinations for India. The main export items include mineral fuels, oils and bituminous substances, ships, boats and floating structures.

In recent years, the government’s stand on trade and investment policy i.e Make in India has displayed a marked shift from ‘consumers’ to ‘producers’. This is reflected in its Foreign Trade Policy where quantitative restrictions on imports have been eliminated, and foreign investments norms have been relaxed for a number of sectors. FDI is considered to be one of the major factors that enable integration of economies by linking them to regional and global value chains. Regional value chains strengthen economic cooperation by expanding market access among nations leading to benefits such as reduced cost of manufacturing and trading for the participating countries. India is now aggressively pushing for a more liberal global trade regime, by signing of trade agreements with its neighbours and is seeking new ones with the East Asian countries and the United States, especially in services. Trade Agreements with Afghanistan, Chile, and Mercosur has shown the India’s potential in assumed a leadership role among developing nations in global trade and playing the critical role at different stages of development and growth.

(a) India-Bangladesh

Bangladesh borders five Indian states – West Bengal, Assam, Tripura, Mizoram, and Meghalaya. Both India and Bangladesh share the coastlines along the Bay of Bengal. The two countries are focused on leveraging their geographic advantages to optimize trading relationships. Bilateral trade between India and Bangladesh accounted for US\$7 billion in 2016-17. This crossed US\$9 billion during the 2017-18 financial year (July-June in Bangladesh), when India’s imports amounted to close to US\$900 million. Since July 2017, Bangladesh garment exports to India have jumped 113%, from US\$129 million to US\$276 million. The introduction of GST in 2017 led to the withdrawal of 12% countervailing duty (CVD) on textiles, which has allowed Bangladesh to enjoy greater benefits due to cost benefit advantages on garment items. A bilateral trade agreement, which is renewed every five years. Have been inked by the two countries.

India – Bangladesh Bilateral Trade (Billion US\$)					
Years	2012-13	2013-14	2014-15	2015-16	2016-17
Imports from India	5.99	5.66	6.45	6.03	6.80
Exports to India	0.63	0.48	0.52	0.60	0.70

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Fig-1: Summary of exports and imports from Bangladesh to India

The Coastal Shipping Agreement, reducing shipping times from 40 days to just 5 days was signed in 2015 there by enables direct sea movement of cargo between ports in the two countries.

(b) India-Bhutan

Bhutan is a tiny Himalayan kingdom that shares a border with five Indian states – Assam, Arunachal Pradesh, West Bengal, and Sikkim. The two countries have enjoyed a free trade regime since 2006, which was renewed again in 2017. India imports about 82 % of Bhutan’s total exports. Electricity constitutes one-third of Bhutan’s exports to India. Bhutan also exports minerals such as ferro-silica, cement, and dolomite. Through the India-Bhutan Trade and Transit Agreement, India allows duty free transit of Bhutanese goods to third countries.

India – Bhutan Bilateral Trade (Billion US\$)					
Years	2012-13	2013-14	2014-15	2015-16	2016-17
Imports from India	0.23	0.35	0.33	0.46	0.50
Exports to India	0.16	0.15	0.14	0.28	0.30

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Fig-2: Summary of exports and imports from Bhutan to India

(c) India-Nepal

The India-Nepal Treaty of Peace and Friendship of 1950 has defined bilateral relations between the two countries – loosening borders and enhancing opportunities for Nepalis in India. The volume of bilateral trade between India and Nepal hit nearly US\$6 billion in 2016-17.

(i) **Trade Policy of Nepal**, The Trade Policy of Nepal seeks to diversify trade by adhering to the following policies:

- The public sector will help in expanding the private sector.
- By promoting exports the country seeks to improve in enhance foreign exchange earnings.
- Enhanced quality of goods for export.
- To attract direct foreign investment there has been an attempt of modernizing technology and management principles.

(ii) **Trade Policy of India**. India’s policy mainly stresses on the following factors:

- Withdrawal of quantitative restrictions (QRs)
- Reduction and Rationalization of tariffs
- Trade liberalization
- Agreement with Nepal to control unauthorized trade.

India – Nepal Bilateral Trade (Billion US\$)					
Years	2012-13	2013-14	2014-15	2015-16	2016-17
Imports from India	4.10	4.94	4.01	3.95	5.45
Exports to India	0.54	0.52	0.63	0.441	0.445

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Fig-3: Summary of exports and imports from Nepal to India

India and Nepal have signed a Power Trade Agreement (PTA) in 2014 with the aim of strengthening cross-border electricity transmission, grid connectivity, and power trade.

(d) India-Pakistan

India and Pakistan being as the two largest and most populous nations in South Asia, but business relations between two countries has had a direct drawback due to the political affairs. Both countries are members of the South Asia Free Trade Area (SAFTA) but the trade is comparatively very low. Despite these challenges, Indo-Pakistan bilateral trade continues, and stood at US\$2.28 billion in 2017.

India- Pakistan Trade Policy India has granted Most Favoured Nation Status to Pakistan in 1996. A list of importable items from India for Pakistan which has around 1075 items includes Cotton, Organic chemicals, Machinery, Animal fodder, Vegetables etc. whereas Pakistan’s major exports include. Copper, Fruits and nuts, Cotton, Salt, Sulfur, Mineral fuels.

India – Pakistan Bilateral Trade (Billion US\$)					
Years	2012-13	2013-14	2014-15	2015-16	2016-17
Imports from India	2.06	2.27	1.87	2.17	1.82
Exports to India	0.54	0.42	0.49	0.44	0.45

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Fig-4: Summary of exports and imports from Pakistan to India

(e) India-Sri Lanka

India is one of Sri Lanka’s biggest trading partners since 1985. India and Sri Lanka have always enjoyed strong bilateral relations. In 2016-17, bilateral trade between the two countries stood at US\$4.65 billion. To enhance bilateral trade and have close economic integration, both the nations agreed to trade under the Indo- Sri Lanka Free Trade Agreement (ISFTA). Some of the important clauses are:

- The Indo-Sri Lanka Free Trade Agreement: (ISFTA)
- The ISFTA was signed on 28th Dec, 1998 and it came into force from March1, 2000.
- The Agreement stresses on enhancing bilateral trade and investment.
- The Agreement covers only trade in goods, also stresses on exports on duty free basis and concessionary tariffs.
- The Agreement doesn’t cover for elimination of non tariff barriers.

India – Sri Lanka Bilateral Trade (Billion US\$)					
Years	2012-13	2013-14	2014-15	2015-16	2016-17
Imports from India	3.13	3.98	6.70	5.30	3.91
Exports to India	0.62	0.66	0.75	0.60	0.74

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Fig-5: Summary of exports and imports from Sri Lanka to India

MARKET OPPORTUNITIES EXPANDING IN SOUTH ASIA: CONNECTING INDIA WITH SOUTH ASIAN ECONOMIES

Strengthening economic relations between India and the South Asian nations is fostering three kinds of connectivity: physical, institutional, and people-to-people.

(a) Physical/infrastructure connectivity

Transport connectivity is critical to India-South Asian relations. After all, the seamless movement of goods and services across borders is highly dependent on effective transportation links. With poor quality of roads, missing railway links, inadequate maritime and port facilities, and lack of customs cooperation thereby having implications for any potential integration between India and South Asia. Improving maritime connectivity between India and South Asian countries is fundamental to their mutual growth and development. So far, the projects that have been undertaken by India include the Kaladan Multimodal Transit Transport Project which will connect Kolkata with Sittwe port in

Myanmar, facilitating the movement of cargo across the India-Myanmar border through the sea route and the India-Myanmar-Thailand Trilateral Highway where the road from Paletwa to the India-Myanmar border, which will further be extended to Lawngtlai town in Mizoram. It is expected to revolutionise the transit system for goods and tradable services between India and Myanmar, later extending to other South Asia Asian nations such as Laos, Cambodia, and Vietnam.

(b) Institutional connectivity

For deepening connectivity between India and Asian nations, it is essential to build effective institutional connectivity by harmonising trade, investments, and financial policies. According to a 2015 report by the Asian Development Bank, there are ample opportunities for energy trading between India and Asian countries. However, due to lack of adequate physical and institutional infrastructure between India and South Asia, energy trading remains underutilised. These can be strengthened by the utilisation and intuition of the policies which not only have the inter regional interest but also have the social and economic strength.

(c) People-to-people connectivity

India has a long history of people-to-people connectivity with South Asian countries, particularly with Sri Lanka, Singapore, Malaysia and Indonesia, which are home to large populations of the Indian diaspora. Indians comprise nine percent of Singapore's population and seven percent of Malaysia's. India and the member countries of ASEAN jointly organise regular exchange programmes for students, farming communities, diplomats, and business and media personnel, among others. However, there are certain restrictions on the movement of professionals and labour between India and South Asia. Under the agreement on trade in services signed in 2015, India and ASEAN have agreed to liberalise trade in a few areas such as telecommunications and financial and insurance services, while regulating the movement of natural persons. It is known that for the growth of the less-developed ASEAN countries (Laos, Cambodia, and Myanmar), skilled labour and professionals are required. This is one area where India can play an important role.

CONCLUSION

The south-Asian region has become the second fastest growing regional economy in the world. Although the member countries of SAARC, has been facing severe problems like poverty, illiteracy, corruption and underdevelopment but covering the 23% of the total world population. Various researches have suggested that regional integration would help reduce the economic dependence of these countries on the developed countries in the future. Since the formation in 1985, SAARC countries have various collaboration to improve the scenario, but the most significant landmark was signing of SAFTA agreement in 1993. Though several objectives have been set for the SAFTA, many of them is not fulfilled due to various limitations till date. Apart from the high levels of protection in the region, institutional and infrastructure deficiencies have undermined the economic integration in the region. Building confidence and minimizing lack of trust between member countries will lead to explore the greater economic interest and hence increase the potentiality of south Asian countries in regional perspective. Notwithstanding the massive promise carried by stronger connectivity between India and South Asia, there are various barriers that hobble such integration. For one, the delay in completing infrastructure projects—including road, rail, seaports, and highways—due to various political and financial constraints, has impeded the progress of economic cooperation. Keeping in mind its interest in collaborating with South Asia for potential benefits in varied sectors such as agriculture, energy, and gas, India has undertaken initiatives to enhance cross-regional cooperation. For instance, India invited Myanmar to join the Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation (BIMSTEC) as it has a locational advantage that can be leveraged to integrate India with South Asia. It is suggested that India and ASEAN identify their common challenges and shared interests as it will help them promote cooperation. Trade in services remains largely protected in ASEAN member countries. As India has a comparative advantage in the services sector, especially information technology services, domestic regulations in ASEAN economies need to be liberalised to promote cross-regional cooperation. The challenges of inadequate physical connectivity (road and rail linkages), along with infrastructural bottlenecks (non-tariff barriers) need to be addressed to strengthen India-ASEAN partnership. Further, ASEAN member countries and India have been working towards ratifying the Regional Comprehensive Economic Partnership Agreement, which is expected to improve trade and investment among all member countries. This process needs to be expedited. Greater progress is envisioned in India-ASEAN relations upon liberalisation of the services trade (particularly Mode 4 – movement of natural persons), and other areas of common interest and potential.

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WISE DECISION MAKING: LESSONS FROM MAHABHARATA FOR BUSINESS LEADERS

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ABSTRACT

Leaders have at all times been under stress to make quick and fast decisions. But the pace is speedy today than ever. In elevated-pressure situations, where leaders are in crisis, they are found to take hasty decisions lacking appropriate reflection, trust a lot on data and analytics, and reveal an incapability to choose when to stick to the decisions taken by them and when should they let it go of them. As a consequence, several leaders make bad choices not only for themselves but their organizations too, pertaining to their values and those of the organization, and thus end up in paying high penalties. Complexity is one of the major factors that affect taking quality decisions. Most of CEOs believe that they are not able to address shooting complexities effectively. Seventy-nine percent of CEOs also look forward to increasing complexities of the business environment in the coming years. This paper articulate on wise decision making for business leaders referred from lessons of holy book Mahabharata.

Keywords: Stress, Decision making, Mahabharata, Business environment.

INTRODUCTION

This paper is about paying attention to the subjective and objective factors that are involved in the decision making process. Objective factors include the ethical code --“Dharma” as far as Hindu scenario is concerned, the righteous purpose of a king or a leader is endorsing dharma at all instances. Subjective factors are contextual and relative adjustments (both people and their emotions engaged) that need to be made “The objective and explicit law is rigid but subjective application of it requires subtle but important discernment and discrimination”-- Viveka. When it comes to make ethical and lawful decision according to Hindu Mythology, it means, the ability to recognize and make out good distinctions and also to observe and value worth quality. The key ingredient of wise decision making is the ethical clarity. It does not matter whether one is modern CEO who has to make a decent choice in a business context out of many or a Hindu Prince charming on the threshold of war. There are three dilemmas that seem to jaunt up many twenty-first century leaders. The first dilemma is ‘Making ethical decisions in a crisis scenario (subjective interpretation of objective dharma)’. Knowing what is the right decision and then being able to act on the right decision without letting personal biases and attachments get in the way (objective dharma being implemented without subjective bias) consistently demonstrating role clarity, or the capability to perform a chosen role convincingly and with enthusiasm without losing your sense of who you are behind your role (clarity of subjective and objective context). The second dilemma is “Lacking discernment” the subtle but essential spirit of ethical decision making (interpreting the essence of the objective dharma and acting on it). The purpose of the article is to help modern leaders make wise decisions learning from the ancient tales of Mahabharata. Decision Making: Aligning Logic, Emotion, Discernment, and Discrimination Making decisions is one of the basic activities leaders engage in all day long, and while good decisions can yield productive outcome, bad decisions can have major negative consequences. Decisions can be made rationally or irrationally. They can be based on tacit or explicit assumptions. And they can be emotional or analytical. On a day-to-day basis, we rarely think much about how we make our decisions; some happen unconsciously even though they could have big impact on our lives. Good decisions take into account the objective dharma or law and interpret it subjectively in the context thinking about the spirit of the law in addition to the letter of the law. In our time, the idea that people make decisions primarily by using logic and reason has been in the ascendant. Alan Mulally, CEO of Ford and Narayana Murthy, cofounder of Infosys have said repeatedly in their interviews that decisions have to be made based on data. These leaders not just use the data but spend a lot of time and energy to make sure that it is accurate, bias free and current and then consciously choose to add the context, values and other factors to make the decisions for themselves and their organizations. Recent research in psychology and neuropsychology shows that other factors such as emotions, biases, and discrimination capability are an integral part of making decisions and can heavily influence the quality of decisions we make. According to brain research, the dorsolateral prefrontal cortex, different regions of the frontal cortex (orbitofrontal, anterior prefrontal, and ventromedial frontal) and the anterior cingulate cortex are all involved in decision making. In other words, the frontal lobe of the brain—that is, the most recently evolved part of the human brain—is hardwired for making logical decisions. But the frontal lobe, which controls logic and other aspects of executive function, isn’t the only part of our brain that contributes to decision making. The amygdala also affects the quality of our decisions. This area of the brain is the seat of our emotional memory, which not only stores all our experiences but also assigns an emotional tone to each. That

means if we felt angry while making a particular decision, each time we execute on that decision, we will feel angry; and, furthermore, because we then need to contend with the negative emotion—anger—we end up losing our commitment to executing that decision. (Conversely, positive emotions felt when making a decision can increase the quality of our commitment to execution.) These new insights into the neurobiology of emotion and decision making align with an age-old lesson: we have to watch out for our emotional attachments to a particular outcome, as these can affect the quality of our decisions. As you will see, one of kings in the Mahabharata allowed his entire clan to be destroyed because he did not know how to deal with his “amygdala attacks.” In addition to logic and emotions, our biases and our conditioning also affect the quality of our decision making. If we are blind to our own biases and conditioning, we are missing information that is vital to decision making or the quality of data and information gathered to assist in our decision making is poor. When a leader makes decisions of high quality, with her own biases acknowledged and taken into account, one may say that she has good judgment or discernment. Discernment is defined as “the act or process of exhibiting keen insight and good judgment.” A discerning individual perceives and recognizes the underlying truth in not so obvious and changing context and is thus considered to be wise. The third dilemma is “A fourth element involved in decision-making is discrimination”, or the ability to subtly differentiate or distinguish one set of data (or context) from a similar-seeming other. Discrimination is a necessary precursor to discernment: discrimination allows us to differentiate or distinguish accurately among stimuli; discernment allows us to judge the value of what we find. Thus, in a decision-making context, discrimination refers to the cognitive process by which one differentiates among similar but different stimuli, leading to distinct decisions and actions. It is important for leaders to develop a discriminating intellect in order to make better decisions and to learn to use their discriminating abilities properly (that is, not in the service of prejudice or bias, which is another meaning for discrimination). When leaders decide with discernment after proper discrimination, they are exhibiting a quality of ethical clarity aligning with dharma and its noble purpose of being fair and just to one and all. Their decisions are aligned with what is ethical—both in the context of the situation in which decisions are being made and also in a larger context—which in turn signals and ensures that these decisions are aligned with a noble purpose. All these factors—logic, emotion, discernment, and discrimination—collectively inform what I call decision logic, which I define as the system, process, and principles of reasoning used in making important decisions. Often, smart leaders attempt to convert as many intangibles as possible into tangibles and, referring only to those tangibles, to come up with a decision logic that is more automated and hence impersonal. Such leaders pay more attention to the “logic” part of “decision logic” and tend to ignore or minimize the spirit behind the decision. Wise leaders, on the other hand, pay more attention to the spirit behind their decision logic, a spirit that can, in their case, be characterized as ethical clarity arising from good discernment.

LITERATURE REVIEW

As per Prasad L. Kaipa et al [1], discriminant is the critical quality required for a leader, it has to be developed by trial and error and constant practice. Mahabharata epic is one work where all aspects of these parameters of leadership are evaluated through life experiences and decision making. When technology has attained paramount importance and there is chaos everywhere, there is uncertainty in the situation in business and the volatility in the situation demands for the swift decision making we need leaders to have equipped with these qualities that would save the day and help in the sustenance of business in the long run. It also reminds us that reactive or unreflective decision making may not be the solution for uncertainty. The decisions have to be wise and well thought out that incorporates the character of the leader and hence own the responsibility. Chakravarthi.S.S [2] says that Greed management is the ultimate game changer and it becomes possible only when virtue and ethics are held together. Srimdbhagvatam [3] says that the manner in which Srikrishna elevated the confidence Arjuna to take the bow and arrow and use the lethal weapons to his own brothers and relatives shows that there is always a war that is being fought within and outside and what a leader should do is to overcome the ambivalence that the mind is trapped in arise according to the occasion and hence so his job to the rightful manner.

INTRODUCTION TO THE MAHABHARATA

The Mahabharata (meaning “great tale of the Bharata dynasty”) is the longest Sanskrit epic, with over 1.8 million words (ten times longer than the Iliad and the Odyssey combined) spread over 100,000 couplets and long passages and comprising 18 volumes. With the Ramayana, it is one of the two major epics that continue to influence the Hindu way of life in the twenty-first century—even though the tale represents what is supposed to have happened around 3000 BCE. (Most people in India believe that the epic was inspired by a real war fought amongst the nomads in the Kuruskshetra area of India.) The original version, written by the sage Vyasa, was called Jaya; it was retold and added to by others in later time periods, but the main origins of the story were written between 8th and 9th century BCE. The full story of the Mahabharata is obviously beyond the scope of

this article; for our purposes it is sufficient to say that the story revolves around a major war that took place between the Kauravas (who represent unethical leadership behavior in usurping the kingdom that belong to their cousins, the Pandavas, and refusing to give it back) and the Pandavas (who represent ethical leadership). The fight is for the Kuru kingdom, and the Krishna, the godhead himself, what could he, Bhishma, say or teach? Krishna clarifies: he never ruled as a king in his human form, and when leaders speak from real experience, they can contextualize the lessons in a way that makes it easier for other leaders to learn and internalize them. Krishna could discern what is to be taught and distinguish the specific knowledge that would be appropriate to be taught but he does have the same credibility as Bhishma does. Bhishma agrees, communicating what he learned as a king to his grandsons the Pandavas (the teaching of Bhishma can be found in the Santhi Parva of the Mahabharata).

What is unique about this situation is that the defeated leader is teaching the victor how to be an ethical leader. Also, Bhishma himself fought on the wrong side of the war—because his role was to protect the kingdom, he did just that and gave his life for the king. The flaw in this was that while he challenged the king on the throne when he was being unjust, he continued to back him till the end. He showed he had sufficient discernment to grasp and assume his role, but he could not distinguish or discriminate the subtle point that his role was to protect the Kuru kingdom, not to protect whoever was on the throne. Because he failed to understand the spirit of the commitment that was required of him, despite all his wisdom and ethical knowledge, he could only teach his knowledge to Yudhistira—a worthy student—but could not practice it himself. So discrimination—Viveka—is an essential precursor to discernment and together they are the key to ethical decision making in complex scenarios.

Bhishma's store of ethical knowledge and wisdom was great—it was even god-given. But Bhishma's wisdom lost traction when he was faced with the complex and clashing claims of his two sets of grandchildren. Instead of being able to distinguish between his roles as supporter of the king and supporter of righteous rule in the kingdom, he stayed rigidly attached to the former. For whatever reason, he could not operationalize his wisdom to make the harder, and more ethical, choice to back his rebellious but righteous grandson Yudhistira over his son the weak-willed Dritarastra and his grandson the resentful and underhanded Duryodana. Times changed, the situation became complex, and he could not adapt. In addition to globalization and technology revolution, a third major source of modern complexity is diversity. It shows up in our workplaces as diversity of age, gender, culture, and ethnicity. Discernment and a leader's ability to distinguish or discriminate important but subtle differences among people and circumstances is critical to her winning the support of people who look, feel, think, and act differently from her. (It is also critical to her being able to serve effectively as their leader.) Discernment and discrimination drive and support ethical clarity and provide the objective dharma framework. When it comes to diversity—and to all sources of complexity—our actively cultivated ethical clarity allows us to demonstrate and teach wise decision making and function effectively as leaders.

CONCEPTUAL MODEL

In this model the various issues related to modern management will be discussed. These factors were selected in such a way that these closely relate to modern issues. Not ending there this paper also portrays the need for submission to the lord for betterment of one's self. The paper proceeds as follows:

a) Quality vs Quantity

Dhuryodhana is one of the important characters in Mahabharata. In one of the instances he and Arjuna comes face to face with Lord Krishna to provide with the fact that who needs what. To choose between Him or the Aksouni Sainya. Dhuryodhana chose the Akshouni Sainya and Arjuna chose the Lord himself. Now comes the battle for quality and quantity one of the management top debatable question. Even today experts have dual toned views to deal with these two factors. But the important lesson from Mahabharata is that the dispute between quality and quantity. As Bruce Lee always says, "I'm not afraid of a person who has practiced 1000 kicks one time rather he is afraid of a person who has practiced one kick 1000 times." This portrays the importance of quality and quantity.

b) Commitment

What if you come to know that your own brothers are your foes? What if you had given your friend a word of assurance that you will stand by him irrespective of the situation? What if you know that you will concede defeat with the great Lord himself present in the opposition camp? Will you fight just for the promise you had given to your friend? Such is the commitment of Karna towards his friend Dhuryodhana. Even though he knew that he was fighting in the side of "Adharma", just for the word and promise which he gave he fought with valour and commitment and was eventually killed by Arjuna who crossed the rules of war in order to kill such a wonderful human.

c) Nurturing talent and skill recognition

Whether it is case of Karna or Ekalavya nurturing talents has always been an issue even today. In the case of Mahabharata both Karna and Ekalavya were wrongly treated when it came to showcasing the real talent inside them. They were mistreated when it came to such matters. But even though Drona was duly punished through Ekalavya's next birth, Karna suffered till the last moment because of such partialities present in the society.

d) Transform your weakness into strength

Pandavas transformed their weaknesses to strengths during the fourteen years of exile. Mahabharata gives many an examples to highlight the importance of utilizing time to overcoming your skills like how Arjuna went on a mission to attain the Divyastras or Yudhisthira mastered the Game of Dice. You need to have the passion to dedicate adequate time to learn those skills that can help you overcome your weakness only by which you can be a great manager.

e) Half-Baked Knowledge may be dangerous

When it came to Abimanyu, son of great warrior Arjuna was known for his valour, pride and bravery. But one mistake he ever committed was that his half cooked knowledge lead to demise of his own self. He knew how to break into the Chakravayuga, a formation used in wars in ancient India usually considered deadly, knew how to sustain it, fight against it but unfortunately he never knew to exit such a formation. In today's world this is case of half-baked knowledge. The problem is that many think that they can specialize themselves in various fields but unfortunately most of us miserably fail in such an audacious process. Thus one of the important learning is that half-baked knowledge is always dangerous.

f) Never be overshadowed by ego, arrogance and disrespect

It is going to be obvious now who is going to teach us the next lesson. It is going to be Dhuriyodhana. Even though he is known for his respect towards his friendship and less known for his effective ruling of his country, the major problems he faced were extensive and undesirable to anyone. His ego towards the Pandavas that he refused to give five small villages just because had the ego that he wasn't ready to accept the fact that his cousins were equally or even better in few cases when it came to weaponry and arsenal. His rivalry with Bheema and the thinking that Karna was better than Arjun and with sole numbers alone he can easily defeat the 5 sided Pandavas with 100 on his side clearly portrays the arrogance.

Whether it was the disrespect towards women in his own court or the disrespect against the great Lord Krishna when He visited Dhuriyodhana's court was never considered healthy neither for him nor for his country. Great learned men like Bhishma, Drona, Vidhura etc. advised Dhuriyodhana to stop what he was doing. Disrespect is a poison and one can clearly see from this case of Dhuriyodhana. If Dhuriyodhana had accepted the peace and offered at least 5 villages to the Pandavas giving up his ego and surrendering to the Lord's words, the war would have never happened. But he always kept his head high and never spotted the cliff in front of him by disrespecting wise men's words in his court. There is no use in experience and numbers when you've not submitted yourself to the lord: Dhuriyodhana had expert strategists like Bheeshma, Shakuni, Drona and various other warriors like Karna, Aswathama. He had 11 Akshouni Sainyas compared to 7 in Pandavas side. He had 100 brothers to support them against 5 on the other side. But was that enough to defeat the Pandavas? Unfortunately, it wasn't. He ended up in defeat. Why? He had his arrogance, ego, disrespect and other negative influences inside his mind which prohibited him from submitting himself to the supreme.

He was even given an opportunity to get Lord Krishna but he still thought that he will be better off with Narayani sainya than Lord himself on his side. Many psychological studies have revealed that the presence of the spiritual constant in one's mind will help him get better as the person who does that has a better opportunity to connect and relate himself to the universe around him.

LESSONS**Merit over Birth**

When it comes to announcing a successor to his vast kingdom, King Bharata does not choose any of his own sons. Instead, he names Mahabharat King Bharat Bhumanyu whom he considers more capable to manage the affairs of his kingdom. In a dynastic rule, seeds of democracy are thus sown. In India Inc's power rankings, professional CEOs are on the rise. Three of the top ten in the 2013 edition of 'India Inc's Most Powerful CEOs' are professionals. Five years back, K V Kamath was the only professional in the top ten. In a reversal of an openly declared of Infosys, Chairman N R Narayana Murthy recently stirred a hornet's nest by insisting on bringing his own son as a team member. Only time will tell if the decision pays off; as of now, seniors in the company are a bit shaken up with the move.

Commitment

For his father Shantanu's happiness, Bhishma swears never to marry. Throughout his life, he remains committed to the kingdom of Hastinapur. Despite his difference of opinion with Dhritarashtra and Duryodhana, and despite his obvious fondness for the Pandavas, he leads a vast army against the latter. However, his conduct is very transparent; he openly tells Duryodhana that though he is fighting for Kauravas, he shall not harm any of the Pandavas.

On the flip side, Bhishma also sets the example of a senior professional who overstays his welcome! Many organizations have deeply committed silent performers who stick by it irrespective of the business ups and downs being faced. Business houses which follow a healthy set of values do end up attracting more such professionals whose value systems match with their own. In times of crisis, such people tend to be pillars of strength for the company. However, there could be situations when they need to be taken on board merely as advisors and not as executors, so younger blood in the organization also gets a chance to prove its mettle.

Failures are Stepping Stones

Bhishma abducts three sisters – Amba, Ambika and Ambalika – to get them married to Vichitravirya. However, Amba claims she is already in love with Salya and cannot accept anyone else as her life partner. Eventually, she is rejected by both Bhishma and her own ex-lover Salya. She takes this failure as a challenge and ends up being born as a person of mixed gender – Shikhandi – in King Drupad's family. Eventually, he/she becomes the cause of Bhishma's death in the battlefield. Those who take their failures as a challenge have the capacity to introspect. They identify their weaknesses and take steps to excel in areas in which their arch rival is strong. Ultimately, victory is theirs.

Promises are like Babies!

Just like babies, promises are easy to make but difficult to keep. When they are studying together, Drupad, a prince, and Mahabharata Kurukshetra Dronacharya, a commoner, become good friends. Drupad light-heartedly tells Dronacharya that once he grows up to become a king, he would be happy to share half of his kingdom with Dronacharya. However, once they grow up, Drupad reneges on his statement and even mocks Dronacharya in his court. The result is life-long bitter rivalry between the two which spills onto the battle field, with Dronacharya on the Kaurava's side and Drupad on the Pandava's side. CEOs who promise a promotion merely to achieve short-term results often find that the promotee eventually reaches his level of incompetence at lightning speed, embarrassing all concerned. Smart HR honchos never make promises which they know cannot be kept. Same goes for marketing wizards who fear a severe backlash from customers should the product not live up to the latter's expectations.

Destructive Attachment

Contrast the behavior of King Bharata to that of Dhritarashtra. He has an obsessive attachment to his evil son. He permits the Pandavas to proceed to Varnavat where, by his son's evil designs, they are persuaded to stay at a house constructed of inflammable materials. He allows a deceptive game of dice, making the Pandavas lose their part of the kingdom. In his presence, Draupadi, his daughter-in-law, is insulted in his royal court. Bhishma, Vidur, Krishna and several others attempt to persuade him to rein in the unbridled ambition of his son Duryodhana, but to no avail. The result is a terrible war leading to devastation of the kingdom.

CEOs who promote their sycophants without assessing the overall welfare of an organization get doomed likewise.

Concentration

Multi-tasking is a buzzword in professional circles. But Arjuna displays a kind of concentration which involves a complete focus on Mahabharat Swayamvara Draupadi Arjuna Archery the task at hand. In the process, he evolves into an excellent archer of his times. Whether it is the bird whose eyes alone he is able to see before shooting his arrow, or the rotating fish whose eye he has to pierce based on the image cast in the water urn placed below in the court of King Drupada, he excels in accomplishing the task at hand. Managers who look satisfied with their day's work would invariably share the same secret with you – of having done something satisfactorily that day! Aiming for perfection, they are at least able to excel in the tasks at hand. And focusing on one thing at a time surely helps!

Perseverance

Notice the kind of setbacks Pandavas get to suffer in their lives. They survive the insidious designs of their Kaurava cousins at Varnavat. After losing their kingdom and wealth to Kauravas in an unfair game of dice, they undergo an exile for twelve years in forests. This is followed by a year of remaining incognito, which they do so in King Virata's palace. When a peace proposal gets discussed with Kauravas, Yudhishtira offers to

settle the dispute between the brothers by being content with ownership of five villages only. Even this gets turned down by Duryodhana. The tenacity of bouncing back in the face of adversity that Pandavas display is worth emulating. Many MNCs are put off by the way the Indian market is skewed – with a miniscule share of the well-heeled who have global exposure and a vast majority of common people who aspire for reliable products and services at highly discounted prices. GE and Nestle have learnt their lessons. McDonald's, KFC, Domino's, Pizza Hut and Café Coffee Day in the fast food business have also sharpened their teeth by offering mouth-watering menus in the range of INR 44-119!

United We Stand

The mother of Pandavas, Kunti, delivers a master stroke by getting Draupadi to accept all the five brothers as her husbands. The result is a whole unified family which goes through its trials and tribulations as a single unit. Each of the brothers has a USP – if Yudhishtira is the epitome of virtue upholding 'dharma' (righteousness) at all costs, Bhima and Arjuna are great warriors who have to be kept on a tight leash, impatient as they are in extracting revenge from Kauravas. Nakula and Sahdeva have their own unique qualities. Together, the five brothers form a multi-skilled and invincible team. Large conglomerates like Tatas often sound similar in their overall configuration. Each company within the group's fold has a unique place in the market. Each is headed by a stalwart who is a subject specialist in the field. The companies operate in fields as disparate as salt and software. Yet, all of them are connected by a common value system and a similar business philosophy.

Draupadi Syndrome

Juggling between five husbands is no mean task and Draupadi appears to handle it rather well. In what are euphemistically known as "matrix" organizations these days, reporting to several bosses at the same time could be a Mahabharat Draupadi_and_Pandavaschallenging experience. One has to learn to balance each boss' expectations against those of others. Much depends on their relative seniority or clout in the company, based on which one could handle the situation. Of course, it does not pay to pitch one of the bosses against the other, whether directly or indirectly!

Being Impartial

In the Yaksha episode, Yudhishtira is asked as to which of his four brothers he would wish to be brought back to life. He chooses Nakula. When queried, he justifies his choice by explaining that of the five of them, three (himself, Bhima and Arjuna) were born to Kunti and two (Nakula and Sahdeva) to his father's second wife, Madri. Since he is alive, Kunti is only partially bereaved. Likewise, let Madri also be partially bereaved – hence his choice of Nakula. Pleased at this, Yaksha revives all the four remaining brothers. Being impartial does not come easy to a leader. However, this is indeed the mark of a true statesman.

Loyalty to Boss

Karna faces humiliation at the hands of Pandavas for not being born in a royal family. Duryodhana realizes his potential as an ally and immediately comes forward to confer kingship upon him. They become life-long friends. Karna's loyalty towards Duryodhana is so strong that even after realizing that he is the eldest of the five Pandavas, he chooses to fight against them, for Duryodhana. Here is an example of unflinching loyalty to a boss!

Yin and Yang

India has a great tradition of real men displaying not only their macho side, but also their effeminate and softer side. The great yin yangwarrior Arjuna spends a whole year incognito in King Virata's palace, disguised as the eunuch Brihannala, teaching music and dance. One of his pupils, Princess Uttara, ends up becoming his daughter-in-law who gives birth to Parikshit who eventually inherits the kingdom when Pandavas decide to retire. There is increasing realization amongst corporates in contemporary times to encourage females to assume leadership roles. Companies like Diageo, Cadbury, Coca Cola and others are making conscious efforts in that direction. Bringing a better gender balance at the board level is the current buzzword. Leading businessmen are hiring icons of the stature of Deepak Parekh, G M Rao, Mukeeta Jhaveri and a host of others to mentor women who can shoulder board level responsibilities in the days to come.

Juniors First

When a decision has to be taken as to who should lead the Pandava army in the war, Yudhishtira first consults Sahadeva, the junior most brother. This approach has several spin-offs. It instills enthusiasm and self-confidence in the younger managers. If the seniors are consulted first, others may not be able to speak with freedom, and even honest differences of opinion may get construed as disrespect.

Execution and Followership

If Krishna proves his leadership skills, Pandavas display the skills of being true followers and executors. Yudhishtira, considered an epitome of virtue, agrees to announce the false news of Ashwatthama's death, thereby leading to Dronacharya getting vanquished. Motivated by him, Arjuna takes up his arms against his grandfather, Bhishma. Bhima listens to Krishna and ends up killing Jarasandha (much earlier in the narrative) and Duryodhana (towards the fag-end of the battle). Often, seniors in companies lament about the lack of some qualities in their assigned leader. But one needs a sense of humility, Mahabharat Krishna Arjuna confidence in another's ability and the motivation to achieve a super-ordinate goal to work as an effective team member. An objective assessment of the situation at hand, unqualified support for the overall goal, registering dissent wherever necessary and balancing the leader's weaknesses with one's own strengths are some of the factors which result into better execution of plans.

Do Not Take Help for Granted

Nakula and Sahdeva's uncle, Shalya, decides to offer his big army to Pandavas in the ensuing war. However, on the way to the battle field, Duryodhana extends a very thoughtful and warm hospitality to Shalya's army. The result is that Shalya becomes obliged to fight his own nephews in the war! Yudhishtira ends up repenting for having taken Shalya's help for granted without worrying about the needs of the vast army marching on its way with the intention to assist him. When working on a project, we often take our friends and colleagues for granted. 'Mahabharata' exhorts us to first put ourselves in the other person's shoes, realize his constraints and then only expect to be helped accordingly.

Receive Favors with Humility and Alertness

Shalya receives favors from Duryodhana with humility but without alertness. He does not bother to check whose hospitality he and his army are enjoying. There are days on which a manager may be pleasantly surprised to find himself being unduly praised by seniors. In some cases, this could be a sign of impending doom – of being saddled with an impossible task which others might be loath to pick up! Alertness while accepting praise surely pays.

Key to Failure

As the crown prince of Kauravas, Duryodhana initiates a war which has to be fought under the leadership of commanders who have a soft corner for the Pandavas! With the exception of Karna and his own brothers like Dushasana et al, all his commanders – like Bhishma, Dronacharya and Shalya – are only duty bound to support him. Their real sympathies are with the Pandavas. Thus, he is saddled with an army which is far superior to that of Pandavas in terms of sheer numbers, but sorely lacks in motivation. Duryodhana's greed, envy and jealousy lead him to his doom. In the business world, we often come across fool hardy leaders who set their goals so high as to be unrealistic. If a proper assessment of the resources available at their command is not made, failure is bound to follow.

Rash Commitments

Abhimanyu, Arjuna's son, gets killed unfairly and the main culprit is held to be Jayadratha. Arjuna is livid with rage and declares that he would kill Jayadrath by the following evening or renounce the world. At a crucial moment in the next day's war, Krishna intervenes to ensure Arjuna's victory, bringing relief and joy to all. Faced with a drastic situation, a professional needs to sit back and think for some time before committing himself to a target which could well turn out to be unattainable.

Knowledge vs. Virtue

One of the sub-plots narrates the story of Arvasu and Parvasu. Both are sons of a great scholar and become great scholars in their own right by acquiring knowledge. But one turns out to be good and the other evil. Moral of the story – knowledge which remains undigested information crammed into the mind cannot instill virtue in a person. Such knowledge merely remains like our clothes, an external factor in our appearance which does not reveal what we are within ourselves. Post Lehman Brothers, educational institutions have started taking the issue of instilling the right values in their students seriously. A business leader without a strong moral compass and lacking a set of virtuous values and ethics could lead the business to eventual ruin.

Seeking Favors sans Competence

In another sub-plot appears the story of Yavakrida, who craves to master the Vedas without having to study them! He is grudgingly granted a boon to this effect, but eventually dies at the hands of a demon after being charmed by a young maiden. A true blue professional would surely aim to occupy the coveted corner office, but only after he has done his own SWOT analysis.

Avoid Arrogance

One of the several sub-plots in 'Mahabharata' is that of Nahusha who falls from grace after having occupied the throne of Indra, king of the Gods. His fall comes about because of sheer arrogance and pride. Power and pelf bring in severe obligations in their wake. Successful CEOs understand this, take extra care to keep their pride in check and tailor their inter-personal relationships accordingly. 'Mahabharata' is rich with several other narratives which could be useful to management practitioners. Also, each narrative may be interpreted in several ways, depending upon how one goes about analyzing it.

Strategy and Leadership

What is popularly seen as per the Mahabharata is Krishna emerging as a renowned strategist. In the battle Krishna ensues that he virtually leads the 7 divisions of Pandavas' army to a decisive win against the 11 divisions of Kauravs' army. It was Krishna who taught the skills of preparing the right strategy before venturing in the battlefield. He with his discourses kept on motivating Arjuna that he has to take on the role of the 'Leader' and fight against Kauravas. In modern era, Stephen Covey also mentions in his book that "as a professional, you must pay heed to your 'inner voice'". While proposing the whole person paradigm, he focuses on the four dimensions of a person – spirit, body, heart and mind. The one who listens to the voice of his/her conscience often excels in strategizing and pioneering leadership skills

Team Spirit

This aspect is the pillar of the Mahabharata. Kauravas could not muster up the complete support that was necessary for winning the battle. All the great generals of Kauravas, including Bheesma, Drona, Karna crusaded individual fights on the battlefield. However, Pandavas weaved one team that was directed by a single goal. All participated in decision making process and contributed their skills leading to a synergic effect.

Use the right model at the right time

In the days of the Kurukshetra war Krishna let Ghatotkach die so that Karna would not be able to use his Shakti astra to kill Arjuna. Krishna let Abhimanyu die in violation of all laws decided for the war so that even the Pandavas could break the laws to kill Duryodhana, Karna and Drona. Ethically these moves were wrong, but they were necessary to win the terminal goal of the battle. In the strategic management also organizations are aware about various models, but depending upon the nature of the economic downturn and boom, the model is chosen and implemented to churn out the market share.

Passion is the best teacher

Another prominent story about the devotion of 'Eklavya' the royal guru 'Dronacharya' is a milestone to achieve for MBA aspirants. Eklavya was passionate about learning the art of archery, but his potential guru 'Dronacharya' refused to teach him the skills. Therefore, he hid behind trees and watched him teach the art of archery to Pandavas and Kauravas. It is his passion that he learnt all the techniques of archery just by observing from far away without a teacher actually teaching him. Not just that, he becomes so good at it that Drona feels, he is actually better than (or at par with) Arjuna. Hence, if you want to excel in a career of your choice then ignore the impediments and work industriously to achieve your goals. In the field of management, your Passion to succeed counts both academically and practically as well. Your commitment to fulfill the deadlines, your agility to learn new skills and flexibility in adjusting to the ever changing dynamic conditions of the business are required to sail through the waves of challenges. Therefore, remain passion-driven to succeed or else you will perish.

Excellence in Governance

When Indrapastha (City of Indra) was built, Pandavas ruled in a fair and just manner. They did not drift from the path of righteousness. Their administration and management won the love and affection of their subjects. They ruled for thirty-six years on this path before falling prey to an unfair game of dice. It was this excellence in governance that eventually got lost and led to a heinous battle in Kurukshetra. At present, Excellence in governance is a vital condition for a business leader to command respect in the marketplace and among their employees. It is vital for maintaining a healthy culture in the organizations and vent off the malice of office politics and other emanating aspects that breeds negativity. The HR department can ensure that certain initiatives taken by organization to ensure a culture of excellence in governance. The Tata Group, Google India, Intel, Wipro are some organizations that offer best environment and place to work for their employees. The HR initiatives taken by the Tata group after The Taj Mahal Palace Hotel was targeted in a terrorist attack on November 26, 2008 in Mumbai, go on to show how well the company cares for its employees. Taking good care of people is an important part of governance..

CONCLUSION

“Winning doesn’t give us everything” Does all the above statement proves that just because we win we shall stay happy? Never! This is what Pandavas learned when they eventually defeated the cousin brothers, Kauravas. They found no reason in enjoying the hard fought price of ruling the kingdom ultimately leaving everything to their descendants and disappearing to the forests to know the real essence of their birth. They deeply regretted the triumph of the Kurukshetra war, which cost the life of various relatives and friends. This teaches us the important learning that obsession of winning alone will not give us everything in our life rather the real truth of knowing the reason of your birth and having spiritual quotient inside all are the ones which should be kept at the apex of all priorities. When the world is global, when technology is supreme and the diversity is the name of the game, complexity reigns and decision making suffers. Allowing crisis to drive decisions, failing to recognize and account for our biases and attachments, and developing good role clarity keep leaders from making the decisions they need to, from a place of ethical clarity. The stories of leadership success and failure in the Mahabharata serve to remind us that reactive or unreflective decision making are not the answer to rapid change and uncertainty. Yes, leaders need to be able to make sound decisions rapidly in a complex and changeable context. But the stories open up other paths to cultivating this ability. With clear engagement with our role of leader; the will to detach from desired outcomes; and a stance of courage, humility, and ethical clarity, we have the tools we need to manage accelerating complexity, whatever its source. “Politics is a part of this world, Deal with it” Politics is a part of every aspect of life. Politics is sometimes positive but most times negative. We should find ways to deal with it rather than sulk and crib about it. More often than not, the solution lies in our own hands. We only need to find it ourselves rather than waiting for someone to come and rescue us from it.(ii) “Brain is mightier than Brawn” Every day we face different kind of situations in our offices. Perhaps, the most common of them all would be resource crunch. Many a times, it might seem difficult to deliver a certain project with the given resources. However, a better way to deal with the situation would be to think about ways to make it happen rather than giving up saying that it is virtually not possible. After all “Impossible” spells I-M-possible! “Give due importance to Visibility” In corporate world also, it is very important to place importance in opportunities that provide visibility. Needless to say, when you solicit such jobs, you have to be extremely productive and deliver over 100%. No matter what we do, we should never pass up an opportunity to be noticed even if the job is menial. Visibility is important in all walks of life. (iv) “Know when to cut your Losses” Especially for those running businesses or for those interested in playing in the stock market, there is a very important lesson there. Know when to cut your losses. Ascertain a limit until which you are prepared to take risks and stick by it. Even for those employed, you should understand the signals of down-sizing and take a walk when there is still time. “Be United” Many people come up with many different solutions for different problems. It is best to agree with the best solution and not get too carried away with our own reactions to a problem. Always be with an open mind and put the team before your individual self.

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FAYOL'S 14 PRINCIPLES OF MANAGEMENT WITH REFERENCE TO RAM CHARIT MANAS**Shrushti Bajpai**

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ABSTRACT

Applying the principles of management through the spectrum of Ram Charit Manas we can easily find that Tulsidas might not have studied management but his writings have covered almost all the facets of the principles of modern day managerial applications. The principle of authority, for example, is well reflected within the jacket of almost all the characters so well woven and performed by each of them in the epic. Likewise, the managerial role of Hanuman and subordinate support by those associated in the entire story is inferable. The ethical, moral and attitude for perspective with self esteem are seen in the conduct of Ram. Thus very interestingly, so much we can find in the superfine spiritual, religious and moral preaching's of saint Tulsidas. Therefore, it will not be out of context for the students of various streams of management to trace and imbibe the available principles in the most honored religious book called the Ram Charit Manas for upliftment of their day to day activities. This paper will be of help in identifying various management principles which can relate to the great epic.

Keywords: Management, Ram Charit Manas, Principles, Spirituality.

INTRODUCTION

It is said that Ram Charit Manas is one of the best epics of the world, written by Goswami Tulsidas (c.1532-1623). It was originally composed in Sanskrit and is attributed to sage Valmiki. This has depicted the story of Lord Rama, as a leader, a warrior, who is courageous, follows a code of ethics, has a vision for his followers, someone who stands for morality, holds strongly the concept of Samanya Dharma or law of equity.

Kavi kobid as hridrya bichaari

Gaavahi hari jas kali mak haari

(Manas 1/10/3)

The above couplet says that even all poets praise lord Rama.

Aanrushsyamanukrosh shrutam sheelam dama shama

Raghavam shobyante shadhguna purushsharshabham

(Va.ra.2/33/12)

The above couplet lays emphasis on the traits of Lord Rama as a leader. It says that Rama is ever endowed with 6 qualities like lack of cruelty, kindness, knowledge, gentility, controlling of the senses and suppression of evil thoughts. The epic is a melody of around 12,800 lines, detached into 1073 stanzas, set in 7 chapters. There are various episodes and occasions in Ram Charit Manas which uncovers the certainties and methods of administration. The lessons in Ramayan can certainly motivate today's management practitioners. Management in present context involves a set of functions like planning, organizing, staffing, directing and controlling to accomplish tasks. According to D. J. Clough, "management is the art and science of decision making and leadership." This paper tries to establish a link between the 14 principles of management given by Fayol and the great epic of Ram Charit Manas. There are various actors in the epic which can be taken as an example for today's leaders, managers and subordinates.

LINKAGE BETWEEN RAM CHARIT MANAS AND FAYOL'S PRINCIPLES

- 1. Authority and responsibility:** a manager has the right to give powers and orders. He has formal authority. Responsibility is closely associated with authority. The example of this can be quoted by saying that the king can do no wrong. Rama had the authority to kill a wrong doer Bali who had snatched statehood of Sugreev and he was also responsible for maintaining social welfare and righteousness among its subjects. Some other instances of authority can be quoted when he divided vanaras into four groups in search of Sita. He delegated authority to Hanuman to fly to Lanka and get information about Sita.
- 2. Division of work:** it says that the work should be divided among employees for increasing efficiency in the institution and this has been a key part to get the success as shown in the epic Ramayana. The creatures with distinctive faculties, those capable like flying birds, Kakbhund and Jatayu had the capacity to trace the ornaments of Sita which indicated her route when Ravana abducted her. Role of Hanuman when he crossed

over the sea was not possible by anyone else and also worth mentioning here is the incident when vaidya Sushen called for sanjivanivati from Himalayas, he did not waste even a minute and went on to search for the precious plant.

3. **Unity of command:** each employee should receive instructions from one superior only. In the entire chain of events following the forest going till returning back, the instructions of Rama have ruled. For example, Angad was asked to negotiate the peace talks with Ravana. Ram commanded him to do so.
4. **Unity of Direction:** it says that there must be a single manager who must direct a particular employee for a particular task. Rama had the goal of getting his wife back from Ravana. The battery of characters right from birds, animals and the monkey army all had one goal, one direction in mind to somehow get Rama succeed in his goal accomplishment.
5. **Remuneration:** the remuneration paid to the employees should be fair as it motivates them and increases their morale. Angad, the son of Bali was rewarded as the king of Vanar sena after the end of war because he distracted Ravana and helped Rama.

Sugreev, Angad, Jaamvant, Kewat and the entire monkey army were duly decorated by giving of clothes and jewels etc by Lord Rama at the time of returning back from Lanka. Details of which are given in the following lines from Ram Charit Manas-

*Tab prabhu bhushan basan mangaaye
Nana rang anup suhaaye
Sugreevahi prathamahi pahiraaye
Basan bharat nij haath banaye
Prabhu prerit lakhiman pahiraye
Lankapati raghupati man paaye
Angad baith raha nahi dola
Preeti dekhi prabhu taahi na bola
Jaamvant neeladi sab pahiraye raghunath
Hiye dhari ram rup sab chale nai pad maath*

(Ram Charit Manas 7/16/2-4;7/17 K)

6. **Discipline:** it means to follow the rules of service and norms of performance. He, being the eldest brother was always fair and courteous yet strict whenever and wherever required. In the context of Sita swayamvar, when Ram got the consent of Gura Vishwamitra then only he stood to move for breaking the divine bow.

*Guruhi pranamu man hi man kinha
Ati laaghav uthai dhanu linha*

The couplet reads as - Rama saluted his teacher inside his core of heart and found it very light to pick that up.

7. **Equity:** this principle refers to the equal treatment to all. This is found at places like the honoring of the commitment and words given by father to Kaikei. The expectation of Shabari was duly honored by accepting the pre-tasted berries.
8. **Stability of tenure of personnel:** in order to motivate workers to do better, it is necessary that they should be stable in the company and it can be seen by the role of Hanuman, which did not end by the end of the war but he later on also kept on serving Lord Rama.
9. **Order:** it says that there should be right place for everything. Lord Rama was totally aware of his resources. He had a less armed army against the strong army of Ravana but he did strategic planning and analyzed Ravana's war tactics. He put his resources well in order and then he led his army to win against Ravana. The entire war game between the army of Rama face to face the army of Ravana has been within the four walls of the principle of order.

10. **Scaler chain:** it means the communication should flow from highest authority to lowest authority. In Ramayana, we see that the principle of scaler chain has always been followed. Majority of the times, the communications have flown from Rama to his subordinates.
11. **Subordination of individual interest to general interest:** if ever there is a clash between the individual's interest and general interest then importance should be given to the general interest. In Ram Charit Manas, when the washer man said to Lord Rama that he should abandon Sita, then Rama did leave her considering the general interest in mind.
12. **Initiative:** it means an individual's ability to start and execute a strategy. Jamvant motivated Hanuman to search for Sita, then he initiated his search and another example could be had Rama not taken initiative of recovery of Sita, then there would have been no story, his efforts succeeded with the help of the components only because of his initiatives.
13. **Espirit de Corps/Teamwork:** the success of any work taken by anyone depends up on the performance of the role allocated to the team mates. The slogan "Kalyuge Sanghe Shakti" means the strength in kalyug is of the team work. The entire story hammers around the idea that it was only due to his team where all his companions helped him achieve success and it could have not been possible in the absence of the team work. Since Rama was on righteous path, therefore, creatures like Maarich, Squirrel, Monkeys, Null and Neer helped him in the bridge making and they created a 30 kilometers long bridge of stones from the end point of India to the entrance point of Sri Lanka.
14. **Centralization:** it holds that the decision making powers should be in the hands of one person only. Here we know, that all the decision making powers were in the hands of Rama, the leader.

MANAGEMENT LESSONS FROM RAM CHARIT MANAS

- Be an unbiased leader like Lord Rama
- Have a clear vision
- One should never stop learning
- Team building is crucial
- Dedication is vital

CONCLUSION

Behind carrying forward to achieve any aim and object, the principles enumerated in the present managerial courses can be traced to have been applicable in a direct or in an indirect way somehow or the other at some places or at different places. Therefore, Ram Charit Manas of Tulsidas had sublime injections of Fayol's principles of management in briefly narrated above manner and there may be many more instances of applicability of events and instances which may be a good subject for full fledged research.

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PERCEPTION OF YOGA AND MEDITATION AMONG STUDENTS' LEARNING AT GCBS: AN ACTION RESEARCH**Purna Prasad Sharma¹ and Shad Ahmad Khan²**Assistant Professor¹ and Senior Lecturer², Gedu College of Business Studies, Royal University of Bhutan, Bhutan

ABSTRACT

Human beings in general are inclined to achieve things faster in their life. This phenomenon becomes more prominent in the contemporary era. Students are no exception in this. In the process of getting things faster, however, they develop various mental diseases such as stresses, irritation, anxiety, depression, loneliness, and ego problem. Yoga and meditation have been found acting as significant eradicator of such issues. The regular practice of yoga for long duration may help students overcome various issues that they confront during their study. The present paper, therefore, is an attempt to study perception of yoga and meditation among students' learning at Gedu College of Business Studies (GCBS). The study is an action research and it aims to find out the importance of yoga and meditation in learning as perceived by the students. Perception opinions were taken from 52 students who have been practising yoga and meditation in the college. A self structured questionnaire was used to collect primary data from the sample respondents. The descriptive statistics were calculated and independent sample t-test has been run to draw the inferences from this research. The findings of the study unveil that regular practice of yoga and meditation enhanced concentration level, developed time management skills, helped spending more time on studies as well as reduced frequently occurring deceases such as cough, cold, headache, ulcer etc. among students.

Keywords: Yoga, meditation, students, concentration level, ailments.

INTRODUCTION

The World Health Organization (2004) defines health as "A state of complete physical, social and mental well-being, and not merely the absence of disease or infirmity." Taking into consideration the broader definition of health, various researches have been conducted on both physical and mental health in an around the globe. Research findings also unveil the ways and means of treating different ailments especially that of mental sickness. Yoga and meditation are the ancient tools used to enhance mental and physical strength of human mind and body. Patanjali, an ancient Yoga sage, defines Yoga as a technique used to still the fluctuations of the mind to reach the central reality of the true self (Iyengar, 1966).

Various forms and stages of Asana and Pranayama are meant for disciplining the body and mind towards their right direction. Human beings are generally assumed to be unconscious of mental, emotional and perceptual processes that create stress. Yoga and meditation thus, involves a systematic method of physical and mental exercise by which we can start expanding our awareness of these processes and thus gain control over them. In educational set up, yoga and meditation are found acting as significant weapons of enhancing concentration level among students. Substantial impact has also been observed in reducing stress and anxiety among students. It has been perceived as an effective complementary therapy to promote health and reduce many of the factors related to physiological diseases and psychological disorders. (Clance et al., 1980). There are plenty of researches on the components and outcomes of well-being, stress management and other health related issues with the help of yoga and meditation in many parts of the world. In Bhutan, however, such literatures are scanty, especially among the college and university students. The current study, therefore, has been developed to address this research gap. An attempt has been made in this study to find out students' perception on the significance of yoga and meditation on learning at Gedu College of Business Studies (GCBS). The study is conducted in the form of action research. The inferences drawn from here are expected to help both management as well as students in terms of understanding the significance of yoga and meditation especially in the college set up.

LITERATURE REVIEW

Educational institutes provide ideal settings for students to promote the holistic development. Besides imparting academic knowledge, mental and physical health of the students play important role in their holistic development. Observing the decreasing state of health of young children, school, colleges and universities are increasingly looked upon as venues to inculcate a healthy lifestyle (<http://www.letsmove.gov/schools>). In this regard, regular practice of yoga and meditation may act as an inevitable agent and may reduce mental stress, anxiety, headache and many other frequently occurring ailments especially among students. In many of the educational institutes, yoga and meditation becomes a part of the syllabus. In Bhutanese educational institutes, it is popularly known as 'mind training' and has been found practising by the students in their respective classes

under the supervision of the trained teachers. The fact of doing such things is that the students must have the healthy body and sound mind in order to be educated, and they must be educated in order to remain healthy.

Many studies are available regarding significance and benefit of yoga. Among many issues and problems, stress related researches are very much evident where researchers have recommended yoga as one of the promising methods for treatment of stress related problems. Many studies have shown Yoga to be promising for physiological (Murugesan, Govindarajulu, and Bera, 2000) and psychological outcome measures (Malathi, et al., 2000). Studies conducted by Datey (1977), Sachdeva (1994), Vasudevan (1994), Venkatesh (1994), Goldberg (2004) and Rao (1995) throw light on the positive effects of yogic practices on stress management.

Besides stress management, few researchers have also demonstrated that yoga programs may improve concentration (Abadi et al., 2008) and social and intellectual functioning (Uma et al., 1989) for a typically developing youth. The young children who are in the schools and colleges today are assumed to be the future stakeholders of countries. In this regard, their upbringing becomes important not only for the parents but also for those institutes who are imparting academic education to them. The educational institutes in today's time are expected to give wholesome education to the children and make them ready handling complex situation in the future. The effective wholesome education can only be imparted by the institutes if they teach manage stress and anxiety that many children develop at a greater pace. Thus, the primary goal of school programming may be academic education, yet skills such as coping with stress and tools for maintaining physical and emotional health are invaluable in and outside of the classroom (Wolfgang, 2011).

There is a direct link between academic performance and health of individual (ibid). A child with healthy mind and body may perform better in his academic education. In many of the instances, it is found that individuals are physically fit but they lack mental fitness. The poor mental fitness therefore, acts as one of the key hindrances for them not excelling in their academic performance. On the other hand, common health related issues such as regular cough, cold; headache and ulcer are prevalent among these children. In both the cases of mental and health related issues, yoga has been found much effective than other measures such as relaxation (Robertshawe, 2007).

A cross-sectional study was done by Bridee et al., 2008 in United States, using data from the National Health Interview Survey Alternative Medicine Supplement with 31,044 respondents. Survey participants were asked if they had practiced yoga during the past 12 months. If they had practiced yoga, they were asked whether they practiced yoga for medical conditions and if it helped their condition and also how important yoga was in maintaining their general health and well-being. The result showed to be helpful for overall health and well being, mental health, and musculoskeletal (relating to muscles and skeleton) conditions.

Studies have also been conducted on the impact of regular practice of yoga on respondents' health based on shorter and longer duration of one month and six months. The results showed positive impact on health related problems in both the cases. A 5-week program of yoga (Woolery et al., 2004) showed reductions in depression and anxiety among young adults where Two 1-hour classes per week were conducted for 5 weeks. On the other hand, a 6-month yoga program (Chen et al., 2008) improved sleep quality, depression, and perceived health status among older adults who reside in the community. They were asked to practice yoga for 70 minutes 3 times in a week for six months. This also delineates that regular practice of yoga for longer duration brings significant impact on all health related issues.

Lack of time management is yet another plausible problem faced by students especially in case of handling multiple tasks at a time. The lack of time management among students have also resulted disproportionate allocation of time in personal and academic front. A small study conducted by Peck et al., in 2005 on the effectiveness of yoga for improving 'time on task' in children with attention problems showed positive results. An improvement in the mean "time on task" was recorded among children with attention problems. The improvement was recorded both immediately following the intervention (effect size 1.5 to 2.7) and in the follow-up period (effect size 0.77 to 1.95).

OBJECTIVES

The sole objective of the research is to find out the importance of yoga and meditation in learning as perceived by the students at GCBS

HYPOTHESES

The alternative hypotheses of the research are formulated as follows:

H₁: There is a significant difference between genders (Male vs Female) towards level of concentration.

- H₂:** There is a significant difference between genders (Male vs Female) towards time spent on studies.
- H₃:** There is a significant difference between genders (Male vs Female) towards time management (personal and academics).
- H₄:** There is a significant difference between genders (Male vs Female) towards minimising ailments.
- H₅:** There is a significant difference between practice duration of Yoga and meditation (less than one year or more than one year) towards level of concentration.
- H₆:** There is a significant difference between practice duration of Yoga and meditation (less than one year or more than one year) towards time spent on studies.
- H₇:** There is a significant difference between practice duration of Yoga and meditation (less than one year or more than one year) towards time management (personal and academics).
- H₈:** There is a significant difference between practice duration of Yoga and meditation (less than one year or more than one year) towards minimising ailments.
- H₉:** There is a significant difference between regular practice of yoga and meditation (yes or no) towards level of concentration.
- H₁₀:** There is a significant difference between regular practice of yoga and meditation (yes or no) towards time spent on studies.
- H₁₁:** There is a significant difference between regular practice of yoga and meditation (yes or no) towards time management (personal and academics).
- H₁₂:** There is a significant difference between regular practice of yoga and meditation (yes or no) towards level of minimising ailments.

RESEARCH METHODOLOGY

The research was conducted based on the survey method. A structured questionnaire was developed to collect primary data from the respondents.

Population: The population of the study comprises of all those students who have been practising yoga either at their hostels or at college premises. The college conducts Yoga and meditation classes everyday in the evening under the supervision of trained yoga teacher.

Sample: The sample size comprises of 52 students who have been practising yoga and meditation in the college.

Tools for data analyses: Descriptive statistics are calculated to find out the mean score of each of the study variable. Besides, Independent sample t-test is run with the help of SPSS to trace the significant difference in the mean scores of the study variable. The questionnaire was designed in 5-point Likert scales with 20 items along with some personal information.

DATA ANALYSES AND INTERPRETATIONS

This section of the research deals with the analyses and interpretations of the research data. Before performing descriptive and inferential analysis, the internal consistencies of items were checked. One of the most popular reliability statistics in use today for internal consistency is Cronbach's alpha (Cronbach, 1951). The Cronbach's alpha value of .794 of all the study variables suffices the internal consistency of items in the questionnaire. After the reliability test, the data were analysed and inferences were drawn at four levels that is at the level of (i) concentration, (ii) time spent on studies, (iii) time management (personal and academics) and (iv) minimizing ailments. As all these variables consisted of five questions each, mean scores were obtained for each of the variables and inferences were drawn based on: (a) Gender (male or female), (b) duration of practising yoga and meditation (less than one year or more than one year), and (c) regular practice of yoga (yes or no). At the first phase, the descriptive statistics (mean and standard deviation) were obtained for 'Gender', 'duration of practising Yoga and meditation', and 'regular practice of yoga' towards all the test variables. At the later stage, the independent t-test was run to test the research hypotheses.

Table 1.1 highlights the group statistics of Gender (Male vs female) on the perception of yoga and meditation towards four levels as mentioned above. The statistics depict mean scores of above 3 among all the variables. This signifies the positive perception of yoga and meditation among respondents (irrespective of Gender) on all four levels. The comparative analyses however, reveal that the perception level among female respondents is

higher than that of male. The comparative higher mean score of female at all four levels suffice this fact. This concludes that perception of yoga and meditation towards learning is high in GCBS among female respondents compared to its counterpart that is male.

Table-1.1: Group Statistics (Gender vs levels)

Variables		N	Mean	Std. Deviation	Std. Error Mean
Level of concentration	Male	28	3.8571	.38435	.07264
	Female	24	4.1083	.42927	.08762
Level of time spent on studies	Male	28	3.4714	.48140	.09098
	Female	24	3.8583	.39333	.08029
Level of time management	Male	28	3.7214	.35419	.06694
	Female	24	4.0083	.32560	.06646
Level of minimizing ailments	Male	28	3.2714	.46893	.08862
	Female	24	3.8167	.37725	.07701

Source: Calculated from field survey data.

To establish the significant differences in the mean scores of male and female across all the levels, the independent t-test was run. The results as reflected in Table 1.2 show the following.

- (i) At the level of concentration: $t(50) = -2.226, p < .05 (.031)$
- (ii) At the level of time spent on studies: $t(50) = -3.139, p < .05 (.003)$
- (iii) At the level of time management: $t(50) = -3.022, p < .05 (.004)$
- (iv) At the level of minimizing ailments: $t(50) = -4.567, p < .05 (.000)$

The p value of less than .05 shows that there is a significant difference in the mean score of male and female at all four levels. On the contrary, the perception of yoga and meditation among students' learning at GCBS is statistically significant among female as compared to male. It also delineates that yoga and meditation did impact more on female students' learning at GCBS. These findings support working hypotheses H₁, H₂, H₃ and H₄ and are in line with the studies conducted by Abadi et al., (2008) and Uma et al., (1989).

Table-1.2: Independent Samples Test (Gender Vs. levels)

Levels/Variations		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig.(2 tailed)
Level of concentration	Equal variances assumed	.715	.402	-2.226	50	.031**
	Equal variances not assumed			-2.207	46.689	.032**
Level of time spent on studies	Equal variances assumed	.756	.389	-3.139	50	.003**
	Equal variances not assumed			-3.189	49.901	.002**
Level of time management	Equal variances assumed	.127	.723	-3.022	50	.004**
	Equal variances not assumed			-3.042	49.734	.004**
Level of minimising ailments	Equal variances assumed	1.533	.221	-4.567	50	.000**
	Equal variances not assumed			-4.644	49.822	.000**

Source: Calculated from field survey data.

Note ** indicates significance level at 1% and 5% respectively.

In the next level, data were analyzed based on the respondents' duration of practicing yoga. The respondents were asked about the duration of yoga practice in terms of (i) less than one year and (ii) more than one year. The mean score as reflected in Table 1.3 shows higher than 3 in all the test variables. This connotes positive impact of yoga and meditation on students' learning at GCBS in all the variables. The comparative analysis, however, reveal that practicing yoga for longer duration (more than one year in this research) brings better result as compared to the shorter duration (less than one year in this research) in all the test variables.

Table-1.3: Group Statistics (Duration Vs. levels)

Variables	Duration of Yoga	N	Mean	Std. Deviation	Std. Error Mean
Level of concentration	Less than one year	22	3.8364	.39826	.08491
	More than one year	30	4.0733	.41517	.07580
Level of time spent on studies	Less than one year	22	3.6727	.43881	.09355
	More than one year	30	3.6333	.51484	.09400
Level of time management	Less than one year	22	3.8364	.40302	.08592
	More than one year	30	3.8667	.34575	.06312
Level of minimising ailments	Less than one year	22	3.4273	.54264	.11569
	More than one year	30	3.5933	.47411	.08656

Source: Calculated from field survey data.

The results obtained from the independent t-test (Table 1.4) indicate the following:

- (i) At the level of concentration: $t(50) = -2.068, p < .05 (.044)$
- (ii) At the level of time spent on studies: $t(50) = .290, p > .05 (.773)$
- (iii) At the level of time management: $t(50) = -.291, p > .05 (.772)$
- (iv) At the level of minimizing ailments: $t(50) = -1.174, p > .05 (.246)$

The above result discovers that there is a significant impact in the mean score of respondents' duration of practicing yoga only towards the first variable that is 'at the level of concentration' and accepted the alternative hypothesis H₅. The result is, however, not statistically significant in other three variables that is 'level of time spent on studies', 'level of time management' and 'level of minimizing ailments' and reject the alternative hypotheses H₆, H₇ and H₈. The researches by various authors, however, demonstrated that yoga with shorter duration of 5 weeks (Woolery et al., 2004) have reduced depression and anxiety among young adults. Similarly, yoga with longer duration of 6-months (Chen et al., 2008) improved sleep quality, depression, and perceived health status among older adults who reside in the community. The ailments in the present research consisted of cough, cold, headache and ulcer of the respondents. The respondents perceived a gradual reduction in such ailments; however, the result is not significant ($p > .05$)

Table-1.4: Independent Samples Test (Duration Vs. levels)

Levels /Variances		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	Df	Sig. (2-tailed)
Level of concentration	Equal variances assumed	.073	.789	-2.068	50	.044**
	Equal variances not assumed			-2.082	46.447	.043**
Level of time spent on studies	Equal variances assumed	1.002	.322	.290	50	.773
	Equal variances not assumed			.297	48.792	.768
Level of time management	Equal variances assumed	.034	.855	-.291	50	.772
	Equal variances not assumed			-.284	41.113	.778
Level of minimising ailments	Equal variances assumed	.542	.465	-1.174	50	.246
	Equal variances not assumed			-1.149	41.643	.257

Source: Calculated from field survey data.

Note ** indicates significance level at 5%.

Lack of regular practice of yoga has been a great concern among the students at GCBS. Regular practice of yoga is expected to bring good results in every sphere of one's life especially in the life of students. Higher probability of positive result is again expected among students' learning in educational institutes. The mean scores of more than 3 (Table 1.5) in all the levels suffice this fact. The comparative analysis of the positive impact of yoga and meditation between regular and non-regular practitioners tilted towards those respondents who practice the same regularly.

Table-1.5: Group Statistics (Regularity Vs. levels)

Variables	Yes/No	N	Mean	Std. Deviation	Std. Error Mean
Level of concentration	Yes	23	4.0261	.45649	.09518
	No	29	3.9310	.39379	.07313
Level of time spent on studies	Yes	23	3.8000	.45527	.09493
	No	29	3.5310	.47291	.08782
Level of time management	Yes	23	3.9826	.37130	.07742
	No	29	3.7517	.33660	.06251
Level of minimising ailments	Yes	23	3.7391	.37868	.07896
	No	29	3.3517	.53360	.09909

Source: Calculated from field survey data

Table-1.6: Independent Samples Test(Regularity Vs. levels)

Levels/Variations		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Level of concentration	Equal variances assumed	.572	.453	.806	50	.424
	Equal variances not assumed			.792	43.678	.433
Level of time spent on studies	Equal variances assumed	.099	.754	2.071	50	.044**
	Equal variances not assumed			2.080	48.092	.043**
Level of time management	Equal variances assumed	.568	.454	2.347	50	.023**
	Equal variances not assumed			2.320	45.003	.025**
Level of minimising ailments	Equal variances assumed	2.833	.099	2.941	50	.005**
	Equal variances not assumed			3.058	49.465	.004**

Source: Calculated from field survey data

Note ** indicates significance level at 1% and 5% respectively

The results as depicted in Table 1.6 show the following:

- (i) At the level of concentration: $t(50) = .806, p > .05 (.424)$
- (ii) At the level of time spent on studies: $t(50) = 2.071, p < .05 (.044)$
- (iii) At the level of time management: $t(50) = 2.347, p < .05 (.023)$
- (iv) At the level of minimizing ailments: $t(50) = 2.941, p < .05 (.004)$

It is very much evident from the results that there is a significant impact in the mean scores of regular and non-regular practitioners of yoga at three levels. The p value in all these cases is less than .05 and hence accepts the alternate hypotheses H_{10}, H_{11} and H_{12} . The result is however, not statistically significant at the level of concentration as the p value is more than .05 (.424). This result thus, rejects alternate hypothesis H_9 .

RESEARCH IMPLICATIONS

The inferences of this research are expected to benefit the college management in general and students studying at GCBS and their parents in particular. The inferences of the study may be useful for other colleges in Bhutan as well. The evidences drawn out of this study may act as an inevitable input for the government in terms of deliberating and considering it as a part of the syllabus especially at the college level. It may also act as significant references for all those researchers who want to carry their researches in the similar topics.

CONCLUSION

The study concludes that yoga and meditation bring positive impact among students' learning at GCBS. The mean score of more than 3 in all the variables vindicates that perception of yoga and meditation among students' learning at GCBS is positive. Compared to male, female counterparts are found possessing high and positive perception in all four variables with significant impact in most of the variables. The study also concludes that regular practitioners with longer duration of more than one year have more impact on their learning than those of non-regular practitioners with shorter duration of less than one year. The overall results show positive perception of yoga and meditation among students' learning at GCBS.

LIMITATIONS AND SCOPE FOR FURTHER RESEARCH

- (i) The study relied only on primary data. Inclusive of secondary data would have provided more strength on its outcome.
- (ii) The primary data were collected only from one college of Bhutan. Collection of data from more number of colleges would have enhanced the sample size. Also, the inferences drawn out of large sample size would have been more accurate.

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**A STUDY ON PROTECTION OF ENVIRONMENT FOR SUSTAINABLE DEVELOPMENT
THROUGH BHAGAVAD-GITA'S TEACHINGS**

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ABSTRACT

We end, as we began, with an emphasis on the spiritual dimension, which is lacking in our modern approaches and practices to all issues connected with the sustainable development. This lacuna in modern thinking, as compared to the frameworks of ancient thought marks a concern. Life depends on interactions between people, natural environment and economic systems. Record levels of global warming put great stress on environment. Industrialization and globalization are uplifting the living standards but also threatening the ecosystem. The Bhagavad-Gita a part of Indian epic, the Mahabharata. It is incomparable, highest in wisdom and it is the USB needed by our modern brain devices to explore our knowledge. This paper focuses on the conceptual and philosophical approach towards sustaining the environment through the teachings of the divine Bhagavad-Gita. The aim of this research paper is to identify the linkages between environment and teachings of Bhagavad-Gita. To provide the spirit centered and qualitative approach for sustainable environmental development in this modern era to conserve the human future.

Keywords: Bhagavad-Gita, Sustainable development, Philosophy, Environment Protection.

INTRODUCTION

To quote Swami Tripurari: "Our present environmental crisis is in essence a spiritual crisis. The current deplorable condition demands a spiritual response. One of the measures that could help a great deal to fulfill this need is to regenerate and rejuvenate basic values of Hindu culture and propagate them."

Bhagavad-Gita

The Mahabharata is an encyclopedia of life and its central theme is Dharma (occupational duty, righteousness and virtues) and Artha (acquisition of wealth), Kama (enjoyment of pleasures) and Moksha (liberation). The Mahabharata was written by Shri Vyasa Muni more than five thousand years ago. The Bhagavad-Gita is a part of Mahabharata and it appears in seven hundred verses consisting of eighteen chapters.

The message of Bhagavad-Gita is not only limited to spiritual development but also in other aspects of human development. Three themes in the Bhagavad-Gita: Knowledge (jnana), Action (karma), and Love (bhakti) force us to go deep since our greatest treasures and as our greatest potential is deep within us. The teachings include the ability to distinguish the eternal from the transient, elimination of demonic feelings, self-realization, meditation of mind, body, soul and social and environmental responsibilities for good governance and sustainable development.

Sustainable Development

In the words of Robert Solow "If sustainability is anything more than a slogan or expression of emotion, it must amount to an injunction to preserve productive capacity for the indefinite future" (Solow, 1999). The World Commission on Environment and Development (Brundtland Commission) defined sustainable development as "development that meets the needs of the present without compromising the need of future generations to meet their own needs" (Brundtland Commission- World Commission on Environment and Development, 1987).

Environment Protection

Environment protection is the primary concern to the future of humanity. There are various solutions for the growing environmental concerns that can be found in Bhagavad-Gita. Throughout the centuries in India, there has been respect for the environment and this has been reflected in the lives of people and also embodied in our cultures and religion. However in recent times there has been an exponential expansion in environmental degradation mainly because of industrial growth and overpopulation. Throughout the years, indiscriminate exploitation of natural resources has severely affected the environment and as a consequence there has been extensive deforestation, depletion of wildlife and other adverse environmental consequence (Teacher law, 2018).

PURPOSE OF THE STUDY

The purpose of the study is to provide a philosophical and conceptual context for sustainable development of the environment through Bhagavad-Gita, to showcase a spirit centric approach through the Teachings of Bhagavad-Gita and to recognize the comprehend factors that will solve the environment issues and flower healthy nature with Bhagavad-Gita teachings.

RESEARCH METHODOLOGY

This paper is qualitative and descriptive in nature. It is mainly based on secondary data collected from different sources like books, journals, articles, and periodicals. It is the conceptual analysis for the sustainable ecosystem.

RATIONALE OF THE STUDY

There rising environmental concern need the action for protecting the planet. Global warming, acid rain, air pollution, waste disposal, water pollution affects every human, animal and nation on this planet. Natural disasters strike more often in the form of flash floods, tsunamis and cyclones. This research will help the society to internalize the understanding of “sustaining the environment for sustaining life of the planet”. The significance of this study reveals that it can interplay disciplines of knowledge, devotion and action among society for dynamic changes in living patterns and thoughts. The research of sustainable environment protection through teachings of Bhagavad-Gita is less explored. Also, the Optimum allocation of resources is must for sustaining for development in every sphere of human life. This concept of mingling ‘Environmental science and Spirituality’ is of special significance for the Ecosystem.” This study may help to fight the strive to attain harmony with nature. It can serve to be useful for the policy makers as many social scientists, Economists, psychologists, philosophers, thinkers and educators believe in the insights from the Bhagavad-Gita’ Teachings that will be beneficial for Sustainable Development in the society. By taking the historical perspectives environment studies can an interdisciplinary approach including physical, chemical, biological as well as socio-cultural aspects of the environment. Keeping this in view, the researcher has undertaken a conceptual research through teachings of Bhagavad-Gita.

ANALYSIS AND INTERPRETATION

The Bhagavad-Gita an oldest known text speaks to its truth that, the Environment and Its Components (Both Living and Non-Living Forms) have Rights including the right to exist without being harmed, polluted or destroyed. Sustainable development is not only built on social, political and economic aim, but on environmental, productivity and humanistic aim. We can discover the themes of environmental science in it. Various environmental aspects like ecological factors related to human life, flow of energy in ecosystem, hydrological cycle, socio-ecological pyramids have been discussed in Gita.

“In the Gita, Shri Krishna has focused on practical realization and perception of omnipresence of divinity in all entities and respect all existences, which is the basis of conservation of bio-diversity”. As per the VSRC, The ‘panchamahayajna’ of Vedic tradition hints at these sacrifices aimed at sources of knowledge, responsibility towards parents and genetic system, protection of environment, care of biodiversity and positive interaction with compatriots of society. In the Gita, Shri Krishna has identified 20 biological factors existing in the diversified living world. Seventy two manifestations of nature have been depicted in Chapter 10 of the Gita and they can be grouped in nine divisions -- basic theme of life, sustenance of life, ecological factors, propagation of biodiversity, expansion of human characters, source of knowledge, capitalized sources of knowledge, divine factors of nature and time as a factor of ecosystem. Their chronology represents biological and anthropological evolution of life in course of time. In the *Bhagavad-Gita*, Shri Krishna compares the world to a single banyan tree with unlimited branches under which all the species of animals, humans and demigods wander. All of this is an enormous source of concepts, principles, traditions and practices which is of deep relevance to the study of the future of humanity and of the long-term perspectives which it is so essential to bring into the thought-frames of the present generation.

In the context of Modern age, constant deterioration in the environment is a grave problem which needs to be redressed immediately. The remedy of this problem has been suggested by Shrimad Bhagvat Gita in the Shlokas. (Neeraj Arora, 2014)

Shloka 8

Hey Konteya ! I am Rasa in water, light of sun and moon, OM in all Vedas and masculinity of men’s.

Shloka 9

Lord Shri Krishna has clarified that this whole Universe is my own manifestation and has been created by my inexpressible form and in the end will mingle in me. This means that God is present in every form of Shristi. Lord Shri Krishna says that I am the calmness of moon, ether of earth, heat of fire and sabad in sky. In the Indian Culture, ‘Namaste’ is used frequently in our daily life, it is an example in regard to acceptance of prevalence of God everywhere. This means that I ‘*Naman*’ the God within you.

Shloka 11

As clarified by Lord Krishna, Praja denotes Shrishti which was created by Brahma ji with the feeling of Yajna that is: Nishkam Karma. If considered emotionally, we realize that all the deities in the horizon of parja of

Brahma ji: Sun, Moon, Air, Water etc. support the filling of 'Yajna'. Sun God illuminates the world constantly in the interest of mankind without any self-interest. Trees, Mountains, Rivers, Earth and Forests containing Flora and Fauna are the heritage of nature. All these contribute to balance in nature. In order to maintain the balance in nature, Lord Shri Krishna has emphasized to please the deities, such as "Please the deities through Yajnas and deities may also prosper us". For example trees give us fruits and we nourish them through watering and manure, so that they may live happily and prosper us by providing more fruits to us. In this way, rivers have important place in the natural wealth. In Hindu Culture, Rivers get special respect, hence worshiped and called 'mother'. Rivers are competent to fulfill the necessities of human beings but not their self-interest and greed. Therefore, it is essential for the human beings to adopt the sense of Yajnas, to please the deities, leading to elimination of natural disasters.

Shloka 13

In the Indian culture the custom of serving the food, first to others and eating afterwards, has been our tradition since ancient time. The neighbor is suffering from hunger and we are gratifying our senses with several kinds of food, is not in favour of humanity. This matter does not just pertain to eat and drink but to a healthy feeling, which reveals the humanity, making the consciousness clean and pure. The Man's extreme lust of gratification for comforts and conveniences leading to exploitation of natural resources has created the problems such as instability and imbalance in nature which resulted into calamities in Kedarnath Dham & Srinagar. In order to warn such persons, Lord Shri Krishna has said in Gita that the sinners, who cook the food for their own nourishment to the body, only eat the sin.

Shloka 26

Lord Shri Krishna has recognized 'Peepal' the best among the trees. In the Gita, Peepal tree is called 'Ashvatarth' (best) and 'Ichhapurti' (gratification of desires) among trees. From the scientific angle, Peepal provides life-giving oxygen constantly and absorbs the polluted gases just like 'Vishpan' taken by Lord Shiva. In spite of being thick, its leaves do not obstruct the sunlight but provide the shade. Use of Peepal leaves is beneficial in many diseases relating to "Peet", "Heart", and "Abdomen". The paste of "Peepal leaves" is helpful in healing of wounds early and its skin is also used in curing diseases like lose-motion and dysentery. Like Peepal, Tulsi plant has special importance. The leaves of Tulsi has a particular chemical which inherits the competency in destroying the bacteria of fever and cold. The leaves of Tulsi enhance the power of memory and help in taking out the poisonous material from the body in the form of sweat.

UNESCO determined seventeen sustainable development goals such as Poverty, Sustainable Energy, Economy, Industrialization, reduce Inequality, reduce Hunger, Health, Education, Gender Equality, Water conservation, Inclusive Cities, Sustainable Consumption and Production, Urgent action on climate change, Conserve Sea and Marine Resources, Protect Environment and Biodiversity, Inclusive society and Strengthen Global Partnership.

Land and Landscape are considered holy, they are said to be mother. Hindu philosophy is impregnated with notions of respect for nature and for natural phenomena such as forests, rivers and mountains and our Dependence on Mother Earth which nourishes and tends Humanity like a Mother. The conduct outlined above naturally stands in marked opposition to the egocentric and materialistic vision which is a major cause of our environmental problems today.

The "Sarva Bhuta Hita" is the Notion of the Welfare of All Beings. The highest ethical standard that Hindus ought to apply, according to their *dharma*, is the concept of "Sarva Bhuta Hita". The tradition requires that the common good takes precedence over private advantage. That includes protection of the environment, the support of the poor and needy, the oppressed, the needs of children and those who are yet to be born and the welfare of other living beings.

The various factors that will save the nature and maintain the environment are avoid wastage, recycling the waste materials, avoid using harmful chemicals, pollution control techniques, water conservation measures, sewage systems, waste management and using modern techniques with minimizing risk and maximizing resource allocation. All these adoption methods can solve the environmental issues and save the Nature.

A CASE STUDY: THE BISHNOIS, DEFENDERS OF THE ENVIRONMENT

The Bishnois was a small community in the state of Rajasthan who practised environmental conservation as a part of their daily religious duty. The religion is an offshoot of Hinduism and was founded by Guru Maharaj Jambeshwar in the 15th century. He believed that if trees were protected, animal life would be sustained and his community would survive. Therefore he formulated twenty nine injunctions. Principal among them was a ban on the cutting of any green tree and killing of any animal or bird. The Bishnois people's defence of the natural environment needs to be more widely known as one of the world's classic instances of martyrdom in defence of

the environment. In 1730 Amrita Devi, a Bishnois woman was at home with her three daughters when she came to know that a party of woodcutters sent by the Maharaja of Jodhpur was on their way to fell a green Khejri tree for the construction of the Maharaja's new palace. She prevented the woodcutters from felling the tree and was killed by them for her resistance, as were her three daughters. The news spread like wildfire among the Bishnois community and hundreds of them assembled on the spot, prepared to give their lives in this cause and 363 of them did. This is known as the Khejrli Massacre. The Maharaja apologised for the conduct of his officials but this has ever since been an inspiration to the environmental protectionists of India. (Ishrath, 2008)

CONCLUSION

As globalization process continues, the problems of sustainability have not only become multi-national but also multi-cultural and the combination of existing opportunities along with efficiency in all areas will solve the problem of resources and distribution. A well conceptualization of the Bhagavad-Gita principles in sustainable environmental development can be used by leaders, practitioners and researchers as a standard model for studying ancient Indian spiritual and philosophical values and solving the environmental concern. The environment is alive and teems with life, trees and rocks become shrines and the river is respected as a source and support of physical and spiritual life. Nature, like the gods of old, can be both threatening and protecting.

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A REVIEW ON WORKPLACE SPIRITUALITY AND ORGANIZATIONAL COMMITMENT

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ABSTRACT

With the rapid globalization, swift, transformational changes, constant pressure to innovate and stay ahead of the competition, more and more organizations are realising the value of spirituality in the workplace to keep themselves balanced and well-sustained by integrating both the mind as well as the soul together. Workplace Spirituality has also been instrumental in imbuing a strong sense of ethics in the culture of the organization. A review of various studies has revealed that Workplace Spirituality enhances Organizational Commitment of employees by instilling harmony in the organization, aligning individual values with organizational values as well as by giving a sense of purpose and meaning to individual work. Workplace Spirituality is therefore, bringing about positivity and sustainability by creating an environment of harmony and well-being in the organization.

Keywords: organizational commitment, spirituality, workplace spirituality.

INTRODUCTION

A major transformation is witnessed in today's organizations with an emerging movement to bring spiritual and ethical values into business. Issues regarding spirituality at workplace are beginning to attract the attention of business leaders, top managers and employees alike. This 'Spiritual Movement' in the organizations is different from just abiding by the rules and obeying orders. This dimension deals with adding meaning, purpose and a strong sense of community within the organization. Many organizations no longer see profit alone as the bottom line. Instead they honour a commitment to the people as well the planet along with profits. With the gradual emergence of Spirituality in the organizations, workplaces are turning inward in search of inner peace and harmony. Employees, working environment and the society have become as important as monetary profits and gains in the eyes of business leaders. Spirituality comes from one's inner self, benefiting self and others, creating an alignment of purpose and people. It comes with surety validated by the heart instead of the mind alone and creates inner meaning and motivation to work by extending inner peace in one's self with a natural desire to help others grow, learn, and succeed while respecting and valuing individual and group dignity. This in turn creates harmony and positivity within the workplace which result in employee satisfaction and commitment.

IMPLICATIONS OF SPIRITUALITY IN THE WORKPLACE

Work life has become more demanding, fast-paced, stressful, ambiguous, and chaotic that employees are compelled to seek value-oriented answers and means of attaining personal stability from within. The realization has dawned in the minds of today's organizations that inner wisdom is the only source that can sustain their adaptation and stability in the long run. Workplace Spirituality is all 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 also about care, compassion and support of others, about integrity and people being true to themselves and others.

Workplace Spirituality or Spirituality in the Workplace is a movement that began in the early 1920s. It emerged as a grassroots movement with individuals seeking to live their faith and/or spiritual values in the workplace. Since 1992 the number of articles, book, conferences, and spirituality workshops in workplace has increased tremendously (Neal & Bierman, 2003: 631). Organizations that recognize workplace spirituality realize that people have an inner life, that they must find meaning in their work and that their work must take place in the context of community.

Although religion and spirituality are sometimes used interchangeably, in reality they indicate two different aspects of the human experience. One might say that spirituality is the mystical face of religion. Spirituality relates more to one's personal search, to finding greater meaning and purpose in one's existence. There is however, no single, agreed-upon definition of spirituality. There are three views of spirituality, viz: i.) the intrinsic-origin view, ii.) the religious view and iii.) the existential view (Sukumarakurup Krishnakumar and Neck, 2002).

• The Intrinsic-Origin View

This view argues that spirituality is based on the concept of individual or inner consciousness (Guillory, 2000). Thus, according to this view spirituality is not related to religion.

• The Religious View

In contrast to the intrinsic view, spirituality based on the religious view is attached to a particular religion as opposed to individual consciousness.

• The Existential View

The Existential View to spirituality is related to a concept of a search for a meaning or purpose (Burack, 1999). The existential view can be related to the workplace and often questions what we are doing in the workplace. Example: "Why am I doing this work?" or "What is the meaning of the work that I am doing?" (Sukumarakurup and Neck, 2002).

CHARACTERISTICS OF A SPIRITUAL WORKPLACE

Organizations that promote a spiritual culture are the ones which recognize that employees have both a mind and a spirit, who seek to find meaning and purposes in their work, and also have the desire to connect with other employees and be part of a community.

There are two dimensions of workplace spirituality: (a.) Vertical and (b.) Horizontal. (Mehta and Joshi, 2010).

(a.) Vertical Workplace Spirituality

It deals with spiritual practices at the workplace such as 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.

(b.) Horizontal Workplace Spirituality

Companies with a strong sense of the horizontal workplace spirituality generally demonstrates certain spiritual traits such as caring behaviours among co-workers, a social responsibility orientation, strong service commitments to customers, environmental sensitivity and a significant volume of community service activities.

Milliman et al (2003) argued that workplace spirituality consists of three different levels namely individual, group, and organization.

(a.) The Individual Level

This level is concerned with the meaningfulness of work, such as enjoyment of work, energised by work, personal meaning and purpose derived by work.

(b.) The Group Level

This level is concerned with the sense of community derived from work such as sense of connection with co-workers, mutual support among employees, having a common purpose.

(c.) The Organizational Level

This level is concerned with the alignment of work with organizational values such as feeling connected to organizational goals through work, identifying the work with organization's mission and values and organization's care and concern for its employees.

ORGANIZATIONAL COMMITMENT

The initial conception of organizational commitment was developed from Becker's side-bet theory (1960). According to this theory, the relationship between the employee and organization is based on the economic exchange behaviour. In contrast with Becker's side-bet theory, Porter et al (1974) and Mowday et al (1979) viewed commitment not as tangible 'side-bets' but as a psychological attachment to an organization. In other word, commitment is viewed more as attitudinal instead of behavioural. The focus of attitudinal commitment is the individual's attachment to an organization.

Therefore, the word 'attitudinal' and 'organizational' commitment is used interchangeably (Swales, 2002). Definitions of the concept organisational commitment include the description by O'Reilly (1989, p 17), "an individual's psychological bond to the organisation, including a sense of job involvement, loyalty and belief in the values of the organisation". Organisational commitment from this point of view is characterised by employee's acceptance of organisational goals and their willingness to exert effort on behalf of the organisation (Miller & Lee, 2001).

DIMENSIONS OF ORGANIZATIONAL COMMITMENT

Meyer and Allen (1997) use the tri-dimensional model to conceptualise organisational commitment in three dimensions namely, (a.) affective, (b.) continuance and (c.) normative commitments. These dimensions describe the different ways of organisational commitment development and the implications for employees' behaviour.

(a.) Affective Commitment

The first dimension of organisational commitment in the model is affective commitment, which represents the individual's emotional attachment to the organisation. According to Meyer and Allen (1997) affective commitment is "the employee's emotional attachment to, identification with, and involvement in the organisation". Organisational members who are committed to an organisation on an affective basis, continue working for the organisation because they want to (Meyer & Allen, 1991). Members who are committed on an affective level stay with the organisation because they view their personal employment relationship as congruent to the goals and values of the organisation (Beck & Wilson, 2000).

(b.) Continuance Commitment

The second dimension of the tri-dimensional model of organisational commitment is continuance commitment. Meyer and Allen (1997) define continuance commitment as "awareness of the costs associated with leaving the organisation". It is calculative in nature because of the individual's perception or weighing of costs and risks associated with leaving the current organisation (Meyer & Allen, 1997). Meyer and Allen (1991) further state that "employees whose primary link to the organisation is based on continuance commitment remain because they need to do so". Continuance commitment can be regarded as an instrumental attachment to the organisation, where the individual's association with the organisation is based on an assessment of economic benefits gained (Beck & Wilson, 2000). Organisational members develop commitment to an organisation because of the positive extrinsic rewards obtained through the effort-bargain without identifying with the organisation's goals and values.

(c.) Normative Commitment Dimension

The last dimension of the organisational commitment model is normative commitment. Meyer and Allen (1997) define normative commitment as "a feeling of obligation to continue employment". Internalised normative beliefs of duty and obligation make individuals obliged to sustain membership in the organisation (Allen & Meyer, 1990). According to Meyer and Allen (1991) "employees with normative commitment feel that they ought to remain with the organisation". In terms of the normative dimension, the employees stay because they should do so or it is the proper thing to do. The normative committed employee considers it morally right to stay in the organisation, regardless of how much status enhancement or satisfaction the organisation gives him or her over the years.

SPIRITUALITY IN THE WORKPLACE AND ORGANIZATIONAL COMMITMENT

Organizational commitment can be defined as a psychological state that characterizes an employee's relationship with the organization and reduces the likelihood that he/she will leave it (Allen and Meyer, 2000). In order to reach higher performance, organizations need to develop affective and normative bonds with their employees, and to discourage continuance commitment (Rego and Cunha, 2008). Past studies have shown that higher the spirituality at workplace, the higher the normative and affective commitment, and lower the continuance commitment (Fry, 2003; Giacalone and Jurkiewicz, 2003; Milliman et al., 2003; Jurkiewicz and Giacalone, 2004). For example, benevolent activities (e.g. kindness towards colleagues) generate positive emotions and can result in more positive employee attitudes about work and the organization. These, in turn, can translate into enhanced affective and normative commitment towards the organization (Pfeffer and Vega, 1999; Milliman et al., 2003). When employees feel that the organization promotes their hope and happiness, they tend to reciprocate (Gouldner, 1960; Settoon et al., 1996; Eisenberger et al., 2001) with positive attitudes towards the organization, including the organizational affective bonds and feelings of loyalty.

Humanistic organizational values and the opportunity to do meaningful work also improve worker self-esteem, hope, health, happiness and personal growth. As a result, employees bring their entire self (physical, mental, emotional and spiritual) to the organization, assume work as a mission more than as a "job" which in turn makes them more affectively and normatively attached to their organizations and more committed to improving organizational performance (Gavin and Mason, 2004). Employees treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim and Mauborgne, 1998), and not just "human resources". Feeling this recognition, they experience lower levels of stress and burnout, and express greater job satisfaction (Karasek and Theorell, 1990; Adams et al., 2003). They also experience a sense of psychological and emotional safety (Brown and Leigh, 1996; Burroughs and Eby, 1998) and trust the organization and its leaders. In response, they tend to develop a sense of duty and are willing to reciprocate with more cooperative and supportive actions, and with greater loyalty, commitment, enthusiasm, work effort and productivity, thus better performing their jobs and contributing to organizational performance (Gouldner, 1960; Settoon et al., 1996; Eisenberger et al., 2001).

A person-organization fit characterized by value alignment may result in higher satisfaction and stronger affective and normative commitment (O'Reilly et al., 1991; Sims and Kroeck, 1994). When individual growth and personal goals are consistent with the pursuit of organizational goals, worker identification with the organization is strengthened. Workers having this type of identification transcend physical and cognitive demands, are more committed, and interpret their tasks as having spiritual significance (Richards, 1995). On the other hand, when their personal and organizational lives collide, people experience negative emotions, lack of connection, disparity and alienation from their work environment, further contributing to higher absenteeism, turnover, negligent behaviour and lower affective and normative commitment. The spillover effect from workplace spirituality into personal/family life may be expected to enhance satisfaction with family, marriage, leisure activities and social interactions, enabling people to live an integrated life (Pfeffer, 2003), which in turn may improve their organizational commitment and work performance (Bromet et al., 1990; Jurkiewicz and Giacalone, 2004).

In short, as Jurkiewicz and Giacalone (2004) asserted, it is plausible that organizations that express spirituality as defined by the presence of certain values and cultural traits (e.g. trust, benevolence, justice, respect, humanism, meaningful work, hope, dignity and honesty), "create an environment where integration of the personal and professional selves is possible, engaging the whole person in the work process" (p. 134). This will presumably lead to greater enthusiasm, effort, sense of "calling", commitment and performance (Wrzesniewski, 2003). Therefore, when people perceive their workplace as facilitating the satisfaction of their spiritual needs and the search for meaning at work, they increase their affective and normative commitment, and decrease continuance commitment (Rego, A and Cunha, M, 2008).

CONCLUSION

When people find meaning in their activities and, in general, feel involved in richly spiritual workplace climates, they become more healthy and happy, act in a more engaged and collaborative manner, apply their full potential to work and bring their entire selves to the organization. They, therefore, become more productive over the long run compared with employees in organizations where spirituality is ignored or disrespected. Neglecting spirituality at work can lead employees to a higher continuance commitment and lower affective and normative commitment, thus generating fewer organizational citizenship behaviours, higher absenteeism and turnover, more neglecting behaviours and lower ability to satisfy customers (Allen and Meyer, 1996; Meyer and Herscovitch, 2001), which in turn can lead to lower organizational performance. In today's globalised market which is characterised by rapid changes, a spiritually-rich workplace stimulates employees to form more positive perceptions of the organization and, thus, helps them to appraise change more favourably and to achieve better adjustment through higher job satisfaction, psychological well-being, and organizational commitment, and lower absenteeism and turnover intentions (Martin et al., 2005). When organizations encourage workplace spirituality and satisfy the "spiritual needs" of the employees, it is likely that the employees in turn would bring their entire self (physical, mental, emotional and spiritual) to the organization, assume work as a mission more than a "job", feel that they are developing their full potential and become more affectively and normatively attached to their organizations. This will presumably result in individual and organizational benefits.

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A STUDY ON SIGNIFICANCE OF YOGA IN MODERN MANAGEMENT PRACTICES

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ABSTRACT

In the present scenario the life of humans has become a never-ending race against time, technology, and targets. This race creates tension, which leads to dissatisfaction and frustration affecting different aspects of health i.e. psychological, physical, mental and emotional drain. Therefore, it is important that human being realize the impact that modern life has on their life. There is a need to understand the importance of adopting a healthy lifestyle that includes physical activities, proper eating, avoiding foods that are harmful and socializing in the community in a responsible manner. Adoption of yoga permits peoples to lead this healthy lifestyle which is free from diseases. Yoga promotes physical, mental and spiritual harmony that eventually leads to self realization and the realization of divine within an individual. Yoga includes both physical exercises as well as meditation. There is vast knowledge and experience in India on the impact of yoga in facilitating individuals not only to lead a happier life but also to excel in performance. In the present paper an attempt has been made to study the significance of yoga in modern management practices particularly discussing mental health, stress management and burnout.

Keywords: Yoga, Mental Health, Stress Management and Burnout

INTRODUCTION

Management is the science and art of accomplishing goals and objectives of the organizations through people. It is the combined process of decision making, planning, organizing, leading, controlling and motivating the human resources to make the best use of financial and physical resources of the organization so that the organizational goals can be achieved in an efficient manner. But the world is changing and advancing every day. Similarly industries and organizations also continue to develop within the job market every day. Therefore managers need to adjust themselves and their teams to these continuous changes in order to survive, compete and grow. The constant strive to be the best at workplace, pressure of meeting deadlines at job, conservative company policies, group and political pressures at work, the complex lifestyle, increasing price level, increase in tax pays, stringent government policies, etc are contributing towards complexities at job. Organizations in the global market place are continuously changing. These consistent changes in organizational structure and its functioning are the results of advancements in technology, economic constraints and rational competitions. The organizational change occur when the company alters the way it does business, such as computerizing the processes or entering a new market or product line. In the environment of organizational changes, the employees are being required to adapt to the changes in order to accommodate or facilitate the needs of the organization (Lawler, 1994). In a changing environment, employees are in a consistent state of uncertainty and insecurity which affects their mental health, increase occupational stress and result into burnout.

In every person's life the work and non-work areas are closely interrelated. If one comes across much stress at work, that stress will also be carried over to home which will increase the sense of awareness of even small stresses experienced in a family sphere. Modern lifestyle allures people with comfort and handiness. Use of technology has become vital to daily lives. But this kind of lifestyle and working procedures has made people physically inactive and has led to many problems. There are many reasons for the occurrence of these problems like avoiding physical exercises, using technology and machines for easing even the smallest of work which can be easily done without their use, spending most of the time on cell phones, I pads, sitting for long hours in the office in front of computers etc. This kind of lifestyle increases the risk of obesity, hypertension and leads to many diseases like diabetes, heart diseases, and cancers. Pollution due to modern technologies causes different respiratory diseases which many are suffering. Psychologically, employees who are leading this modern lifestyle are more susceptible to stress that may lead to depression. Social isolation is occurring as employees are spending more and more time on the computer and internet (Tessema, 2017). With growing scientific evidence, yoga is emerging as an important health behavior-modifying practice to achieve states of health, both at physical and mental levels. Therefore, efforts must be made by the employees to adopt yoga way of life to live a happy and satisfied life (Deshpande, et al, 2008).

YOGA

The word Yoga is etymologically derived from the verbal root yuj, meaning to bind together or "to yoke" and can have many connotations, such as "union conjunction occupation, "team, " equipment, means 'trick, magic, "aggregate, sum and so on (Ankerberg J & Weldon J. 1990). Yoga in its original form consists of a system of

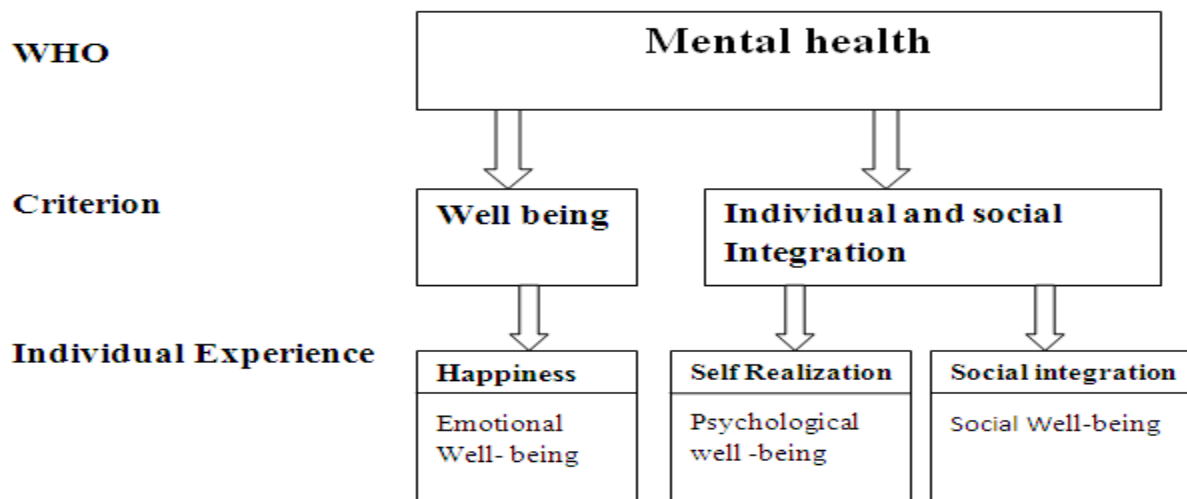
ethical, psychological and physical practices; although of ancient origin, it transcends cultures and languages (Nagendra, 2008). It is based on the philosophy that is practical and useful for our daily lives. Yoga constructs desirable physiological alterations and has sound scientific foundations" (Verma et al. 2015)

In a world that demands substantive clinical research evidence to support different approaches to health care, yoga is gaining attention. Despite rapid advances in medical technology and continuing pharmaceutical research into using medication to relieve symptoms, in the past few years we have seen a significant growth in research addressing the impact of yoga on health and wellbeing. Yoga is an ancient practice; it has been associated with cultural, religious and physical activity for more than 2,000 years. Its practitioners have asserted its effect on balancing emotional, physical and spiritual health for decades, but only recently has there been a move to substantiate these claims through research. So far, the result has been definitive, significant evidence of the broad-ranging benefits of yoga, both as a treatment and as a preventative form of medicine and health care (Denise Rankin-Box 2015). Yoga considers the body, breath and mind as a unification of these multidimensional aspects of every human. Almost all the techniques of yoga cultivate the experience of this union that leads to a greater integration of internal peacefulness and clarity of the mind. Yoga promotes health and wellbeing (physical, emotional, mental and social), a greater sense of self-awareness, and a higher consciousness (Gokal R & Shillito L. 2007).

In Indian religions, yoga is “the means or techniques for transforming consciousness and attaining liberation (*moksha*) from karma and rebirth (*samsara*).” It is “a practice by means of which a spiritual seeker strives: to control nature to make the soul fit for union with the Over soul (the true Self or *Atman-Brahman* or ‘God’), and to attain union with God and thus the liberation of the soul from the rounds of rebirth and death” (Sengupta, 2012). Yoga is popularly understood to be a program of physical exercises (*asana*) and breathing exercises (*pranayama*) (Sengupta, 2012). Yoga is a mind and body practice with historical origins in ancient Indian philosophy. Like other meditative movement practices used for health purposes, various styles of yoga typically combine physical postures, breathing techniques, and *meditation* or relaxation. This fact sheet provides basic information about yoga, summarizes scientific research on effectiveness and safety, and suggests sources for additional information (Kulkarni et al, 2015).

YOGA AND MENTAL HEALTH

WHO has defined mental health as ‘mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully and is able to make a contribution to his or her community.’ As can be seen, in this definition multiple factors come forward, which are well-being, effective functioning and being able to contribute to the near outside world (WHO, 2005, p.2)



Source: Components of Mental Health (Westerhof & Bohlmeijer, 2010, page 50)

Yoga challenges the “mores” of modern day life, providing us with a return to simply being, watching the world around us and an awareness of the impact of this world upon ourselves. It offers something else: reconnecting with ourselves and learning to see ourselves, and our reactions to the world around us, from a different perspective. It takes emotional and spiritual strength to reflect inwardly and directly addresses personal conflicts, anxieties, hopes and fears, and to understand how we respond to them. It also takes time to learn how these states of mind impact directly on physical wellbeing, and how we can change this (Denise Rankin-Box, 2015).

YOGA AND STRESS MANAGEMENT

When the body is physically healthy, the mind is clear and focused; stress is under control (Yadav, 2015). Yoga helps in joining or integrating all aspects of the individual- body with mind and mind with soul - to achieve a happy, balanced and useful life, and spiritually, uniting the individual with the supreme. In India, Yoga is considered one of the six branches of classical philosophy and is referred to throughout the Vedas - ancient Indian scriptures and amongst the oldest texts in existence. The Upanishads are also broadly philosophical treatises which postdate the Vedas and deal with the nature of the "soul" and universe (Jain, M.R, 2011)

The stress and stress-induced disorders like hypertension and angina are fast growing epidemics and bane of "modern" society (Sengupta, 2012). The holistic science of yoga is the best method for prevention as well as management of stress and stress-induced disorders (Ruano, 2016). Effectiveness of yoga against stress management is well established. The philosophy of yoga perceives the mind and body as an integrated unit, for which it is considered a mind-body science. It teaches that "given the right tools and the right environment, the mind-body can find harmony and heal itself." Yoga calms and relaxes the mind, strengthens and tunes the body, and brings them into harmony with one another (Divya, et al 2017). Studies show that yoga decreases levels of salivary cortisol, blood glucose, as well as plasma rennin levels, and 24-h urine nor-epinephrine and epinephrine levels. It is observed that yoga improves attention and emotional control as well as affects the nervous system, making the parasympathetic nervous system more dominant and stabilizing the autonomic nervous system to enhance resistance to the effect of stress.

According to the National Alliance on Mental Illness (NAMI), anxiety disorders - including post-traumatic stress disorder (PTSD), panic disorder and social anxiety disorder - affect around 18.1% of the population in the US. The annual cost to Canadian companies due to stress-related disorders is \$12 billion Absenteeism due to stress has increased by over 300% since 1995 - Statistics Canada Employees in extreme workplace stress conditions suffer from: more than triple the rate of cardiovascular problems; over five times the rate of colorectal cancer; up to three times the rate of back pain - Health Canada

In a study conducted by Delhi based NGO - Saarthak in 30 Indian companies, it was found that 50% of the employees suffered from stress related problems (Kumari, G. et al, 2014). Further, in the studies conducted in the US and UK, it was found that more than 60% of employees complain to be stressed out in their jobs (Premkumar, et al, 2018). In another study it was found that women who were suffering from mental distress participated in a 3-month Iyengar yoga class. The results showed significant improvements on measures of stress and psychological outcomes (Michaelson et al. 2005). A study to determine the effectiveness of a yoga program on blood pressure and stress, a group of hypertensive patients in Thailand were studied, with the experimental group showing significantly decreased mean stress scores and blood pressure, heart rate, and body mass index levels compared with the control group (McCaffrey, 2005). There is an indication in the literature that yoga can prove to be very effective in dealing with stress and blood pressure. It can fight the causes, as well as the effects of stress like hypertension, high blood pressure and stabilize them.

YOGA AND BURNOUT

Burnout is a term used to describe feelings of personal and professional frustrations, job dissatisfactions, job insecurities, and emotional and physical exhaustion. Burnout is described as a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishments that occur among individuals who work with people on a daily basis (Katz J, et al 2005). Researchers have found that sometimes the employees with a higher level of education report higher levels of burnout than less educated employees (Maslach, Schaufeli, & Leiter, 2001). Demir et al. (2003) mentioned working conditions as a cause of burnout. Yoga is an integrated approach to the changing physical, mental, vital and emotional personality of an individual. It is aimed at making managers more evolved individuals with better understanding of their job situation in the overall context of life (Adhia et al 2010). Previous studies have examined the negative consequences of burnout, which range from job dissatisfaction and anxiety to patient dissatisfaction with care, lower nurse-rated quality of care, and high risk of negative patient outcomes (McHugh, Kutney-Lee, Cimiotti, Sloane, & Aiken, 2011). Mind-body practices are a clear strategy for employees to manage stress and build emotional resilience, according to a recent critical review of the literature.

Alexander, G.K. et al (2015) examined the efficacy of yoga to improve self-care and reduce burnout among nurses. The yoga participants (n = 20) in comparison to controls (n = 20), reported significantly higher self-care as well as less emotional exhaustion and depersonalization upon completion of an 8-week yoga intervention. Although the control group demonstrated no change throughout the course of the study, the yoga group showed a significant improvement in scores from pre- to post-intervention for self-care, mindfulness, emotional exhaustion, and depersonalization outcomes. Many studies confirm the useful role that the Yoga can play in

managing stress and burnout among managers. The results of Adhia et al (2010) showed a significant difference between those who are introduced to the practice of the Yoga and others in burnout and stress. Awareness of the phenomenon of burnout is essential to recognize symptoms and prevent burnout from occurring (Espeland,2006).

CONCLUSION

Studies on yoga reveal that it is effective in improving a variety of health-related outcome measures and managing stress at the workplace. Various studies quoted in the present paper indicate that yoga has a positive effect on mental health in different physical, chronic conditions. This positive effect entails a possible reduction of negative symptoms such as pain, fatigue and stress and an increase of positive symptoms, such as happiness, self-awareness and self-realization. Yoga not only helps an individual in understanding and improving his own mental health and stress but also leads him to the roots of the problems. The amount of role stress and burnout are not as important for an individual's mental and physical health as are the ways in which he/she copes with his mental health, stress and burnout. But yoga should not be replaced by conventional medical care or to postpone seeing a health care provider about pain or any other medical condition. Also, everyone's body is different, and yoga postures should be modified based on individual abilities.

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ROLE OF INSTITUTIONS IN SKILLS DEVELOPMENT OF WOMEN ENTREPRENEURS

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ABSTRACT

Women entrepreneur is any woman who organizes and manages any enterprise, especially a business. Government of India has defined woman entrepreneur as “an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of employment generated in the enterprise to women”. Women entrepreneurs in the developing world make a large and often unrecognized contribution to their countries’ economic development. To compete well in the market, the women entrepreneurs should possess certain qualities such as innovative, ambitious, open to new things, seeks out help and advice, values teamwork, communicative, good net-working, multi tasking and good at delegating. Entrepreneurial talents and capabilities are latent in all but their translation to innovative action depends on appropriate stimuli and environment and these stimuli can be generated through training. Though assistance is provided to women entrepreneurs, some factors are still lagging them behind. They are lack of information, lack of training, lack of entrepreneurial skills, lack of network-building and cultural environment. The paper majorly focuses on identifying the problems of women entrepreneurs and further concentrating on various programmes conducted by various institutions for women entrepreneurs in terms skills and entrepreneurial development.

Keywords: Women Entrepreneurs, Employment, Teamwork, Government of India, Network building.

INTRODUCTION

For developing countries like India women entrepreneurship is of vital importance they serve as a catalyst of economic development of the country. The development of women as entrepreneur will generate multi faceted socio economic benefit to the country. The investment of women with economic par their entrepreneurship activity strengthens their autonomy and influence in the personal and economic scope. Government of India has defined women entrepreneurship as “an enterprise owned and control by a women or a group of women having a minimum financial interest of 51% of the capital and giving at least 51% of employment generated in the enterprise to the women. A core condition to women’s security is to cease their dependency and helplessness whose key factors is to invest women with power: at individual level, to support the creation of the autonomy and economic independence, and on the social level, to promote their equal access to political, social power and to the power enabling the forming of opinion. For women one of the principal traps of patriarchal society is the message whereby women’s security is created by men, whilst in our era the main source of danger, the source of global problems is precisely the subsistence of the patriarchal set of values based on women’s subordination. The key element of social, economic, environmental sustainability is to extent the women’s personal autonomy, their rights, to strengthen their ventures.

According to **Kamala Singh**, " A women entrepreneur is a confident, innovative and creative woman capable of achieving economic independence individually or in collaboration generates employment opportunities for others through initiating establishing and is an enterprising individual with an eye for opportunities and an uncanny vision, Commercial acumen, with tremendous perseverance and above all a person who is willing to take risk with running an enterprise by keeping pace with her personal, family and social life.

According to **Medha Dubhanshi Vinze**," a women entrepreneur is a person who the unknown because of the adventures spirit she possesses"

We can classify women entrepreneurs into various categories on the basis of startups: **Chance Entrepreneurs**-Had time/to keep busy, was hobby/special interest, family and spouse had businesses, **Forced Entrepreneurs**-Money/needed money, to help family financially, **Create or Pulled Entrepreneurs**-Control over time,flexibility, challenge,try on once own, **to** be independent, self satisfaction, employment to others/do something worthwhile. There are some essential qualities of successful women entrepreneurs : Ambitious, Innovative, Open to new things, Seeks out help and advice, values teamwork, Communication ,A good net-workers, Multitasking, Good at delegation, Self directed and Self Motivated, Resourceful and Legal responsibilities to social orders.

PROBLEMS OF WOMEN’S ENTREPRENEURS

Women entrepreneurs face many hurdles. The most common problem, which a woman faces, is no cooperation from her husband or close family members. Majority of the times, the family members do not motivate them.

Besides they face other problems like mobility constraints, dual responsibility, low managing ability, risk-bearing ability etc. They don't lack managerial skills but they have less promotional ability, which they need to improve upon. Scarcity of raw material and finance are another problem faced by the women. The standard of technology used by the women entrepreneurs is qualitatively low; they have less knowledge in technical know-how. Transportation difficulties, improper power supply and telecommunication are some of the other problems faced by them. Marketing problem is another problem. There are some umpteen problems faced by women at various stages, beginning from their initial commencement of enterprise to in running their enterprise. Their various problems are: Arrangement of finance, family conflicts, low level of management skills, shortage of raw material, lack of education and prevalent of illiteracy amongst women, low level risk taking attitude, lack of self confidence, optimistic attitude amongst women, high cost of production.

OBJECTIVES

Experience has revealed that apart from counseling and training, delivery of credit poses the most serious problem for the poor women. There is also dearth of information with regard to existing status of women and their common needs for providing necessary support. Since such women are not able to have an easy access to credit, it has been envisaged that the credit will be made available to women applicants through NGOs who would be capable of handling funds in an appropriate manner. These NGOs will not only handle the disbursement of such loans needed by women but would also provide them adequate counseling, training and Assistance in developing markets.

LITERATURE REVIEW

The Unit assists in improving the entrepreneurial and technical skills of rural and women entrepreneurs by strengthening relevant support institutions and service providers, and supports improvements in the administrative and regulatory environment to encourage the development of entrepreneurship among women and in rural communities. It promotes human security by supporting entrepreneurship to enable disadvantaged population groups to seize economic opportunities. A woman or a group of women manages the whole business of enterprise. She prepares various plans and executes them under her own supervision and control. There may be some persons to help her but ultimate control lies with the woman. A woman entrepreneur must provide at least 51 % of the employment generated in her enterprise to women. A woman entrepreneur takes calculated risk. She faces uncertainty confidently and assumes risk. She has to tie up capital and wait for good returns. A woman entrepreneur likes to take realistic risks because she wants to be a successful entrepreneur. The most critical skill required for industrial development is the ability of building a sound organization. A woman entrepreneur assembles, co-ordinates, organizes and manages the other factors namely land, labour and capital. It is essential to be a self confident for a woman entrepreneur. She should have faith in herself and in her abilities. She should have the confidence to implement the change and overcome any resistance to change. A woman entrepreneur should have courage to own the mistakes and correct them. The main function of a woman entrepreneur is to make decision. She takes various decisions regarding the activities of her enterprise. She decides about the type of business to be done and the way of doing it. A woman entrepreneur must be clear and creative in decision making process. A woman entrepreneur is one who incubates new ideas, starts her enterprise with these ideas and provides added value to society based on their independent initiative. A distinguishing feature of a woman entrepreneur is the willingness to work hard. She has to follow the principle, "Hard-work is the key to success. A woman entrepreneur is an achievement oriented lady, not money hungry. She works for challenge, accomplishment and service to others. Achievement orientation is a derive to overcome challenges, to advance and to grow. A woman entrepreneur must be optimistic. She should approach her venture with a hope of success and attitude for success rather than with a fear of failure. The positive thinking of woman entrepreneur can turn the situation favorable to her. The success of an enterprise largely depends upon the ability of woman entrepreneur to cope with latest technology. Technical competency refers to the ability to devise and use the better ways of producing and marketing goods and services. Women entrepreneurs face the adversities boldly and bravely. She has faith in herself and attempts to solve the problems even under great pressure. A woman entrepreneur is energetic, single-minded, having a mission and a clear vision. She should be a lady of creative thinking and analytical thinking. She must be intelligent, adaptable and problem solver. Leadership quality is one of the most important characteristic of a woman entrepreneur. It is the process of influencing and supporting others to work enthusiastically towards achieving objectives.

THE TRADE RELATED ENTREPRENEURSHIP ASSISTANCE AND DEVELOPMENT (TREAD)

With a view to encourage women in setting up their own ventures, government launched a Scheme, namely, "Trade Related Entrepreneurship Assistance and Development (TREAD) during the 11th Plan. The scheme envisaged economic empowerment of women through the development of their entrepreneurial skills in non-farm activities. The Trade Related Entrepreneurship Assistance And Development (TREAD) scheme for

women envisages economic empowerment of women through development of their entrepreneurial skills in non-farm activities.

Rural Entrepreneurship Development and Human security Unit by UNIDO:

The Rural and Women Entrepreneurship Development programme is operated by **United Nations Industrial Development Organization (UNIDO)** aims at promoting a conducive business environment and at building institutional and human capacities that will encourage and support the entrepreneurial initiatives of rural people and women.

The Unit assists in improving the entrepreneurial and technical skills of rural and women entrepreneurs by strengthening relevant support institutions and service providers, and supports improvements in the administrative and regulatory environment to encourage the development of entrepreneurship among women and in rural communities. It promotes human security by supporting entrepreneurship to enable disadvantaged population groups to seize economic opportunities based on market mechanisms and entrepreneurial initiatives, with special emphasis placed on those affected by crisis situations.

Challenges Facing Women Entrepreneurs: Entrepreneurship isn't a walk in the park for anyone and it can be even more challenging if you are of the "female persuasion". Even with all of the advancements that women have made in the business world, there is still a long way to go before the success rate is level between male and female entrepreneurs. Below are some of the top challenges that female entrepreneurs need to overcome in general in order for woman-owned businesses to be more successful as a whole.

Not Being Taken Seriously: Within the business world, women's opinions and advice are not always viewed as "expert" compared to a man's opinion. And when a female starts a business, sometimes family, friends, and others in the business community can view it as a hobby or a side project to family duties, rather than a bona fide business. Seeking out extra support can help to help overcome this bias, but women need to realize that this is a true gender bias obstacle.

Letting Fear Stand in the Way: In general, women can be less prone to taking risks and can let their own fears (such as the fear of failure, fear of success, fear of being on their own etc.) stand in the way of "going for it" and pursuing the path of entrepreneurship. Confidence is a great way to combat these fears and the best way to feel confident in what you are doing is to make sure that you are as prepared as possible before you start your business endeavor.

NATIONAL INSTITUTE FOR ENTREPRENEURSHIP AND SMALL BUSINESS DEVELOPMENT (NIESBUD)
The National Institute for Entrepreneurship and Small Business Development (NIESBUD) was established in 1983 by the then Ministry of Industry [now Ministry of Micro, Small & Medium Enterprises (MSMEs)], Government of India, as an apex body for coordinating and overseeing the activities of various institutions/agencies engaged in Entrepreneurship Development particularly in the area of small industry and small business. The Institute which is registered as a Society under Societies Registration Act, 1860 (XXI of 1860). The policy, direction and guidance to the Institute are provided by its Governing Council whose Chairman is the Minister of MSME. The Executive Committee consisting of Secretary (Micro, Small & Medium Enterprises) as its Chairman and Director General of the Institute as its Member-Secretary executes the policies and decisions of the Governing Council through its whole-time Director General.

ENTREPRENEURSHIP & SKILLS DEVELOPMENT PROGRAMME

UNIDO's Rural and Women Entrepreneurship (RWE) Programme contributes to poverty reduction through entrepreneurship development programmes— with a focus on rural development and gender equality.

The RWE's Entrepreneurship and Skills Development Programme focuses on

- Strengthening the public administration to make the regulatory and administrative environment more conducive for rural, young and women entrepreneurs.
- Human resource development for increased competitive entrepreneurship, technology absorbing capacities and women's control over asset management and,
- Development of the policy advocacy and the collective self-help capacities of rural, young and women entrepreneurs.

The RWE Programme consists of three thematic areas: Rural Entrepreneurship Development, Women and Youth Entrepreneurship Development, and Creative Industries Development.

Training & Counseling

Training organizations viz. Micro, Small and Medium Enterprises (MSMEs), Entrepreneurship Development Institutes (EDIs), NISIET and the NGOs conducting training programmes for empowerment of women beneficiaries identified under the scheme would be provided a grant upto maximum limit of Rs. 1.00 lakh per programme provided such institutions also bring their share to the extent of minimum 25%(10% in case of NER) of the Government grant. The batch size for such a training activity will be at least 20 participants. Duration of the training programme will be minimum one month. For example if a **mention** institution or eligible NGO wants to conduct a pre or post project training programme for a group of women then the maximum GOI grant can be Rs.1.0 lakh provided the NGO also raises 25% of the requested grant i.e. the total expenditure of the training expenditure can be up to Rs. 1.25 lakhs for availing full assistance of GOI grant.

Functions

Support national poverty reduction strategies through building up affordable and effective support services for micro and small enterprises in rural areas. Strengthen the capacity of public and private-sector support institutions to identify and alleviate the constraints faced by women entrepreneurs, Develop tools and methodologies, and implement training programmes, to enable support institutions to conduct entrepreneurial and technical skill development programmes to promote rural entrepreneurship. Provide information and training to increase the awareness of provincial and rural authorities of the need to reduce administrative and social barriers for starting and operating SMEs. Design and implement pilot projects to demonstrate the operational modality and the impact of rural and women's entrepreneurship training programmes.

THE INNOVATION AND ENTREPRENEURSHIP DEVELOPMENT CENTRE (IEDC)

The Innovation and Entrepreneurship Development Centre (IEDC) is being promoted in educational institutions to develop institutional mechanism to create entrepreneurial culture in S&T academic institutions and to foster techno-entrepreneurship for generation of wealth and employment by S&T persons. The IEDCs are established in academic institutions (science colleges, engineering colleges, universities, management institutes) having requisite expertise and infrastructure.

The mission of the IEDCs is to "**develop institutional mechanism to create entrepreneurial culture in academic institutions to foster growth of innovation and entrepreneurship amongst the faculty and students**".

Objectives of the IEDCs

1. To act as an institutional mechanism for providing various services including information on all aspects of enterprise building to budding S&T entrepreneurs.
2. To create Entrepreneurial culture in the Parent Institution and other institutions in the region and to promote the objectives of NSTEDB, including programmes related to women and weaker sections of the society.
3. To inculcate a culture of innovation driven entrepreneurship through student projects.
4. To catalyze and promote development of S&T knowledge-based enterprises and promote employment opportunities in the innovative areas.
5. To respond effectively to the emerging challenges and opportunities both at national and international level relating to SMEs and micro enterprises.

Functions of IEDCs

1. To organize Entrepreneurship Awareness Camps, Entrepreneurship Development Programmes, Faculty Development Programmes and Skill Development Programmes in the college/institution for the benefit of S&T persons.
2. To initiate five innovative student projects each year for new innovative product development.
3. To guide and assist prospective entrepreneurs on various aspects such as preparing project reports, obtaining project approvals, loans and facilities from agencies of support system, information on technologies, etc.
4. To arrange interaction with entrepreneurs and create a mentorship scheme for student entrepreneurs.
5. To facilitate creation of entrepreneur's club in each college to foster culture of entrepreneurship amongst students
6. To act as a Regional Information Centre on business opportunities, processes, technologies, market, etc. by creating and maintaining relevant data bases.

CENTER FOR ENTREPRENEURSHIP DEVELOPMENT (TAMIL NADU)

Centre for Entrepreneurship Development (Tamil Nadu) is a Public Charitable Trust and functioning as an independent state level entrepreneurship development institution recognized by Ministry of Small Scale Industry, Government of India, New Delhi and Industries Department, Government of Tamil Nadu, Chennai

Objectives of CED

- To promote self-employment and Entrepreneurship culture in Tamil Nadu
- To enhance employability of educated youth through industry specific skill training
- Women empowerment
- NGO Capacity building for mass employment generation in the rural areas.

Activities of CED

- To conduct Entrepreneurship Awareness Camps in the colleges
- To conduct Sector Specific Entrepreneurship Development Programme
- To conduct Faculty Development Programme in Entrepreneurship
- To conduct Bankers / Development Officials Sensitization Programme on Small Industry
- To conduct Women Entrepreneurship Development Programme
- To conduct Skill Development Courses in Catering Technology, Fashion Technology and Information Technology.
- To conduct NGO Capacity Building Programme
- To undertake Industry consultancy services
- To undertake research assignments
- To collaborate with other agencies / organizations for mutually beneficial.

District industries center (DIC)

The District Industries Centre is functioning mainly with the aim of promoting, facilitating and developing industrial growth in the territory. Since the introduction in 1978, District Industries Centers are engaged for promotion of SSI to achieve the goal of providing more employment and rendering economic development. Identification and careful selection of potential entrepreneurs with the appropriate traits and attributes are a major part of training and motivation activities of DICs. Regular sitting with entrepreneurs and Block/ Gram Panchayats wise group discussion to make them aware and motivate the local people and artisans are taken up

STATEMENT OF THE PROBLEM

Women entrepreneurs are playing prominent role, to progress economy well. Such women are facing problem not only economical, but also psychological. There are certain unique motivational factors which facilitates women to progress well.

OBJECTIVES

The study was planned with the following objectives. i. To study the existed review of literature for better motivational factors. ii. To take the opinion of women entrepreneurs regarding motivational factors. iii. Evaluate the data based on data sources for better motivational factors. iv. To suggest suitable measures for strengthening women entrepreneurs.

LIMITATIONS OF THE STUDY

The present study is limited to selected women entrepreneurs of Ghaziabad city because it is easy for collecting the data. (i) The data is collected from only 100 women entrepreneurs. (ii) Some women entrepreneurs were busy and showed disinterest to give response to the questions.

RESEARCH METHODOLOGY

The research is based on secondary & primary data. It's an exploratory & descriptive in nature. The secondary data is collected from review of past researches and other reports. The factors have been identified then classified into three categories factors responsible for hindrance, reasons for starting the business & reasons for success in women entrepreneurship. Then these factors with their subclassification rated on likert scale of 1 to 5, where 1 denotes least important & 5 denote most important. Then these factors have been further analyzed

through Chi square test to check the difference between opinions collected from different sets of people. PSW 18 has been used for calculation purposes. The data has been collected from the female PGDM students & faculty members only. It is just have common areas of concerns in both the sample group. All the three forms of factors analyzed from the view points of marital status & occupation. Results show that one basis of marital status we find major differences of opinion at significance level of 5. These are need for Money & others factors on which these two sets of people have different opinion. However in hindrance reason we could not find any significant difference. When it comes on success factors Marketing skills & Preservation also have significant difference. (Refer hypothesis test summary for marital status in annexure) On the basis of occupation differences are more because two sets have difference in generation also. Students & faculty members have significant differences on various issues almost in every set of factors. Starting from hindrance factors they significantly differ on Raising Capital, Information & advice, skills & expertise, Gender discriminations & others. In the second category of factors i.e. reasons for starting business factors for significant difference are passion; need for money, to become independent, self satisfaction & others. In the category of success factors difference are on the issues like quality of product & service, uniqueness of design & services, management skills & marketing skills & preservation. MEASURES TO REMOVE THE OBSTACLES The elimination of obstacles for women entrepreneurship requires a major change in traditional attitudes and mindsets of people in society rather than being limited to only creation of opportunities for women. Hence, it is imperative to design programmes that will address to attitudinal changes, training, supportive services. The basic requirement in development of women entrepreneurship is to make aware the women regarding her existence, her unique identity and her contribution towards the economic growth and development of country. The basic instinct of entrepreneurship should be tried to be reaped into the minds of the women from their childhood. This could be achieved by carefully designing the curriculum that will impart the basic knowledge along with its practical implication regarding management (financial, legal etc.) of an enterprise. Adopting a structured skill training package can pave the way for development of women entrepreneurship. Such programmes can train, motivate and assist the upcoming women entrepreneurship in achieving their ultimate goals. Various schemes like the World Bank sponsored programmes can be undertaken for such purposes. The course design should focus on imparting input on profitability, marketability and practical management lessons. Besides, there should be consideration in helping the women entrepreneurs in balancing their family life and work life. As a special concern, computer illiterate women can be trained on Information Technology to take the advantage of new technology and automation. The established and successful women entrepreneurs can act as advisors for the upcoming women entrepreneurs. The initiatives taken from these well established entrepreneurs for having interaction with such upcoming women entrepreneurs can be proved to be beneficial in terms of boosting their morale and confidence. It may result in more active involvement of women entrepreneurs in their enterprises. Infrastructure set up plays a vital role for any enterprise. Government can set some priorities for women entrepreneurs for allocation of industrial plots, sheds and other amenities. However, precautionary measures should be undertaken to avoid the misuse of such facility by the men in the name of the women. Even in today's era of modernization the women entrepreneurs depend on males of their family for marketing activities. This is simply because they lack the skill and confidence for undertaking such activities. Women development corporations should come forward to help the women entrepreneurs in arranging frequent exhibitions and setting up marketing outlets to provide space for the display of products or advertisement about services made by women.

The following methodology is used in this study

Database: The research is based on primary and secondary data. The primary data is collected through direct interview of women entrepreneurs of Ghaziabad city. . Here there are many trading, manufacturing, Service organizations are available for conducting research. Field survey method was employed to collect primary data from 100 respondents. The secondary data is collected from review of past researches, journals, articles and other reports.

Sampling: A sample as the name implies is a smaller representation of a large whole, instead of studying every case, which might logically be included in an investigation. Framed questionnaire is used for data collection. : For the purpose of the study 100 respondents have been chosen in Ghaziabad city by using simple random sampling a questionnaire was prepared and administered in person to all the respondents.

Tools used: In this study the raw data collected are classified, edited and tabulated for analysis. The following were some of the tools used. They are: Percentage Method

Findings: (i). 43% of the women's are accepted husband motivates a lot to become an entrepreneur. women's are accepted family members are helpful, being an entrepreneur. (ii). 49% of the women's are accepted, if they

face any problem, first they are giving priority to husband and family members to share their feel business. (iii). 94% of the respondents were opined that their self confidence and self-esteem levels are increased, after becoming an entrepreneur.(iv). 89% of the respondents opined that women entrepreneurs are having future asp and modernize the business. opined that, they are well satisfied being a house wife and an entrepreneur. (v) 59% of the respondents are giving equal priority to family and business. (vi). Majority of the women belong to the age group of 31-40 years. (vii) Most of women entrepreneurs were illiterate & Majority of women entrepreneurs were widowed and separated/divorced. (viii). The Annual income is in the range of Rs.20000-25000.

SUGGESTIONS FOR THE GROWTH OF WOMEN ENTREPRENEURES

The following are the suggestions found from my study for the betterment of women entrepreneurs

(i)There should be change in the minds of parents as to educate their daughters, because economic development of nation can be achieved only through proper education. (ii)Women should upgrade her knowledge in all aspects so that she can make decisions on own.(iii) Proper steps should be taken by government to check whether the schemes are reaching to actual beneficiaries or not. (iv)Rural people are still depending on agriculture as their income source, they should recognize that there is great need to develop their skills towards entrepreneurship. (v)Family support should be more for women entrepreneurs so that they can gain success from their entrepreneurial activities. Women entrepreneurs should improve their marketing skills in order to develop their business.

A Major Suggestion that I want to make here is, women entrepreneurs are getting success when they have support from family and husband. So, there should be support from family and life partner.

CONCLUSION

Entrepreneurship is not a bed of roses to women. Women participation in many kinds of economic activities to complement to their family income, their participation in no way reduces their family duties. The task of women has become more tedious and full of challenges. Let us all make efforts to help women rediscover her. Women entrepreneurs are not only required motivation in the form of financial assistance, and government permissions and sanctions; they may require support from family members and life partners. The progress of the nation not only depends on men performance and also female. When a country economically strong that country people standard of living would gradually increase. In India there is a possibility to grow our economy, by giving motivation to women in all aspects, and women playing dual role like house entrepreneur. When someone playing dual role definitely there is a street. Family members and life partner should support to avoid stress. Hence it becomes necessary for the society and Govt. to find remedies for the problem of women entrepreneur. Already the central and state governments and non-government organizations have taken so many steps to solve the problems of women entrepreneur, yet they have to provide special incentive and subsidy(International Journal of Applied and Pure Science and Agriculture (IJAPSA) Volume 01, Issue 12, [December - 2015]).

NEED OF A VALUE BASED EDUCATION SYSTEM IN TODAY'S WORLD**Garima Gupta and Rupa Bhalla**Assistant Professor, Department of Business Administration, PSIT College of Higher Education, Kanpur

ABSTRACT

Man is on the verge of being a machine as the technology is having a great impact on human mind and Humans are spending more time with machines. Sentiments, enthusiastic holding, values and lead are disappearing among people. Hence it is the dire need of the hour that humans be made aware of their responsibilities towards society and people.. A strong building needs a strong foundation. If values are not instilled in childhood, the damage cannot be controlled in the later stages of life. Lack of values is driving youth towards bad habits. They are often found fascinated towards alcohol, medications, profanity and other wrongdoings. The purpose of this paper is to legitimize the need of value based education framework in today's reality, by giving reference of ancient Indian education system, to spare mankind and to improve the world a spot to live.

Keywords: Morals, Ethics, Value Based Education

RESEARCH METHODOLOGY

Two methodologies have been taken up amid the examination for this paper. Historical and Descriptive. Historical methodology gives a strategy for investigating to find, portray and translate what existed in the past. An efficient investigation of the Indian Education System of the antiquated times has been done to discover what was the scenario of education in those times. The significance of values and ethics in old education framework has been contemplated. The second strategy took after is descriptive method. It is a technique for examination to concentrate on, portray and translate what exists in the present. The present situation of education has likewise been experienced to see what can be done to offer our students some assistance with becoming best experts on the planet. Diverse truths have been found to see why our experts need in good values and how values and morals can be fused in them. The investigation of different books, individual perception, examination of present framework by meeting students and educators from different expert establishments are a portion of the strategies took after amid this research.

INTRODUCTION

As a great man has said" Commerce without morality, Science without humanity, politics without principles and education without values is not only useless but also very dangerous" These words lay an awesome weight on the significance of ethics, morals and values throughout one's life. The entire world is confronting moral and human values are declining step by step.

Individuals are worried about their rights just however have overlooked their obligations and responsibilities.so there is a solid need to make them mindful of their internal identity and reshape their values.Values are principles that act as guidelines of our life. They manage our conduct and influence our choices. Educational institutes play an important role in imparting values to a person. Values can't be taught in confinement but can be combined with the education of a man.. Thus, value based education has turned into a need in today's reality. Because of the appearance of innovation, the vast majority of the students leen towards seeking after technical courses, they take a stag at specialized abilities. Their educational programs are likewise in such a way, to a point that they get restricted to their field of specialization only. No stress is laid on insulating human values in them. So their courses ought to be overhauled and a value added education framework ought to be made.

ANCIENT INDIAN EDUCATION SYSTEM

Education is called vidya in Hindi . "Vidya" comprises of two words "Vid" and "ya" . "Vid" implies light . "ya" implies which.In, this way, Vidya is which gives us light .Thus education implies directly light which manages us all through our entire life.Guru means the person who deserves honor .In history of India ,however the highest position was held by the king yet really the county was controlled by the "Gurus". Gurus never went to kings to request anything about kings went to Gurus to look for their recommendation on urgent and general matters. The rules never questioned the guidance given by the Gurus and had blind faith in them. They simply used to take after what the Guru had said. The great Mauryan Emperor, Chandragupta is renowned in the historical backdrop of India only because of his Guru Chanakya. Chanakya's words were his command .Chanakya used to add some poison in his food without his knowledge to make him immune to poison. One day Chandragupta gave some of his food to his wife to eat. His wife passed on subsequent to eating it. But he never questioned his Guru's intentions.

In ancient times, Indian rulers were sent to the “Gurukuls” the inhabitant organizations of that time, for education. They were made to live and ponder there like some other normal understudy. They used to eat the same nourishment and beverage the same water as other students did. There was no discrimination between the rich and poor people. The rulers used to do household jobs for the Gurus and their families, cut trees for fuel and live as the Guru directed to them. The students were taught how to survive in adverse living conditions and how to regard and help other people. We concentrate on the colossal adventure of Krishna-Sudama relationship. Krishna the ruler and Sudama-the child of a poor Brahmin used to study the same Gurukul. Their companionship sets an example for others. Years after leaving the Gurukul when Sudama was facing financial crisis, Krishna helped him. That is what the Indian Education System was all about. Students were imparted good values. They were taught the lessons of balance, humankind and helping one another. That was the real esteem based education framework and we ought to embrace such a framework in present times too.

One more illustration of the values of students in old India is that of Eklavya. Eklavya is a standout amongst the most sensible characters from the epic Mahabharata. He is a good examples for the students today. He really comprehended the significance of a teacher. Only those students who regard their educators and obey them can succeed in life. Eklavya was a youthful sovereign of the Nishadha. He wanted to learn archery in the Gurukul of Dronacharya. Dronacharya was the master of Pandavas and Kauravas. He was considered one of the best teachers in archery and trained Arjuna in it. Dronacharya rejected Eklavya in light of the fact that he was a Shudra and not a kshatriya. Eklavya got extremely baffled yet it didn't influence his determination of taking in the specialty of bows and arrows. He made a mud statue of Drona and installed it close to his home. He started learning archery in front of statue and used to practice very hard. Before long he got to be master in it. He became a better archer than Arjuna.

One day Acharya Drona and Arjuna were going through the backwoods. They saw a dog barking. Then Eklavya sealed the dog's mouth with an arrow. Arjuna was extremely astounded to see it. Dronacharya let him know that this strategy is known as 'Shabad Bhedi' in archery. He told Arjuna that he was still not competent enough to learn that technique. Dronacharya asked Eklavya about the person from whom he had learnt that technique. Eklavya said that the person behind his success was none other than his Guru Dronacharya. Dronacharya was extremely upbeat to know it yet he additionally recollected his guarantee of making Arjuna the best archer on the planet. Dronacharya realized that Eklavya was more gifted than Arjuna. He realized that Arjuna can't be the best bowman on the planet as long as Eklavya was there. In this way, he requested 'Guru Dakshina' (Teaching expense) from Eklavya. Eklavya got ready to give anything Dronacharya would ask for. Dronacharya had seen that Eklavya used his right thumb in archery. So, he asked for his right hand thumb. Eklavya immediately cut the thumb of his right hand and gave it to Drona. In this way he fulfilled Drona's dream of making Arjuna the best archer in the world. The story of Eklavya is classic example of the value of teachers for their students in ancient time.

REVIEW OF LITERATURE

Meglino and Ravlin [1] defined value as an individual's personal belief about what he should do and what not and how he should behave. They categorised value in two types. One type of values refers to the relative weight that people assign to an outcome or objects. A second type of values refers to mode of behavior of a person or the end states a person wants to achieve. Researchers mostly concentrate on the second types of values also known as behavioral values. There are three types of behavioral values —attitudes, skills and morals. An attitude is the way in which a person approaches something. For example, optimism, commitment etc. Positive attitude is considered as one of the values. Skill is the ability to perform a task well. Skill can be acquired through education or training. Skills are also known as technical values. Morals are the habits to act well. They are also known as ethical values.

Rao [2] indicated that the disintegration of values and expanding skepticism in the public arena has brought the requirement for rearrangements in the educational programs keeping in mind the end goal to make training an instrument for development of social and good values. Education should foster moral values. It should guide people towards unity and not divide them. Values will help in avoiding violence, communal riots, superstition etc. It will insulate human values in people. So there is a strong need for adding teaching of values and morals in the curriculum for the students.

Stinenett [3] defined profession as a number of people practicing a definite technique specialized with the help of intellectual study and training. The mere aim of which is to supply service or advice to others for a particular fee or salary. Singh (1984) stated that the major difference between the old and the new profession lies between their secular character, the system of payments and their outlook towards their jobs.

Kochhar [4] categorized values in two types: General and particular. General values may be applied in all circumstances. Particular values are limited and specific. They can be applied everywhere. They can be followed only in specific situation and carried out in a particular way.

According to Shils [5] most of the problems faced by Indian Universities & colleges are due to their inability to generate intellectual work of their own. The teachers don't inherit scholarly traditions from their ancient counterparts. A plant can't flourish if it is not connected to its roots. He laid stress on the cultural roots' and to discover the hidden treasure of India's rich culture and traditions.

Singh [6] stated that the major difference between the old and the new profession lies between their secular character, the system of payments and their outlook towards their jobs. It has also been stated that the code of ethics should be there not only for students but also for the teachers. As teachers are the ideals for students. So, they should set examples for students. Teachers should follow a strict code of conduct themselves only then they can tell the students to follow certain ethics. So a teacher should lead by example. He specified a code of ethics for teachers which specify the following things:

OBLIGATION TOWARDS STUDENTS

- Help each individual student in achieving his/her maximum potential.
- Have some personal information about the student to protect him from being a victim of any situation.
- Never exploit students for any personal or professional interest.
- Encourage the students to be self-dependent.
- Avoid using obscene language.
- Avoid taking up tuitions. If you do so, it must be for betterment of students and not for monetary gains.
- Learn latest trends in your own area of specialization.
- Keep on learning and teaching new things.

OBLIGATION TOWARDS COMMUNITY

- Be patriotic but at the same time secular.
- Have responsibility for equal educational opportunities for all sections of the community.
- Your civic responsibility should not hurt your professional code of conduct.
- Participate in formulation of educational policies.
- Use your skills to fulfill personnel needs of the community.

OBLIGATION TOWARDS THE PROFESSION

- Match individual behavior with the code of ethical conduct.
- Co-operate and adjust with others working with you.
- Play vital role in implementation of educational policies.
- Don't let non-professional persons discharge professional functions.
- Keep confidential information secret.
- Utilize the vacations for professional growth.

Williams [7] stated that teachers must serve as role models for their students. The role of teachers is not limited only to teach the students but also provide them a caring and civil climate in the school and classrooms. For teaching the students how to respect others, first of all the environment of the school should be such that where respect is practiced continuously.

Lickona [8] laid great stress on the need on value education. He said that value based education promotes ethical values and these values serve as a base of good character. So value education will make the citizens of a country bearing good character. He defined character as a combination of thinking, feelings and behaviour. The value based education should be designed in such a way that it motivates the students to develop a good character first of all.

Gardner [9] made an attempt to compare the culture of Western countries and India. He found out that the Western culture lays stress on knowledge about the physical world. At the same time, Indian culture put more emphasis on the knowledge about the social world as compared to physical world.

Kochhar [4] laid stress on the teaching of Indian history to students. He specified the following aims of teaching history to students:

To upgrade the feeling of patriotism in them

- To make them to show regard towards other individuals' sentiments, thoughts and convictions.
- To make them respect different religions and beliefs.
- To make them set up fellowship with individuals from other group.
- To offer them some assistance with learning to co-work with others in social and urban exercises.
- They figure out how to acknowledge social varieties.
- To fortify their faith in correspondence of man independent of religion caste and creed
- To advance a comprehension of the procedure of progress and improvement through which human social orders have developed to the present stage.
- To advance a comprehension of basic foundations of human civic establishments and energy about essential solidarity of humankind.
- To foster understanding that common association of different societies is vital variable in the advancement of humankind.

Robbins & Judge [10] stated that for being a good manager, a person must have three types of skills: - technical skill, human skill and conceptual skill. A technical skill refers to the ability of a person to apply his specialized knowledge related to his job to his work. We can also define it as expertise in performing one's job. Technical skills are learnt through education, training programmes, on-job training etc. A human skill is related to the ability to work with and co-operate others. It is concerned with team work and motivating others. It is essential for a manager to have ability to communicate, motivate, lead and co-operate others. A conceptual skill refers to the ability of a person to analyse and handle complex situations. So, it is clear that manager should have human skills besides having the technical and conceptual skills. The institutions insist upon technical and conceptual skill only. They do not try to incorporate humanity and human skills in management students who are future managers of the country.

Walia [11] stated that value based education system will lead to love, respect, understanding and peace in our society. At present social, moral and cultural values are degrading day by day. The evils like corruption, indiscipline and violence are dominating human beings. To fight with these evils, a value based education system is essential. Such an education system will help in cultural and moral development. It will help in resolving conflicts, cooperative living and maintaining harmony. So, value oriented education will help in developing a complete man with a sound mind and a good heart.

William Coronon [12] suggested 10 qualities of an educated person.

- (i) Educated people know the importance of listening. They listen to others carefully and understand their words, emotions, tone etc.
- (ii) They know how to read the words and interpret them to understand their meaning. They read for both joy and knowledge.
- (iii) They can talk to every type of people according to the requirement of the situation.
- (iv) They know the art of putting words together and express what they want to convey.
- (v) They have the ability to solve problems. They solve problems by decomposing it into sub problems, solving each of the sub problems and putting together the solution of sub problems.
- (vi) They are always ready to learn new things to enhance their knowledge.
- (vii) Educated people are humble not arrogant. They are open to other's suggestions and perspectives.
- (viii) They make effort to make the world a better place to live. They try to devote a small part of their lives to others.

- (ix) They are social and understand that the success of others is also essential from one's own success. x. They encourage people to connect with each other.

Education not only means qualification. It also consists of qualities for being a good human being. Institutions only lay stress on curriculum and book. They have forgotten the importance of qualities like being social, encouraging others and not feeling jealous of others, being tolerant and humble etc.

CONCLUSION

Education expenses have always been an important part of Union Budget of India. Additionally, wrong doings are expanding step by step. So two conflicting things are developing. Expansion of education should lead to decrease in crime. However the situation is absolutely inverse. The reason behind this situation is that in place of giving education, institutes are giving just degrees to the students; Stress ought to be set down to show moral qualities to under studies alongside educating the educational modules. To save the world, to extra humankind it is fundamental to make the under studies great people along with making them great experts in the professional fields.

In old times, Krishna fiscally helped his adolescence companion Sudama. Presently siblings are quarrelling for cash and are ready to kill one another. Eklavya gave his educator Dronacharya his thumb cheerfully. These days, an understudy won't dither not with understanding for a brief moment before cutting his educator's thumb. These things demonstrate that individuals were better than average on the most fundamental level in old India. Since they were taught moral values from the very beginning. That is where present students slack in. So the confusion of this research is that there is a solid need of conferring value based education to students alongside other subjects.

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SITUATIONAL LEADERSHIP – BUSINESS WISDOM FROM RAMAYANA GATEWAY FOR MODERN MANAGERS

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ABSTRACT

Despite functioning in competitive scenario, the distinctiveness of successful businesses lies with the leadership governing them. Employees in organisations look up to their leaders for ethical guidance during conflicting situations at workplace. Though, recognized and official management theories traces only from the classical period (late 19th century- early 20th century), the history of management and leadership dates even beyond. In fact, the two popular ancient Indian stupendous epics of Hindu Philosophy, “Ramayana” and “Mahabharata” appreciate more about the situational leadership styles demonstrated by Lord Rama and Lord Krishna respectively in circumstances of ethical dilemmas to regulate moral values amongst their followers. The study aims to enunciate ancient secrets by drawing selective references from the magnificent epic “Ramayana”. Based on the review of literature, it is endeavoured to bring light the applicability of the leadership styles demonstrated by Lord Rama under various conflicting situations which would not only serve as great reference to the contemporary corporate situations, but also to bring more ethical clarity to the contemporary leaders across disciplines.

Keywords: Situational Leadership, Ethics, Ethical dilemmas, Ramayana.

INTRODUCTION**Birth of Epic -Ramayana**

Sage Naradha, Deva Rishi-the brainchild of Brahma, Master of Dharma Sashtra and an exemplary scholar well versed in Vedas and Upanishads who glorified MahaVishnu through his devotional songs was once questioned by Sage Valmiki if there was a person during his lifetime who has 16 qualities namely gunah (good behaviour), viryam (one who is courage enough and not to shake even at testing moments), krutagnasya (on who does not forget the help of others), drudvrata (firm determination), satyavrata (one who utters truth but nothing), charithra (character), vidvaan (knowledgeable), sarvabutha hitah (one who wholeheartedly wishes best for everyone), samartah (one who can do can do mutli-tasking smartly), priyadarshanah (Charismatic and well presented at all times), aatmavan (one who mastered and realised the inner soul), itakrodho (one who mastered the art to overcome anger), dhyutiman (one who has great sparkle), anasuyakah (not jealous), kasa bibiyati devah ca jyata rosaya myuge (Even Gods will tremble if he gets into the grip of anger). Naradha replied that the qualities mentioned are extraordinary and rare and such a heavenly person exist who is nonetheless than Lord Ramachandra who has not only the listed above characters, but has mastered his senses, has great willpower and physical power, upholder of ethics and has genuine followers who depend on him and his extremely please full. Truthfulness is his strength and recited Valmiki the story of Sri Ramayana in brief with 100 slokas. This enlightened and motivated Valmiki to compose eulogies to the outstanding masterpiece Ramayana. This was the root of birth of Ramayana. Subsequent to this numerous versions of Ramayana in different languages across places were rendered by intellectual scholars.

Hence, “Rama” -“Ayanam” meaning the story capturing the incidents during the travel of Sri Rama, the legendary prince of Kosala Kingdom during his lifetime was first written by Sage Valmiki during the lifetime of Rama and hence every word and every moment mentioned is pristine pure.

Rama, the protagonist of the epic, is an embodiment of the Supreme Being in human form. Lord Rama, through his life and experiences exemplifies the code of conduct that people must endeavour to follow, a concept which brings forth the essence of all the four Vedas. His scrupulous adherence to the majesty of the moral law and ethics is an abiding example to be analysed, understood and emulated by all managers and leaders across organizations.

Hence, a sincere attempt was made in this research paper to explore and appreciate different leadership styles demonstrated by Lord Rama in selective situations of ethical dilemmas.

Though both the ancient epics were popular in their own ways, there are concrete reasons behind choosing “Ramayana” for the purpose of the research study. Ramayana describes full and full about Lord Rama who is the leader (hero of the epic) whereas Mahabharata does not concentrate only about Lord Krishna. Secondly, any leader should have deliberate followers, Ramayana is once such great epic which capture the stories of

followers of the leader as well. Thirdly, Valmiki composed Ramayana in Bittur, a place near Kanpur and having attending a conference in Kanpur, this would be an apt research.

Leadership Traits

Management experts claim that there are five major traits for a good leader namely honest, forward looking, competent, inspiring and intelligent and subordination of his interest to group interest.

Honesty: People always look up to truthful leaders. In critical scenarios, leaders need to exhibit honesty and gain the trustworthiness of their followers

Forward-Looking: Organisations seldom face crucial problems especially when their leaders lack forward thinking and ahead planning.

Competency: A good leader should be competent enough to exercise and execute the plans of the organisation

Inspiration: Leader's clear communication combined with strong passion makes his followers to readily accept him and his ideas.

Intelligence: to gain updated intelligence, a leader should be a constant learner and get hints from the society with which he operates.

Even before these traits were formalised as management concepts, Lord Rama exhibited this and even beyond and demonstrated himself as an apt leader to whom his followers look up to.

RESEARCH OBJECTIVE

The research paper aims to identify the leadership decisions exercised by Lord Rama and the rationality behind its applications in the following two situations.

- Rama sent Seetha to forest
- Rama accepted Vibishana

The paper aims to bring light the motive behind Lord Rama's decision making and attempts to answer to the hesitations of common man.

LITERATURE REVIEW

Situation Leadership, a model developed by Paul Hersey and Ken Blanchard in the early 1970's lies on the fundamental principle that there is no single style of leadership and leaders exercise various leadership styles based on the situation, task, function or job that needs to be accomplished. Hershey and Blanchard identified leadership styles into four behaviour types namely directing- one-way communication, coaching-direction with two way communication, supporting-shared decision making and delegating- leader passing on the responsibility to the team member who he feels confident based on the situation and the competency of the subordinates.

A critical review on the different decisions taken by Lord Rama under various situations of ethical dilemma has been analysed to understand the inner truth behind such behaviour.

First of all, before going to identify the reasons behind such ethical decision making, one needs to realise that the decisions of the eternal souls are far beyond the understanding of human minds and hence one should seek the reason behind the verdict by seeing only through the lens of bakti and not for mere argument sake.

ARGUMENT 1

Why did Rama send Expectant Seetha to forest?

This is one of the disturbing episodes where even the present common man does not get persuaded about the verdict taken by their leader Rama who chose to listen to the voice of his lowliest subject and send Seetha to forest which they think is totally unfair especially to an expectant mother who had already proved her innocence and chastity after returning from Lanka. This is a clear situation of ethical dilemma faced by Rama.

We all know that the entire episode ensued after the conversation about a suspicious washer man to his wife who stayed elsewhere one night. He also uttered that he was not Rama to accept the queen though she stayed more than 10 months in Ravana's place. The spy who was sent by Rama reported this incident to Rama. Initially Rama not able to hear these words cried aloud and fainted but later decided to send Seetha to exile.

In fact Valmiki also reminds Seetha about the previous birth history of washer man who and his wife were talking lovely parrots in the kingdom of Mithila. So, once Seetha was playing in her garden, she heard the two beautiful parrots uttering about the story of Rama and how he is going to unite with Seetha. While hearing the

same, Seetha felt rejoiced and asked the female bird, who was very poetic in her explanations about Ram to stay along with her. But since the female bird was pregnant, both the couples pleaded with Seetha that they need to fly away. But Seetha did not release the female bird and due to this agony, the female bird committed suicide and the male bird cursed Seetha that that she too would face a similar situation of parting with her husband when she will get pregnant and that he would be the sole reason for her to leave the palace. So during this birth, the male parrot was none other than the washer man who was the cause for Seetha's separation from her beloved husband especially when she was carrying.

At this stage, we might doubt that how can parrots sing or speak, but one must remember that these parrots are not ordinary but divine and this incident happened in Treta Yug, lakhs and lakhs years before in which the average age of human life was 10,000 years and things were totally different during that period. Secondly, why should a divine Goddess like Seetha get affected by a curse? One should remember that in Ramayana the divine couple have stepped into the earth to witness and practice the ethics to be followed by common man and hence they made themselves bound to the repercussions of their act.

Firstly, one should look at this with a different angle. Did Seetha ever complain about the verdict given to her? Certainly not. When she went to Valmiki ashram, she in fact had her own idol of Rama and worshipped him. They were infact visionary couples who did not look for small term benefits. Only common men like us consider this parting as distressing. In fact it was Seetha who pleaded Rama about her willingness to spend time in forest during her pregnancy in the midst of scholarly saints and rishis. In her pregnancy wishes, she had pleaded Rama that she would wish to drink tiger's milk, wear simple dress like what she wore during her exile period and eat berries grown in forest.

Both Rama and Seetha are visionary leaders. Seetha chose to accompany Rama to exile for 14 years, she chose to step out of Lakshman Rekha, she chose to be in Lanka (even though, she can escape from the jail by herself). In-fact even when Hanuman went to Lanka, she uttered that she was waiting for her husband Lord Rama to come and rescue her even though it is within her capacity. So, it was Mother Seetha who took decisions at all times and hence this partition was well accepted by her. There were also clear instances in Valmiki Ramayanam which mentions Shathrugnan (one amongst the four embodiments of Lord Vishnu) was asked to halt by Rama in Valmiki Ashram during his travel exactly during the delivery of Seetha.

Rama had to take this hard decision as he is a king and answerable to Ayodhya people and that he cannot deviate rules just because for himself and he punished himself rather than Seetha by taking this hard decision. Lord Rama has sacrificed his desire and interests, keeping in mind the welfare of the people of Ayodhya.

Before leaving the palace, Sita had infact instructed in the royal palace kitchen to pour ghee generously for the meals prepared to Rama, instructed the people who maintained the wardrobe of Rama to spray jasmine in the upper clothes of Rama as he likes but wouldn't ask it explicitly. She also instructed the people in the garden to tie white lotus garland as he would like to wear it but will not express the same. So in fact Seetha being the goddess knew very well that she is going to part even before Lakshmana uttered to her.

Even when Lakshmana felt hesitant to convey the message of Rama to leave Sita amidst forest, Sita took that sportively and told Lakshmana that she had not judged Rama by any of his decisions and she loved him as such and so every action of his was truly accepted by her. She also told that Rama, the ultimate God is the king for Ayodhya and hence he is bound by the rules of Ayodhya but she being Goddess is independent and not bound by any rules. She in fact pitied on the sad state of Rama post decision.

When the divine couple did not have problem with the earthly separation, there is no question of checking the ethicality of Ram's decision.

Implication of the decision to current leaders

A Leader should be willing to forgo his individual interest to the welfare of the group. Lord Rama though aggrieved by taking this hurtful decision of separation from his beloved wife especially during her expectant period is a clear case of subordination of individual interest to group interest specified by Fayol.

ARGUMENT 2

Rama accepting Vibishana

This incident in Ramayana is very important and crucial as this was the time when Rama along with his Vanara Seinyas was waiting to kill Ravana and rescue Seetha from Lanka.

Vibishana tired of the bad evils of his brother Ravana chose to join Rama's army and help Rama in rescuing Seetha the way he can.

Vibishana was the younger brother of Demon king Ravana who kidnapped mother Seetha. Despite continuous advises from brother (Vibishana) and wife Manadothari, Ravana chose to follow the unethical path by retaining Seetha and pressurising her to marry him. When Vibishana approached for Rama's recognition, Lord Rama called for the opinion of Sugreeva, Hanuman and other Vanara chiefs about their decision for the acceptance of the demon king. By the time Vibishana had left all his belongings, attachment and relationship and wished to be under Rama's protection.

The team suggested not entertaining Vibishana especially at this crucial moment as it was felt that the time of the approach, antecedents and his nature are not conducive for acceptance. However, Hanuman advised Rama that Vibishana could be accepted as he was distinct from his brother and basically a righteous person amidst others in Lanka.

After patiently listening to the conversations and suggestions by the team, Rama looked at Hanuman sarcastically and uttered, "you too Hanuman?" Hanuman and others were totally tangled and were waiting for the final verdict of Lord Rama.

Rama began to narrate a story about a man who was suddenly chased by a hungry tiger in the wild forest of Ayodhya. Though continuously he ran hoping to save his life from the wild beast, he was not able to at one pint of time and chose to climb a tree to safeguard him. Only after climbing, did he realise that a wild big gorilla sitting on one of the branches of the tree staring at him with its deep black eyes. The man was literally terrified and was in a thorough dilemma whether to jump and surrender himself as a prey to the hungry tiger nor stay and be eaten by the wild gorilla. The gorilla understanding the concern and fear of the young man began to speak in a very pleasant way that it would not even slightly hurt anyone who came to its place seeking for shelter and hence told him to rest in the branches peacefully without hesitation till he wants to and that it would be the protector for his life. Though doubtful, he did not have any choice but to accept and rest in the tree. Meanwhile the hungry tiger was waiting hoping to eat either the man or gorilla as it did not have any other choice for its prey. As hours passed by the man was super tired and hence wanted to sleep for a bit. Understanding his genuine concern gorilla offered him to sleep on its lap for some time for which he agreed hesitantly and slept. Noticing this, the tiger urged gorilla to push the sleeping person so that it will have its prey and happily vacate the place which will be of much relief to gorilla also. But gorilla stood to its committed words and denied to the deal of tiger. After sometime, man woke up and it was now gorilla's turn to rest on his lap. The tiger now convincingly spoke to man that since both tiger and gorilla are wild animals, it is safe for him to push the sleeping gorilla so that the tiger can eat nits prey and escape. In that way both, he can be saved from both the animals. The man thought for a while and found it to be a nice idea and even without slightest hesitation pushed the sleeping gorilla to ease the hunger of tiger. Gorilla realising suddenly caught one of the branches and escaped from the push and climbed back to its original place. The man literally trembling looked at the gorilla, but the gorilla again repeated that it will provide him shelter as committed and will not change stands as what he did.

Narrating this story, Rama defended that even if a wild animal like gorilla in the forest of Ayodhya was committed to ethics that too a greedy person, will my ancestors from Ishvaku Dynasty accept my decision if I were to deny Vibishana.so, I will definitely accept him as he has come to my place for surrendering himself.

All others were convinced, except for Hanuman. Hanuman slowly enquired Rama that he had also counselled him to accept Vibishana.

Rama answered, Hanuman, you said, Vibishana is a good person and hence can be accepted. Am I not setting the wrong trend to accept only good person. Even if Ravana disguised to surrender by holding my hands not even my feet, I will definitely accept. So, a person need not be necessarily good or bad for me to protect them.

Hence Rama accepted Vibishana; a true devotee of Lord Rama and later after killing Ravana, Rama crowned Vibishana as the king of Lanka and blessed him.

Implications of this decision to contemporary leaders

As leaders in organisations, it is essential for us to listen to the view of each and every team member carefully but at the same time, take a final decision keeping in mind the ultimate benefit of the organisation without any bias on person or situation.

SCOPE FOR FURTHER STUDY

The study only examines two incidents in Ramayana and the reasoning behind leadership decision making. There are various other events like slaying of Vali which could also be analysed in detail to understand the choice of decision making fir further research.

CONCLUSION

The need for the contemporary leaders is to acquire wisdom rather than mere knowledge, intelligence or experience. Though situations demands leadership style, a leader should without the slightest bias listen carefully to the views of each and every member before taking a final verdict.

Ramayana is one such historic epic which clearly states the ethical dilemma situations faced by the leader during crucial situations and the reason behind the final choice despite many.

Every true leader should in organisations have therefore need to take their choicest decisions even when it comes to sacrifice their individual interest t be called himself an ethical leader and Ramayana is a great story enlightening the same.

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MEASURING THE IMPACT OF SPIRITUAL ORIENTATION OF EMPLOYEES ON HRM ISSUES AND OB CONFLICTS

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ABSTRACT

Spirituality at work place is an idea of a particular revolutionary potential that requires more understanding as well as clarity and theoretical understanding of the relation between spirituality and Human Resource Practices. The main idea behind the HRM-performance presumption is that HR practices affect the employees' attitudes and behaviour, which further affects the operational performance, such as productivity, quality and innovation, which in turn have a positive effect on the financial and market performance. A large amount of empirical evidence supports such a positive relationship between HRM and organisational performance. The research paper is focused on the employee spiritual wisdom. There is no doubt that the researchers are concentrating more on human resource performance. The primary efforts are to make employee performance more effective and efficient. This descriptive research design includes the primary and secondary research data about spiritual wisdom among the teaching faculty in higher educational institutions.

Keywords: Spiritual perception, Job satisfaction, Spirituality assessment scale, HRM, OB

INTRODUCTION

In every organization, there are three major resources to be managed if the organization wants to achieve its objectives and goals. These resources are humans, materials and financial resources. And out of these three, human resource management is the most important and difficult to manage. The reason being that every human being is born unique and therefore is bound to have different characteristics— that is, the ways they think, feel, reason and act. Secondly, human beings control and coordinate the other resources. They constitute the workforce of an organization and are referred to as personnel. Since human nature plays a very major part in the overall success of an organization, it is therefore important to have an effective working relationship between the employee and the manager as this is essential for the success of the organization.

Human Resource Management, which involves the efficient and effective management within an organization, is one of the vital functions of Educational Administrators. This is because every administrator has a function to perform through his staff and his own abilities. Every university like other formal organizations needs human beings to execute its programmes and achieve educational goals and objectives. To be able to achieve this, the Registrar who is the chief of administration has to ensure that personnel with whom he works knows what to do, when to do it and how to do it. Another name for human resource management is personnel management. No matter the name we chose to call it, its basic function is to deal with people who make up an organization. And these people have diverse interest, goals and values.

Akpakwu (2003), regards personnel management as the proper utilization of the people in an organization towards achieving their needs and organizational goals. To this extent, it involves understanding the nature of people in an organization, their needs and aspiration and evolving the necessary strategies to accomplish these needs and aspirations. It also involves identifying the objectives of the organization and creating a conducive atmosphere towards leading staff to achieving the goals of the organization. Armstrong in Akpakwu (2003) sees personnel management as the process of obtaining, organizing and motivating the human resources needed in by an organization. He advocated for the creation of a very conducive and cordial environment in order to satisfy the needs of the workers and achieve organizational goals. Denga (1990), on the other hand, regards Human Resource Management as an exercise in human engineering. People have needs, problems, feelings temperament etc which they come along with to these institutions. Whatever name it is called, human resource management is the responsibility of all those who manage people. The administrative manager must therefore find ways of satisfying these needs in such a way that the individual, organization and society objectives are achieved.

LITRATURE REVIEW

In this competitive world it is important for an organization to start engaging their employees towards the spiritual path so as to develop them in a holistic way. This will bring less chance of industrial disturbances and misalignments which may further affect overall success rate in an organization. When we talk about the success rate or achievement of the organization, it is not just an company but the employee working hard to achieve the goals and objectives of an organization so there should always be some optimistic way of how to motivate the

employee so that they could give their best always. So it has become very crucial to study, analyse and understand factors effecting the employee behaviour and individual as well as at team level. This particular topic has been well researched from many point of views like economic, human resource management, psychological and operational views, but the depth analysis of employee behaviour and the effect of spirituality on their respective behaviour can be studied in a scientific way, so as to bring proper development and efficient employees within the organization. This concept of bringing a spiritual path in an organization has not only been constrained to Asian countries but it has made an appreciable position in the western world. Profound changes are in progress in the workplace and spirituality is put forward as one of the main themes.

Much of the questioning on spirituality in organizations needs answers, such as: how should spirituality be conceptualised? How should spirituality in organizations be defined? Which research methods are more appropriate to develop studies further: quantitative, qualitative, or a combination of the two? Is it appropriate to measure spirituality in quantifiable units? Are new research methods required beyond the limits of the traditional research methods used in administrative science? (Benefiel, 2003). The answers to these questions are complex and, to a large extent, imprecise. What can be confirmed is that “management” and spirituality, previously considered incompatible, have been brought closer together in recent years. A number of studies seek to relate the two themes (BENEFIEL, 2003) from a central question, which is if spirituality affects workplace performance? (Sanders et al., 2003). According to Karakas, Fahri (2010), incorporating spirituality at work a) increases employees’ well-being by increasing their morale, commitment, and productivity; b) decreases employees’ stress, burnout, and workaholics in the workplace. Rosner (2001) cites consultant Martin Rutte, who offers a simple four steps action plan for HR directors to better address spirituality at work: Step 1: Make it safe, permissible, and comfortable to have the conversation about spirituality in the workplace, if people choose. Begin talking, writing, and communicating in a gentle, non-threatening, non-dogmatic manner. Respect others' points of view and the degree to which they wish to participate. Step 2: Seek help from the many resources available. There are myriad sources filled with ideas, conferences, books, speakers, and discussion groups. Step 3: Allow a form to evolve to help expand spirituality in your workplace. This can be anything from a regular discussion group to a shared project or activity to a speaker series. Agree on a method and time. Step 4: Evaluate what is working and what is not working. Then correct what is not working and nurture what is. and don't forget to celebrate.

According to Annemarie Gockel (2004), spirituality also involves a sense of the interconnectedness of all things and an ability to transcend the ordinary and to see the sacred in everyday life. Spirituality is further reflected in the feelings of peace, awe, calm, and connectedness, and it is a source of inexhaustible faith and will power. Spirituality in the workplace covers a broad range of phenomena, experienced both within and outside of a formal religious tradition, which centres on a personal experience of the sacred and one’s connection to it. Further the connection with others and to life itself in the context of workplace gets improved. 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 level there will be cordial relationship and good employee- employer relationship will produce that would result in workplace spirituality. There are many possible forms of workplace spirituality (Karakas, 2010). For this reason, the concept of spirituality will be discussed below to then ascertain its development in the organizational environment. The term spirituality comes from the Latin word spiritus or spiritualis, which means breath. Spiritus is defined as an uplifting and fundamental principle to give life to physical organisms (Karakas, 2010). This means that the spirit is the vital force which lives in human beings while they are alive (Garcia-Zamor, 2003).

Spirituality and corporate management, even though a modern trend, 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)

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, and Nada K. Kakabadse (2006).

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. 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 are namely Time Management, Application and Utilization, Professional Efficiency, Excellence in Leadership, Knowledge Management, Self-Management, Health Management and many other concepts are there which helps the organization perform its task effectively.

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

With the end of this study in sight, we return to Benefiel's (2003) questions on the study of spirituality in organizations, and it can be seen how incipient the topic is. It can be confirmed that the developmental stage of the theory on spirituality in organizations is that of "paradigm development", including the lack of consensus on defining spirituality in organizations (Dent; Higgins; Wharff, 2005). This incipience leads to certain questioning, such as if the theme deserves the attention which has been focused on it (Rego; Souto; Cunha, 2007). But this does not appear to be the most appropriate position, as the fact of being difficult to define what spirituality is in organizations cannot be translated as something inexistent or undesirable to investigate, among other reasons. In addition, spirituality is a complex phenomenon, which can no longer be ignored by society and organizations.

Ignoring spirituality could mean that an essential factor to understand what the "human being" is, is being ignored. In addition, disregarding spirituality in organizations rejects all of the benefits that it may provide, as listed in item 3.4 and identified by various authors (e.g. Milliman, Czaplewski, Ferguson, 2003; Karakas, 2010; Altaf; Awan, 2011; Jurkiewicz, Giacalone, 2004; Duschon; Plowman, 2005; Garcia-Zamor, 2003; Rego, Souto, Cunha, 2007; Benefiel, 2010). These benefits may significantly contribute to attaining organizational objectives, and for the well-being of the people who work there.

Much remains to make progress in studies on spirituality in organizations, particularly if the Brazilian context is considered. The subject is in an embryonic stage and from the moment that it is admitted that the human spirit in the workplace can no longer be ignored (Duchon, Plowman, 2005), performing further studies becomes necessary, placing them on the discussion agenda for Brazilian academics and organizational managers.

FUNCTIONS OF HUMAN RESOURCE MANAGEMENT

The primary responsibility of a human resource manager is to ensure that human resources are utilized and managed as efficiently and effectively as possible. To this end, the university chief administrator is required meet the following objectives:

1. Recruitment and selection, developing the work place required by the organization.
2. Helping in creating a working environment that is conducive for his members of staff so as to promote maximum contentment thereby motivating them.

3. Ensuring that the abilities and skills of the workforce are used to the optimum in pursuance of the universities mission and mandate.
4. Ensuring a fair balance between the personal needs of staff and the needs of the Registry and the university in general.

The effectiveness and of any organization is dependent on the efficient use of its resources particularly the human resource. Human resource functions can be generally classified into three basic functions namely:-

1. Personal utilization to meet organizational needs
2. Motivation of employees to meet their needs and organizational needs
3. Maintenance of human relationships.

Other human resource management functions include

1. Recruitment and Selection: This involves searching for a suitable person to fill the vacant position. In the registry department, the least qualification for an administrative secretary is a bachelor degree. The basic goal of staffing is to locate qualified applicant who will stay with the organization.

2. Training and Education: This involves developing staff to professional growth. In the Registry department, training involves induction of new employees, formal training of staff which may include on the job training.

3. Wages and salary Administration: This refers to the financial benefits that are given to staff for the jobs they have performed. In the university administration, fixing of salaries is a continuous exercise as position and posts keep changing due to growth and functional advancement.

4. Staff Appraisals: This is the continuous process of feedback to subordinates about how well they have performed on their jobs. In the registry department, members of staff are formally appraised annually by their immediate supervisors and the evaluation ratified by the Appointments and promotions committee.

5. Welfare: In University administration, the main purpose of welfare is to provide assistance to members of staff and also encourage a positive relationship between staff and the university by providing extra security comforts.

6. Trade Union Relations: According to Akpakwu (2003), trade unions are sounding boards for policies and decisions affecting staff. In university administration, joint committees comprising management team and trade unions have proved to be effective in resolving conflicts. Trade Unions champion the problems and grievances of their members with the view of improving the welfare of their members.

The functions of chief administrative officer in the university are many. Generally though, he is to plan, organize, coordinate, direct and report activities in relation to staff under him.

ORGANIZATIONAL BEHAVIOUR

All organizations including educational institutions are made up of people who chose to work in it primarily because it enables them to satisfy at least some of their personal needs. Virtually everybody works, plays or is educated in an organization. Attempt must be made to define what an organization is. Ede (2000), defines organization as a system of consciously coordinated activities which are deliberately structured for the purpose of realizing specific goals. Dale (1978), views organization thus: Whenever several people are working together for a common end, there must be some form of organization: that is the task must be divided among them and the work of the group must be coordinated. Dividing the work and arranging for coordination make up the process of organization and once that is completed, the group may be described as an organization. According to Unachukwu (1997), the more complex an organization is, the more difficult it is to coordinate activities, predict events or phenomena and attain set objectives maximally. We can therefore view organizational behaviour as the systematic study of the nature of organizations; how they begin, how they develop and their effects on individual members. It is also a systematic attempt to understand the behaviour of people in an organization; not just human behaviour but structural behaviour, elements behaviour, systems behaviour and even policy behaviour. Thus for staff in the registry department of the university to function efficiently and effectively, the Registrar must understand the nature of people he is working with and be able to interpret their behaviours. Organizational behaviour follows the principle of human behaviour: People in an organization are governed by the same psychological mechanisms both on the job and outside the job. Organizational behaviour is human behaviour in a particular setting. The behaviour of an individual in an organization is determined to some extent by internal and external factors. These include learning ability, motivation, perception, attitude,

emotions, frustration etc. while the external factors include stress, reward system, degree of trust, group cohesiveness, social factors, office policies etc. Organizational behaviour can also be situational. An individual behaviour cannot be disassociated from the situation he finds himself. For example, a normally calm individual is forced into constant close physical aggressiveness with some other people. The behaviour of that individual is therefore a function of interaction between his characteristics and other environmental variables. Organizations are seen as complex systems consisting of interrelated subsistence. Changes or alteration in any part of the system have consequences on other part of the system. Modification in the system leads to desired positive changes called functions. Negative consequences in response to alteration or change in the system are called dysfunction. Therefore the behaviour of an individual is borne out of the decisions that have been taken in an organization. Organizations represent constant interaction between structure and process. To get an assignment accomplished in an organization, we need to define who does what. Structures refer to organizational shapes, definitions and rules. It is what binds an organization together. Process is the sequence of activity in the system. Decision Making, Communication, Leadership and Conflict are few examples of the many processes that take place within an organization. Ocho (1997), aptly suggests that human beings in an organization need to be constantly motivated for adequate production and commitment. Consequently, the primary responsibility of the Registrar is to ensure that human resources are utilized and managed effectively and efficiently to meet the university goals.

HUMAN RELATIONS APPROACH TO MANAGEMENT

Good human relations in an organization, for it to function effectively and efficiently cannot be over-emphasized. It provides knowledge on how people interact and respond in different organizational situations in an effort to satisfy their needs and in the process meet organizational goals. The chief administrator's ability to understand his staff and their problems, and his belief in and the practice of democratic leadership will go a long way to make him succeed in his supervisory and administrative task. The effective operation of any organization depends on the Human Resources in that organization. Unachukwu (1997), implicitly states that Educational Administration is concerned with the mobilization of the efforts of people for the achievement of educational objectives. It is therefore imperative that the Registrar cultivates the habits of Human Relations in his odious administrative task. Edem (1987), observed that the difference between the ideas of the Efficiency movement and those of the Human Relations movement was that of the former emphasizing getting most out of the worker, even to the extent of requiring him to subordinate his interest and needs of those in the organization, while the latter emphasized the humanitarian aspects which sought to satisfy the needs of the worker, minimize his frustrations and increase the level of job satisfaction.

MOTIVATION AND ORGANIZATIONAL BEHAVIOUR

Without human resource, there can be no organization. These human resources are in two categories: Management and Subordinates. Okonkwo (1997), is of the view that workers and their needs should be uppermost in the minds of the leadership of any organization. In other words, poor management of human resources in an organization will lead to ineffectiveness or collapse of the organization. Edem (1998), states that the Barnard-Simon theory of motivation recognizes the relationship between the satisfaction by organizations of the needs of workers and the workers' productivity. The theory assumes that workers will perform satisfactorily well if their needs are met. Nwankwo (1982), opines that the more the needs of workers are satisfied within the organization, the more they are motivated to work and thus satisfy the needs of the organization. To motivate a worker therefore is to propel, impel and energize him into action that will lead eventually to the achievement of organizational goals. Thus motivation is primarily concerned with spending effort towards a goal. Leavitt (1972), provided motivation model from three basic premises: (i) Behaviour is caused: The things we do, do not just happen, (ii) Behaviour is directed: In the ultimate sense, there aimless behaviour, and (iii) Behaviour is motivated: Underlying what we do are motives and Drives which provide us with the energy to attain goals or at least to Move in the direction of goals.

These three premises help a lot in understanding the behaviour of workers in an organization. When Adam Smith conceptualized the economic basis of human motivation, it was his opinion that people work primarily for money and are unconcerned about social feelings, and are motivated to do only that which provides them with them with the greatest reward. This approach has been criticized because its view of man is dehumanizing. Money may not be the only primary source of rewarding behaviour in an organization as there is limit to which money can be used in motivating workers. According to Argyle (1972), People can become committed to the goals of the organization as a result of participating in decision making in their work place or co-partnership schemes or through their relationships with groups or supervisors. Commitment could also come through the job itself. For example, through ones achievements, recognition, responsibility and professional growth. All these are motivators that would energize human resources to meet organizational goals and objectives. The

ability of the educational manager to therefore plan and organize human resources effectively, motivate and control the staff is crucial to the effective and efficient management of the university. This is because good human resource management practice not only helps in attracting and retaining the best of staff, but also motivating them to outstanding work performance. Lack of motivation in work situations has serious effect on job satisfaction and when job satisfaction is absent, the worker might soon leave the organization. Saiyadanin (1999), supporting states that advancement or changing ones status reflects when this growth is not experienced, the staff member becomes frustrated and dissatisfied.

THE OUTCOMES OF HRM

Most of the early research was concerned with the relationship between HRM and organizational performance and was conducted at the level of the organization. For example, in the early seminal study by Huselid (1995) who surveyed leading U.S. companies, outcomes included aggregated labour turnover and productivity, but the main focus was on various financial indicators, including market value of shareholder equity. In Jiang et al.’s (2012) meta-analysis, the main dependent variable was financial performance reflected in a variety of measures, including return on assets, return on equity, and a general measure of overall financial performance. The problem with the use of financial indicators is that they are subject to a wide variety of influences, including the vagaries of the economic system. Therefore, as a distal outcome, the size of the association with HRM is always likely to be quite weak. An alternative is to utilize more proximal measures that are organizationally relevant in the sense that they could have a financial impact but are more likely to be influenced by HRM. In other words, they can provide a test of mediation. This has led to the use of outcomes like labour turnover, productivity, and service quality. Two early studies in strip steel mills (Arthur, 1994; Ichniowski, Shaw, & Prensushi, 1997) explored the link between HRM and productivity. However, productivity has proved particularly challenging to measure, especially in the service sector, and in their meta-analysis, Combs et al. (2006) found that there was a stronger association between HRM and financial performance than between HRM and productivity.

RESEARCH METHODOLOGY

The research survey involves the designs which carry out the research. This paper involves many factors of spiritual wisdom among employees which are measureable. For this the suited research design is the descriptive design. It facilitates the research to be most effective and efficient to yield a proper result, which helps in gaining meaningful information.

Hypotheses of research are as follow

H1: There are no significant components of spirituality, which depict the spiritual wisdom.

H2: There is no significant correlation between spiritual wisdom on job satisfaction and commitments.

Sampling: - Survey data is being comprises from 100, teaching faculty in the higher studies institutions of employees, near Malawa region of Punjab. To draw the sample the technique use is purposive technique.

Survey method: - Several questions have been made. Assembling of data is done form the questions with the reference to “The independent Spirituality Assessment scale (ISAS)” (Rojas, 2002) and Minnesota Satisfaction Questionnaire(1977). (University of Minnesota, 1977). Teaching faculty involves the personal details like self-comprises (self awareness), beliefs,-values (Spiritual wisdom), ethical practices, compassion, morals, purposefulness. Job commitments, internal & external satisfactions. Three parts the questioner is divided. Part 1 includes the respondent demographic information (See Table 1). Part 2 includes the measures of components of spiritual wisdoms and Part 3 explains the questions of job satisfaction and job commitments. For Part 2 and 3, participants are required to respond under the scale which starting from 1= strongly disagree, 2=partially disagree, 3= neutral, 4= partially agree, 5= strongly agree.

Table-1: Demographic profile of respondents

Demographics characteristics		Frequency	Percent	Valid Percent	Mean	Std. Deviation
AGE	25-35	57	57	57	15784	53086
	35-45	29	29	29		
	45-55	9	9	9		
	55-65	5	5	5		
	Total	100	100	100		
GENDER	Male	31	31	31	16681	47198
	Female	69	69	69		
	Total	100	100	100		
RELIGION	Hindu	21	21	21	26409	76771

	Muslim	1	1	1		
	Sikh	77	77	77		
	Christian	1	1	1		
	Total	100	100	100		
SECTOR	Public	31	31	31	18612	73409
	Private	44	44	44		
	Other	25	25	25		
	Total	100	100	100		
NATURE OF JOB	Regular	53	53	53	18500	100530
	Contractual	9	9	9		
	Ad-hoc	35	35	35		
	Other	3	3	3		
	Total	100	100	100		
SALARY	5000-10000	3	3	3	34401	135222
	10000-20000	30	30	30		
	20000-30000	25	25	25		
	30000-40000	3	3	3		
	40000-above	39	39	39		
	Total	100	100	100		
LOCATION	Urban	71	71	71	12219	42193
	Rural	29	29	29		
	Total	100	100	100		
ACADEMIC QUALIFICATION	Master level studies	56	56	56	16712	
	M.phil	15	15	15		
	Ph.D	29	29	29		
	Total	100	100	100		
WORKING SECTOR	Science	27	27	27	29840	192225
	Arts(humanities)	25	25	25		
	Management	35	35	35		
	Commerce	5	5	5		
	Computer	5	5	5		
	Other	3	3	3		
	Total	100	100	100		

Results

H1: There is no component which significant for spirituality, which depicts the spiritual wisdom. To check H1, analysing of factors are to be executed, has to be deduced and then the prominent factors are expressed out.

Table-2: KMO and Bartlett’s Test

Kaiser-Mayer-Dlkin	
Measure of n sampling	
Adequacy	783
Bartlett’s Test of Approx. Chi-Square	1001.372
Sphericity Df	326
Sig.	.000

From the Table 2, we can see the value of KMO is more than 6. Therefore significant value is .000, so the rejected hypothesis is null hypothesis and the accepted one is altered hypothesis. In Table 3 by analysing the applications of factors it has been come out from the significant components those only 7 components has been selected due to Eigenvalues (which should be more than 1000) out of the one which explains individual spiritual wisdom.

Table-3: Table Variance Explained

Component	Initial Eigenvalues			Extraction Sum of Squared Loading			Rotation Sums Of Squared Loadings		
	Total	% of Variances	Cumulative%	Total	% Variance	Cumulative %	Total	% Variance	Cumulative %
1	7.802	30.006	30.006	7.802	30.006	30.006	3.56	13.685	13.685
2	2.023	7.781	37.787	2.023	7.781	37.787	2.51	9.666	23.351
3	1.531	5.888	43.676	1.531	5.888	43.676	2.23	8.590	31.941
4	1.411	5.427	49.102	1.411	5.427	49.102	2.2	8.444	40.385
5	1.215	4.671	53.774	1.215	4.671	53.774	2.05	7.871	48.256
6	1.170	4.499	58.273	1.17	4.499	58.273	2.02	7.762	56.018
7	1.074	4.131	62.404	1.074	4.131	62.404	1.660	6.386	62.404
8	0.989	3.802	66.206						
9	0.921	3.543	69.749						
10	0.822	3.161	72.910						
11	0.781	3.003	75.913						
12	0.696	2.678	78.592						
13	0.644	2.476	81.067						
14	0.632	2.433	83.500						
15	0.587	2.259	85.758						
16	0.533	2.05	87.809						
17	0.486	1.869	89.677						
18	0.437	1.68	91.357						
19	0.407	1.565	92.922						
20	0.391	1.505	94.427						
21	0.334	1.286	95.713						
22	0.302	1.160	96.874						
23	0.262	1.009	97.883						
24	0.241	0.926	98.809						
25	0.168	0.646	99.455						
26	0.142	0.545	100.00						

Table-4: Related Component Matrix*

	Component						
	1	2	3	4	5	6	7
SW14	0.754						
SW10	0.664						
SW11	0.621						
SW20	0.613						
SW8	0.560						
SW7	0.550						
SW12	0.527						
SW17		0.763					
SW23		0.672					
SW21		0.515					
SW18		0.503					
SW26							
SW28			0.701				
SW27			0.689				
SW5							
SW3				0.742			
SW13				0.601			
SW19					0.753		
SW30					0.610		
SW25					0.380		
SW31						0.784	
SW15						0.639	
SW29						0.615	
SW6							0.633
SW9							0.582
SW22							

Extraction Method: Principal Component Method

Rotation Method: Varimax with Kaiser Normalization

Rotation converged in 15 iterations

**1:- Self – Comprises, 2:- Purposefulness, 3:-Connectedness, 4:- Compassion, 5:- Morality, 6:- Ethical Values

SW's are the statements from the questionnaire

Statements of the Questionnaire

SW 14- I am, intentionally and ethically utilising my potential to grow in the life.

SW10- I always try to observe positively in others behaviour.

SW 11- There is a harmony between the organization's and my personal mission& vision.

SW 20- My ethical values are my spirituality.

SW 8- I think, I am well determined in my philosophical believes.

SW 7- Every day, I try to give some time to myself, so as to refine my behaviour.

SW 12- I find my work in stimulating my spiritually.

SW 17- I can ensure even more development as a unique personality.

SW 23- When there is something wrong in the social system, I act as proactive or reactor change event.

SW 21- I have an inclination, to understand the ultimate purpose of my existence.

SW 18- I believe in my mentor, who helps me, to solve my personal and work related issues.

SW 26- I think empathy can solve many ideological problems in our society.

SW 28- Ethical value system of society leads to unity in diversity.

SW 27- I can understand others behaviours in context to their personal life stage.

SW 5- My feelings determine my spirituality.

SW 3- I think I really care about behavioural aspect of my life.

SW 13- I believe that I should discover more about myself.

SW 19- My top most priority is to understand my own personality.

SW 30- I think, my behaviour is what I want to exhibit rather than, what others want me to exhibit.

SW 25- There is something others than just monitory and non-monitory motivations, which drag me to do my work with the best efficiency.

SW 31- Humanity in top most religion.

SW 15- I think I can work in a group, without hurting others ideology.

SW 29- Inculcation of moral values can lead to a stable and ethical personality.

SW 6- I can endure in the surrounding with a variety of thoughts as well as ideologies, even if those are not acceptable according my ideology.

SW 9- I think, I can easily manage in the adverse situation even when it is beyond my personal control.

SW 22- I think, I find purpose so as to take any action or restriction.

Table-5: One Sample Test

Test value = 0						
					95% Confidence Interval Of The Difference	
	1	df	Sig.(2 -tailed)	Main Difference	Lower	Upper
SW14	47.3	99	0.000	4.24	4.06	4.41
SW10	46.9	99	0.000	4.15	3.95	4.32
SW11	38.0	99	0.000	3.88	3.67	4.08

SW20	48.7	99	0.000	4.23	4.06	4.39
SW8	41.1	99	0.000	3.90	3.71	4.08
SW7	37.4	99	0.000	4.02	3.81	4.22
SW3	48.6	99	0.000	4.25	4.07	4.42
SW6	30.5	99	0.000	3.57	3.34	3.79
SW9	41.9	99	0.000	3.77	3.58	3.95
SW12	35.5	99	0.000	4.01	3.79	4.22
SW15	50.4	99	0.000	4.33	4.16	4.49
SW17	41.5	99	0.000	4.12	3.93	4.30
SW18	47.8	99	0.000	4.38	4.20	4.55
SW19	41.9	99	0.000	4.22	4.01	4.42
SW21	38.8	99	0.000	3.76	3.57	3.94
SW23	37.7	99	0.000	3.77	3.57	3.96
SW25	42.5	99	0.000	4.20	4.01	4.38
SW27	43.2	99	0.000	3.95	3.77	4.12
SW28	45.2	99	0.000	4.10	3.91	4.28
SW29	43.3	99	0.000	4.16	3.97	4.34
SW30	41.4	99	0.000	4.08	3.89	4.26
SW31	66.1	99	0.000	4.73	4.59	4.86
SW5	41.2	99	0.000	4.00	3.80	4.19

H2: There is no significant correlation between spiritual wisdom and job satisfaction, commitment.

H2 has been rejected because it has been proved that there is a significant correlation between spiritual wisdom and job satisfaction, commitment at both 0.01 and 0.05 level of significance (see Table 4 & 5).

Table-6: Reliability Statistics

Cronbach's Alpha	Number of Items
0.91	38

Hence, from Table 6 the value of Cronbach's Alpha is 0.91 which is more than 0.5 is considered to be highly reliable. Thus, we can rely on the components of the primary data.

CONCLUSION AND RECOMMENDATION

To sum up the study, the very first objective was to analyse and identify the significant components of spiritual wisdom, which was further determined by the technique known as dimension reduction which is the factor analysis. Significant components were 1- Self comprises 2- Purposefulness, 3- Connectedness, 4- Compassion, 5- Morality, and 6- Ethical values. These factors involved individual, interpersonal and social level among the faculty which is at the higher studies institutions, located in Malwa region (Punjab). In this research the interesting part is that the first objective self comprises, in addition to which there is seen positive correlation between the spiritual wisdom and job satisfaction, commitments. In this research it is advisable to use second source of data because there is many limitations such as single source of data, limited independent and dependent variables as well as restricted population. As per the survey design, it is recommended that the prediction of work is identified by conceptual and detailed analyses of spirituality at individual, group and work place level. This can lead to effective and efficient working of the organisation.

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ROLE OF BHAGWAT GITA IN MODERN MANAGEMENT

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ABSTRACT

Bhagwat Gita is a great source of modern management concept in Indian perspective through which various thoughts are derived from this holy book. It's one of the key Indian scriptures like Puranas, Vedas and Upanishads. The Bhagavad Gita was delivered by Lord Krishna to motivate Arjuna's inner mental thinking in the war of Kurukshetra. It teaches us by showing various spiritual and religious paths through which we can achieve inner-peace as well as self-knowledge to achieve our goals and target effectively and efficiently. It plays a very important role to build the modern management concepts and theories. The main objective of this paper is to study the role of Bhagwat Gita in modern management. This study analyzed the concept of modern management like ethical issues in marketing, vision, mission, motivation, leadership, corporate governance, team building and work commitment. These concepts are discussed in Bhagwat Gita. Therefore, we can say that the philosophy of Bhagwat Gita is playing a tremendous role in the modern management for the success of an organization.

Keywords: Bhagwat Gita, Management Thoughts, Self Knowledge, Inner Peace, Organization.

INTRODUCTION

In present scenario, with the appearance of globalization, advancement and privatization, the world, to be sure, has turned into a peculiar Super Market. Present day administrations are guided by the robotic vision of life which energizes savage rivalry and 'survival of the fittest'. Administrative brightness are for the most part focused enveloping the last objective of making "overflow" and tempting "greatest benefit" for the proprietors who are at the highest point of the association. There is, anyway a commencement everywhere throughout the world about the disadvantages of the Modern Art and Science of Management. A comprehensive vision of Management is bit by bit rising; and an appreciated move in design is seemingly within easy reach.

The Great Indian writer, Rabindranath Tagore (1861-1941, known as "Gurudev") says working for affection is opportunity in real life. An idea which is depicted as "without preference work" in the Gita where Sri Krishna says, "He who shares the riches created simply in the wake of serving the general population, through work done as a forfeit for them, is liberated from all transgressions. In actuality the individuals who have won riches just for themselves, eat sins that prompt bothering and disappointment."

"The Bhagavad-Gita, one of the considerable profound writings, isn't up 'till now a typical piece of our social environment. This is in all likelihood less in light of the fact that it is outsider individual than on the grounds that we have needed recently the sort of close interpretative editorial upon it that Swami Bhaktivedanta has here given, an analysis composed from a researcher's as well as a practitioner's, a dedicated deep rooted aficionado's perspective."

"The academic world is again obliged to A. C. Bhaktivedanta Swami Prabhupada. Despite the fact that Bhagavad-gita has been interpreted ordinarily, Prabhupada includes an interpretation of solitary significance with his critique."

LITERATURE REVIEW

Swami Someswaranada (2005) expressed that business administration the Gita Way, focused on that the administration ought to be re-imagined and ought to be development particular since we need a solid base in administration of associations. The creator prescribed that in India a pioneer can be prospering when he knows his subordinate well and for that he needs to comprehend the qualities of Indian cognizance and the attention ought to be on laborers and masses. As indicated by the creator, the Indian shrewdness offers hypothesis (P for Parent) where chief experiences the three stages of engaging the subordinates: Bhakti-where supervisor should set up an association with representatives, Yukti-where administrator should center around the advancement of the mental ability of the subordinates and Mukti-where the director should give increasingly freedom to workers in the work.

E. Ajanta Chakravarty (2005) expressed the Gita and the Art of Successful Management", drew out a fascinating investigation of Gita with regards to administration of present day endeavor. The motivation behind the book was to investigate the administration base of Hinduism as cherished in Gita. The scientist esteemed the

warrior as an official and the Sarathi as an administrator and reasoned that the accomplishment of the warrior relies upon the vision and investigating aptitudes of the sarathi, who knows how to take the best preferred standpoint of the chances. Gita portrays diverse types of Yoga and as indicated by the creator, Yoga is a philosophical framework that regards all life as an administration undertaking. The investigation construed that a chief, to be fruitful, should take practical vision of the totality and should transcend limited, here and now and individualistic intentions. He ought to have the capacity to illuminate the subordinate's thoughts, support and inspire him, increment his insight, manage him the manner in which Krishna changed Arjuna, who was disheartened, directionless, befuddled and in distress. The examination presumes that the association will flourish just when chief keeps a bigger vision containing great of humankind and the welfare of society and at last like Arjuna, one ought to be over all questions towards the obligations and ascend in edification.

Sudhakar Reddy (2009) expressed that the different business ideas from the Bhagavad Gita, attempted a calculated report to center the pertinence of the Bhagavad Gita to current business hones in India. The fundamental target of this article was to adjust the Western model of dynamism, effectiveness, and making progress toward perfection to the standards of the Indian all encompassing disposition of lokasangraha for the welfare of individuals and society, for the benefit of numerous and to create India driven administrative abilities. On investigative the cutting edge considerations in the focal point of the Bhagavad Gita, the specialist perceived the way that to accomplish sound mental and physical well being, a chief should attempt to have and keep up mental peace, inward steadiness a quiet perspective and a positive levelheadedness even in unfavorable circumstances and should avoid the sentiments of insatiability, begrudge, self love, doubt and anguish as supported by Bhagavad Gita.

RESEARCH OBJECTIVES

- To study the role of Bhagwat Gita in modern management
- To study the various thoughts of Bhagwat Gita incorporated in modern management

RESEARCH METHODOLOGY

The present study is based on the collection of data from secondary sources. Secondary data is obtained from the internet, various published and unpublished records, magazines, books and journals.

DISCUSSION

Some business leaders will tell you ways they were benefited by reading the Gita. They're going to tell you that Gita has taught them a great deal regarding managing things other than the most effective books on management. The Gita reading should be a region of our daily routine. May be at the primary time, you'll get a bit plan as you proceed reading the Gita once more and once more it'll begin to assume new meanings and can be able to guide you higher on the trail of growth as a real trendy manager. There's some article and books that are written on the subject of "Bhagvad Gita for modern Day Managers" you'll even browse these to urge a higher plane of the conception. The Bhagvad Gita teaches the managers to seek out the that means of their lives. Unless the managers area unit happy within the job that they're doing, they can't create the others in his team happy. If the manager isn't impressed he cannot inspire others. The Gita teaches some terribly deep lessons in life and management, which will extremely inspire the trendy day managers WHO live a far stressed life. Reading the Gita often has helped several managers to feel less stressed and that they are able to manage the team better than before.

CONCLUSION

Bhagavad Gita includes an all encompassing comprehend of man-material-life, including all extraordinary and worldly thought. Administration and Business Management is a piece of this comprehensive situation and comprehension of the all encompassing understanding help administrators and Business Managers-

"The Bhagavad-Gita, one of the immense profound writings, isn't up 'till now a typical piece of our social milieu. This is most likely less on the grounds that it is outsider as such than in light of the fact that we have needed quite recently the sort of close interpretative analysis upon it that Swami Bhaktivedanta has here given, an editorial composed from a researcher's as well as a practitioner's, a committed deep rooted lover's perspective".

Gita gives perfect karma yoga, a reason for human activity. Every individual has the capability of boundlessness. The perfect of endlessness show that each person on the planet has risen to endless, interminable potential. It is conceivable to saddle this potential at each level of a person. It involves appearance of that potential. It is the obligation of individual acknowledges it and makes progress toward greatness in their particular calling to meet socially wanted targets. It is likewise obligation to understand the associations to

comprehend the need of potential representatives in the consistently changing aggressive world. Associations need to focus on outfit their representatives through preparing and advancement. Government needs to start to assign sensible sum on human asset improvement by elevating quality instruction to bridle the kindred residents, in order to upgrade upper hand and make it as a wellspring of potential human capital in the nation. As reported by the President of India and his Majesty „To recapture our brilliance as a better goal for learning hub“ each person, organizations and government need to cooperate to accomplish a honorable motivation.

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COMPARATIVE ANALYSIS OF K-MEANS, GAUSSIAN NAIVE BAYE'S AND DECISION TREE CLASSIFIER ON KDD'99 DATASET BY USING PYTHON

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ABSTRACT

Intrusion Deduction System (IDS) has become an important security system to prevent the malicious attack from any unauthorized user from outside of the organization. IDS system implements various machine learning algorithm in order to prevent the malicious impact.

In this paper we examine three major clustering algorithm i.e. K-Means Clustering Approach, Gaussian Naive Bayes classifier and Decision Tree Classifier on KDD'99 Dataset which is freely available for testing and training purpose. We utilise python code (sklearn class) for training and testing purpose where 10% of KDD'99 Dataset will be utilize for training and dataset known as "Corrected KDD" which has been used for testing of all three algorithm and evaluated the performance of these algorithm on KDD'99 Dataset.

Keywords: K-means clustering, Gaussian Naive Bayes classifier, Decision Tree Classifier, KDD'99 Dataset, Intruder Detection Systems (IDS)

INTRODUCTION

Intrusion detection techniques utilises auditing of incoming network data in order to sense a malicious attack on the network. Since almost all activities are logged in a system, it is not possible that a manual inspection of these logs would allow intrusions to be detected. It is essential to analyse the audit data even after an attack has occurred to determine the extent of damage occurred. This analysis also helps in tracking down the attacks and in recording the attack patterns for future detection. A good Intrusion Detection System (IDS) that can be based on audit data

IDS development using the techniques such as statistical, rule based, tree-based and clustering based algorithms (Guan et al 2003) respond well with the standard data. The standard data available for research and development purpose in archives KDD 99 Data set. These dataset is used as a base model for evaluating the performance of the various classifiers algorithm. The standard data is completely formatted and labelled as either normal or one of the four sections represented as DoS (deny of service), Probe (information gathering), U2R (user to root), U2L (remote to local). The specification about the number of attributes and the class information is given elaborately. Three major clustering algorithms i.e. K-Means Clustering Approach, Gaussian Naive Bayes classifier and Decision Tree Classifier are the rule based classification algorithm which is more effective in detecting real time intrusions in current security environment. The comparison among these algorithms on KDD 99 Dataset is addressed in this research paper.

LITERATURE REVIEW

Article titled "IDS based on CANN" written by Shih-Wen Ke b, Chih-Fong Tsai, Wei-Chao Lin, published in Elsevier Knowledge-Based Systems uses KDD-99 dataset compare that CANN: center and nearest neighbour approach with SVM and K-NN and established CANN performs better in IDS compare to SVM and K-NN.

G. Macia-Fernández, E. Vázquez, García-Teodoro, J. Díaz-Verdejo, in their article titled "Anomaly-based network intrusion detection: Techniques, systems and challenges" published in Elsevier, computers & security in 2009 outline the main challenges of wide scale deployment of anomaly-based intrusion detectors.

Article titled "Intrusion detection by machine learning: A review" written by Chih-Fong Tsai a, Yu-Feng Hsu b, Chia-Ying Lin c, Wei-Yang Lin published in Elsevier elaborated on achievements and limitations of machine learning in developing intrusion detection systems. Paper also guided future research directions specially in case of Machine Learning.

Syam Akhil Repalle and Venkata Ratnam Kolluru discuss "Intrusion Detection System using AI and Machine Learning Algorithm" which was published in international Research Journal of Engineering and Technology (IRJET).

Sandhya Peddabachigari, Ajith Abraham, Johnson Thomas from Department of Computer Science, Oklahoma State University, USA elaborate on Intrusion Detection Systems Using Decision Trees and Support Vector Machines clustering algorithm

Agarwal R. et. al. (Agarwal R.,2000) proposed a general-to-specific two-stage framework for learning a rule-based model (PNrule) to learn classifier models on KDD 99 data set that has widely used in class distributions in the training data.

Iknoor Singh Arora and GurpriyaKaur Bhatia discussed Comparative Analysis of Classification Algorithms on KDD'99 Data Set published in Published Online September 2016 in MECS

Z. Muda, W. Yassin, M.N. Sulaiman and NJ. Udzir from Faculty of Computer Science and Information Technology, University Putra Malaysia discussed in their article titled "K-Means and Naive Bayes Learning Approach for Better Intrusion Detection" K-Means Clustering and Naive Bayes classifier (KMNB) are used to perform intrusion detection in network environment. Experiments were performed with KDD Cup '99 data sets

MusharratRafni Faisal , Muhammad Shah ,Dewan Md. FariNutan Farah Haq,AbdurRahmanOnik, Md. Avishek Khan Hridoydiscussed in their papaer "Application of Machine Learning Approaches in Intrusion Detection System: A Survey" elaborate on Uses of different classifier techniques in intrusion detection system is an emerging study in machine learning and artificial intelligence

III.KDD' 99 DATA SET DESCRIPTION

KDD'99 Data set has been used for intruder deduction purpose since 1999. The data set has been prepared byStolfoet. al. (Salvatore J. S., 2000)^[2]. He built this database by capturing data in DARPA'98 IDS evaluation program. KDD'99 training dataset consists of approximately 4,940,200 tuple each of which contains 41 attribute and determine whether it is an attack or normal, with exactly one specific attack type ^[1].

KDD'99 is actually composed of three datasets. The biggest one is called "Whole KDD", contains about 4 million registers. This data set is created from the data originally collected by the sniffer.

Whole KDD dataset is very voluminous in nature processing of whole KDD'99 dataset involve more computational cost. Thus the subset of "10% KDD'99 data set" was created for training of IDS ^[1].

Apart from "10% KDD" and "Whole KDD", there exists one more testing dataset known as "Corrected KDD". "Corrected KDD" includes 14 new/unknown types of attacks keeping the aim of checking the IDS performance to unknown forms of attacks.

Table-1: Number of Samples in KDD CUP 99 Data Sets

KDD dataset	Total	DoS	Probe	R2L	U2R	Normal
Whole KDD	4,898,430	3,883,370	41,102	1,126	52	972,780
Corrected KDD	311,029	229,853	4,166	16,347	70	60,593
10% KDD	494,020	391,458	4,107	1,126	52	97,277

10% KDD is in order to apply Machine Learning algorithm divided into training and test data sets 80.31% of training data under attack category and 19.69 % is normal . Testing data 81.51% labelled as attacked and 19.49% as normal as shown in Table 2 (Mahbod T.,2009)^[1]

Table-2: KDD CUP 99 10% Training and Testing Dataset distribution

Dataset Label	Dos	Probe	U ₂ R	R ₂ L	Total Attack	Total Normal
Training data	79.2 %	0.83%	0.01%	0.23%	80.31%	19.69%
Testing data	73.9 %	1.34%	0.07%	5.20%	81.51%	19.49%

All three above KDD'99 dataset is available on URL<http://kdd.ics.uci.edu/databases/kddcup99/kddcup99.html>

KDD'99 dataset has 4,940,200 instances each of which contains 41 features. The 42nd feature is the class label which shows the attack category the instance belongs to and is determined by these 41 features ^[3].

Table-3: KDD 99 Dataset Feature list^[24]

ATTRIBUTE	TYPE	DESCRIPTION
1. Duration	Continuous	Length (no. of seconds) of the connection
2. protocol_type	Discrete	Type of the protocol, e.g., tcp, udp, etc.
3. service	Discrete	Network service on the destination.e.g.,http,telnet,etc.
4. src_bytes	Continuous	No. of data bytes from source to destination
5. dst_bytes	Continuous	No. of data bytes from destination to source
6. flag	Discrete	Normal or error status of the connection
7. land	Discrete	1 if connection is from/to the same host/port; 0 otherwise
8. wrong_fragment	Continuous	No. of "Wrong" fragments
9. urgent	Continuous	No. of Urgent fragments
10. hot	Continuous	No. of "hot" indicators
11. num_failed_logins	Continuous	No. of failed login attempts
12. logged_in	Discrete	1 if successfully logged in; 0 Otherwise
13. num_compromised	Continuous	No. of "compromised" conditions
14. root_shell	Discrete	1 if root shell is obtained; 0 Otherwise
15. su_attempted	Discrete	1 if "su root" command attempted; 0 Otherwise
16. num_root	Continuous	No. of "root" accesses
17. num_file_creations	Continuous	No. of file creation operations
18. num_shells	Continuous	No. of shell prompts
19. num_access_files	Continuous	No. of operations on access control files
20. num_outbound_cmds	Continuous	No. of outbound commands in an Ftp session

21. is_hot_login	Discrete	1 if the login belongs to the "hot" list: 0 Otherwise
22. is_guest_login	Discrete	1 if the login as "guest" login: 0 Otherwise
23. Count	Continuous	No. of connections to the same host as the current connection in the past two seconds
24. serror_rate	Continuous	% of connections that have "SYN" errors
25. rerror_rate	Continuous	% of connections that have "REJ" errors
26. same_srv_rate	Continuous	% of connections to the same services
27. diff_srv_rate	Continuous	% of connections to the different services
28. srv_count	Continuous	No. of connections to the same service as the current connection in the past two seconds
29. srv_serror_rate	Continuous	% of connections that have "SYN" errors
30. srv_rerror_rate	Continuous	% of connections that have "REJ" errors
31. srv_diff_host_rate	Continuous	% of connections to the different hosts
32. dst_host_count	Continuous	Count for destination host
33. dst_host_srv_count	Continuous	srv_count for destination host
34. dst_host_same_srv_rate	Continuous	same_srv_rate for destination host
35. dst_host_diff_srv_rate	Continuous	diff_srv_rate for destination host
36. dst_host_same_src_port_rate	Continuous	same_src_port_rate for destination host
37. dst_host_diff_host_rate	Continuous	diff_host_rate for destination host
38. dst_host_serror_rate	Continuous	serror_rate for destination host
39. dst_host_srv_serror_rate	Continuous	srv_serror_rate for destination host
40. dst_host_rerror_rate	Continuous	rerror_rate for destination host
41. dst_host_srv_rerror_rate	Continuous	srv_rerror_rate for destination host

This data set contains 4 types of intrusions [3]

1.Denial of Service (DoS):In this type of attack intruder continuously tries to busy the resource or system feature so that it is unavailable to the real users.

2.Probe:probe attack will try to capture valuable information which can be used later to start an attack.

3.User to Root (U2R):In a U2R attack the attacker will utilize some vulnerability of system and gains super user privileges on that system.

4.Remote To Local (R2L):In R2L attack intruder gains unauthorized access to a local account on a remote machine by which it can send packets through a network.

The research paper uses subset of kddcup 99 dataset. The attack classes are described in Table 4. There are four attack classes Probe, DoS, U₂R, R₂L and one normal class as shown in Table 4. The number of datasets used in this paper for every attack class i.e. Probe, U₂R, DoS, R₂L and normal class shown in Table 5.

Table-4: Categories of kddcup 99 dataset

Classes of kddcup 99 attacks	
Probe portsweep satan ipsweep	U ₂ R rootkit loadmodule perl
DoS mailbomb apache2 smurf teardrop pod back	R ₂ L warezmaster snmpgetattack spy warezclient multihop phf

Table-5: Attack under each type of intrusions^[24]

ATTACKS	ORIGINAL DATA SET	FILTERED DATA SET	INTRUSIONS
BACK	2203	968	DOS
LAND	21	19	DOS
NEPTUNE	107201	51820	DOS
POD	264	206	DOS
SMURF	280790	641	DOS
TEARDROP	979	918	DOS
SATAN	1589	906	PROBE
IPSWEEP	1247	651	PROBE
NMAP	231	158	PROBE
PORTSWEEP	1040	416	PROBE
GUESS_PASSWD	53	53	R2L
FTP_WRITE	8	8	R2L
IMAP	12	12	R2L
PHF	4	4	R2L
MULTIHOP	7	7	R2L
WAREZMASTER	20	20	R2L
WAREZCLIENT	1020	893	R2L
SPY	2	2	R2L
BUFFER_OVERFLOW	30	30	U2R
LOADMODULE	9	9	U2R
PERL	3	3	U2R
ROOTKIT	10	10	U2R
NORMAL	97277	87831	Not An Attack

CLUSTERING APPROACH TO KNOWLEDGEDISCOVERY

The unlabelled data from the large dataset can be classified by utilising unsupervised learning clustering algorithms. According to the way the data is organized, there are three major types of clustering process:

- Hierarchical
- Partitioning
- Mixture model methods.

If the existing data is clustered according to the property of the data, its character and behaviour, then cluster impact is valuable. Several data mining techniques have been applied for intrusion detection.

A) K-Means Clustering

K-means clustering_[16-18] is one of the simplest clustering algorithm based on unsupervised learning.

There are three major drawback of K-mean clustering algorithm they are 1. Class dominance problem 2. Force assignment problem 3. No class problem.

The K mean algorithm defines the centroid of a cluster as mean value of the point within the cluster. K mean algorithm randomly selects any k objects from the set of all objects D, Each of which initially represents a cluster means or center. For remaining every object from D, the algorithm calculates the Euclidean distance between the object and cluster means. Object is assigned to the cluster from which it is most nearer. The K mean algorithm then improves variations within clusters iteratively. All the objects are then assigned using the updated means as a new cluster centers. The iterations continue till the assignment is stable.

1. arbitrary choose k objects from D as initial cluster center
2. repeat
3. assign or reassign each object to the cluster to which object is most similar(min distance)
4. update the cluster means , that is , calculate the mean value of the objects for each cluster;
5. until no change

B) Gaussian Naive Bayes Classifier

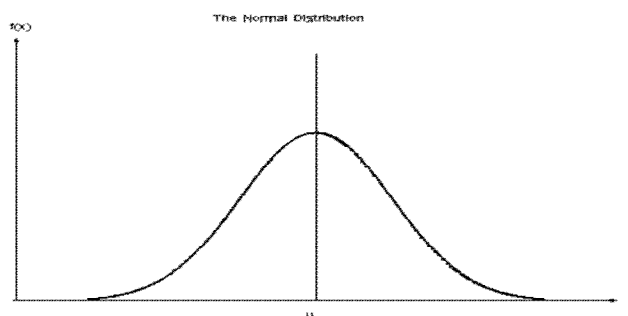
Formally, let the classes of performance in space of decision be $\Omega = \{1; \dots; M\}$ where M is the total number of classes. Let X be a vector of training data, according to sampled data D, where X is a vector with n distinct features, i.e., $X = \{X_1; X_2; \dots; X_n\}$ and $w_i, i \in \Omega$ is the class in space of decision for the vector X. So, the probability of the class w_i , given the vector X, can be estimated using the Bayes Theorem:

$$P(w_i|X) = \frac{P(X|w_i)P(w_i)}{P(X)} = \frac{P(X_1, X_2, \dots, X_n|w_i)P(w_i)}{P(X)} \quad (1)$$

Let us assume a naive hypothesis, in which each feature X_k is conditionally independent of every other feature X_l , for all $k \neq l \leq n$. This hypothesis, though sometimes it is not exactly realistic, enables an easier calculation of (1). An advantage of that assumption is the robustness acquired by classifier that now can classify data for which it was not trained for [16]. So, unless a scale factor S, which depends on $X_1; X_2; \dots; X_n$, the equation (1) can be expressed by:

$$P(w_i|X_1, X_2, \dots, X_n) = P(w_i) / S \prod_{k=1}^n P(X_k|w_i)$$

A possible approach is to assume Gaussian distribution for X and compute its parameters from D, i.e., mean vector. In Gaussian Naive Bayes, continuous values associated with each feature are assumed to be distributed according to a **Gaussian distribution**. A Gaussian distribution is also called Normal distribution. When plotted, it gives a bell shaped curve which is symmetric about the mean of the feature values as shown below:



The likelihood of the features is assumed to be Gaussian; hence, conditional probability is given by:

$$P(x_i | y) = \frac{1}{\sqrt{2\pi\sigma_y^2}} \exp\left(-\frac{(x_i - \mu_y)^2}{2\sigma_y^2}\right)$$

C) Decision Trees Classifier

Decision tree induction is the learning of decision tree from class labelled training tuples. A decision tree is flow charts like tree structure, where each internal node denotes a tree on an attribute, each branch represents an outcome of test and each leaf node holds a class label.

The main approach in decision tree classifier is to find the attributes, which can best split the data items into their respective classes. As per the value of these attributes/labels the data items are partitioned. This process of partitioning is applied recursively, to each partitioned subset of the data items. The process terminates on the condition of all the data items in current subset belongs to the same class.

The construction of decision tree classifiers does not require any domain knowledge or parameter setting and therefore is appropriate for exploratory knowledge discovery. Decision tree can handle multidimensional data.

The basic tree construction algorithm uses two main concept i.e. Information gain and Gini impurity index in order to partition the tuple into distinct classes. Tree Pruning process try to eliminate those branches which reflects outliers or noise in training data. The pruning will implore the classification of Testing Data.

J. Ross Quinlan, a researcher in machine learning algorithm develops a decision tree algorithm as ID3. The ID3 algorithm [Qun86] uses the information theoretic approach to solve this problem. Information theory uses the concept of entropy, which measures the impurity of a data items.

ANALYSIS OF (PYTHON IMPLEMENTATION) K-MEANS, GAUSSIAN NAIVE BAYE’S AND DECISION TREE CLASSIFIER

A) Performance Comparison Measures

Detection Rate (DR) and false alarm rate are the two most famous standard metrics that have been developed for evaluating network intrusion detections metrics. Equations 1 and 2 respectively has been used to measure the performance of various algorithm (Marjan B.,2009).

$$\text{Detection Rate} = \frac{\text{Number of samples classified correctly}}{\text{Number of samples used for training}} \dots\dots\dots 1$$

$$\text{False Alarm Rate} = \frac{\text{False Positives}}{\text{Total number of normal connections}} \dots\dots\dots 2$$

Confusion Matrix is the measurement of performances of IDS having the elements appeared in Table 6 (Kusum K. B.,2010)_[6].

Table-6: Evaluation of Intrusions in KDD 99 Dataset

Confusion Matrix		Predicted Label	
		Normal	Intrusions(Attacks)
Actual label	Normal	True Negative(TN)	False Alarm(FP)
	Intrusions (Attacks)	False Negative (FN)	Correctly detected Attacks(TP)

The accuracy is based on the Percentage of Successful Prediction (PSP) on the test dataset (Fatin N. M.,2011), according to the Equation 3_[5].

$$\text{PSP} = \frac{\text{(Number of Incidents That Have Been Successfully Classified)}}{\text{(Total no of Incidents)}} * 100\% \dots\dots\dots 3$$

Higher values of PSP and Lower of CPT show better classification for the intrusion detection system. In this paper, we utilised PSP to rank the different results.

RESULTS AND CONCLUSIONS

The main objective of this paper is to determine the performance comparison of K-means, Decision Tree and naive Bayes classifier on KDD’99 data set and analyse accuracy of the classification of attacks and in testing time, and to find any better way to identify each type of four attacks (Probe, Dos, U₂R, R₂L).

Table-7: Performance Comparison of the Three Algorithms

Seq.	Classifier	Metric	DoS	Probe	U2R	R2L	Training Set Size
1	K-Means	TP	87.6	97.3	29.8	6.4	2,776
		FP	2.6	0.4	0.4	0.1	
2	ID3 (Decision Tree)	TP	74.38	57.14	20	6.25	145,586
		FP	1.711	2.5	3.1	1.1	
3	naïve Bayes	TP	79.2	94.8	12.2	0.1	49,596
		FP	1.7	13.3	0.9	0.3	

Table-8: Comparison of Performance (Three Classifiers)

#.	Classifier	(PSP)% Percentage of Successful Prediction	(TT) Training Time Sec.
1	K-Means	78.78	70.8
2	ID3(Decision Tree)	72.25	122
3	Naïve Bayes	78.34	5.59

Best performing instances of all three algorithm mentioned above were evaluated on the KDD dataset. Simulation results are given in the Table 7 to compare the classifiers; we used TP and FP for each algorithm.

All the three classifiers are evaluated on these parameters to find out the best algorithm for the given attack category. Besides this, it is also equal important to consider the value of Percentage of Successful prediction (PSP) and Training Time (TT) of each algorithm mention in Table 8.

For DoS category, K-Means, ID3 (Decision Tree) and naïve Bayes have TP values of 87.6,74.38 and 79.2 respectively with K-Means algorithm has best TP value.

Probe attacks have got the highest TP 97.3 in K-means and lowest in 57.14 in ID3 algorithm. K-means has also performs extremely well in U2R and R2L attacks

Table 8 gives comparison of these algorithms on the basis of Percentage of Successful Prediction (PSP)% and Training Time(TT). The K-means algorithms perform better compare to other two algorithms but the training time requirement of K-means algorithm is more in compare to other algorithm.

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A COMPARATIVE STUDY OF LI-FI TECHNOLOGY OVER WI-FI ON THE BASIS OF DATA TRANSFER RATE AND HARDWARE IMPLEMENTATION COST

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ABSTRACT

The Concept of Li-Fi (Light Fidelity) was introduced by Prof. Harald Haas who is an expert in Optical Wireless Communication at Edinburgh University. It is a new communication technology named Li-Fi is introduced in the recent years which are much faster than existing Wi-Fi Technology for private networks in organizations. He demonstrated that an LED bulb equipped with signal processing technology can stream a high-definition video and audio to a computer. Li-Fi is a type of Optical Wireless Communications (OWC) and can be used as a complement to RF communication (Wi-Fi or Cellular network), or a replacement in contexts of data. Since Internet is our daily demand in everyday tasks and for this, we search Wi-Fi networks where we are working and sitting idle like Railway Platforms, Schools Campuses and Hotels etc.

Keywords: Light Fidelity (LI-FI), Light Emitting Diode (LED), Radio Frequency (RF), Technology Entertainment Design (TED), Photo Detector, Optical Wireless Communication(OWC).

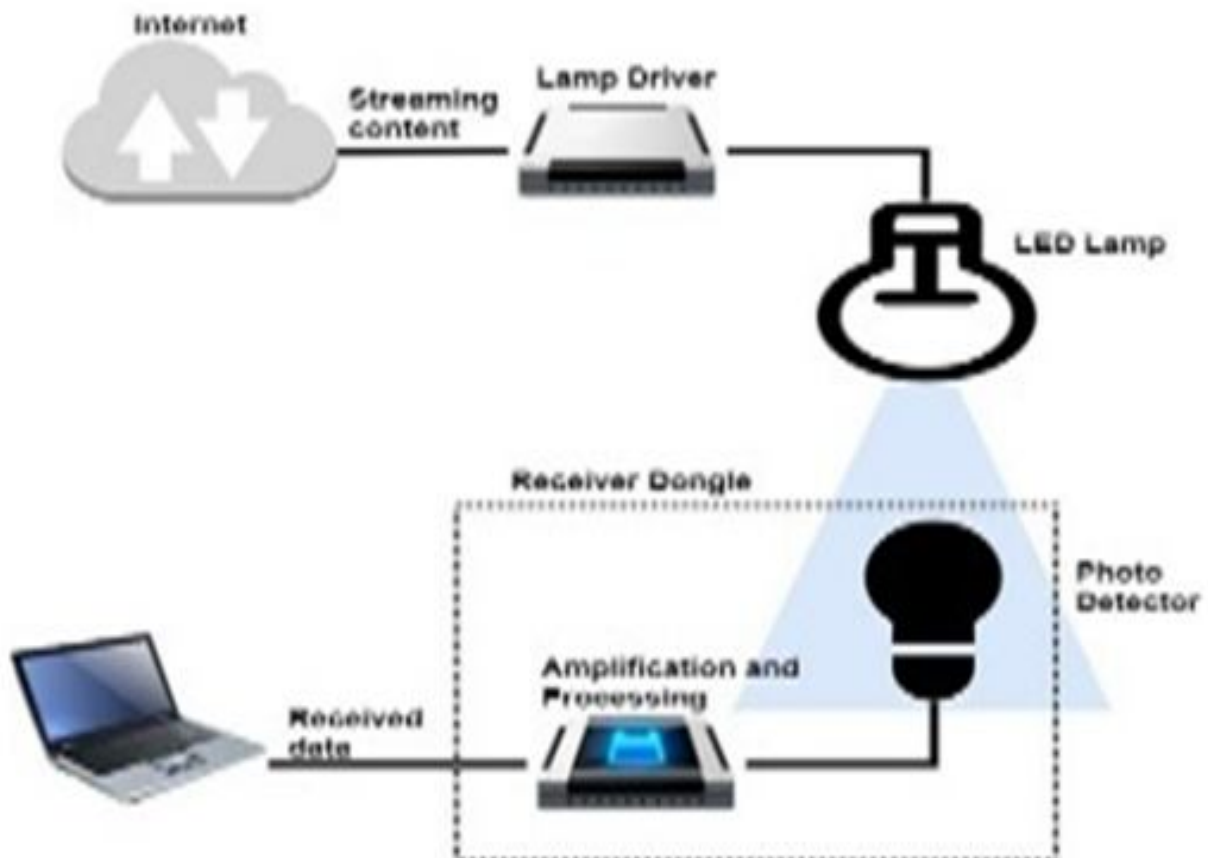
INTRODUCTION

In this paper we are presenting a comparative study on both the technologies on the basis of their working models. Li-Fi uses LED technology for detecting the data networks by the flickering of light. The light flicker at a very fast frequency which is not noticed by our eyes and it is detected by the photo detector which can change the on-off states into digital binary data. Li-Fi technology replaces the concept of bandwidth sharing in Wi-Fi networks and improves the speed of data transmission by providing each user the same bandwidth for data transfer with cheapest and secured data communication.

WHAT IS LI-FI

In Figure 1, we explain the concept of Li-Fi. Li-Fi technology media transmission is done with the help of LED Lamp and transmitted data receives by the photo detector. To maintain proper functioning of LED it needs a Lamp Driver. To control the signals received from photo detector amplification and processing are used [3].

Figure-1: Basic working concept of LI-FI



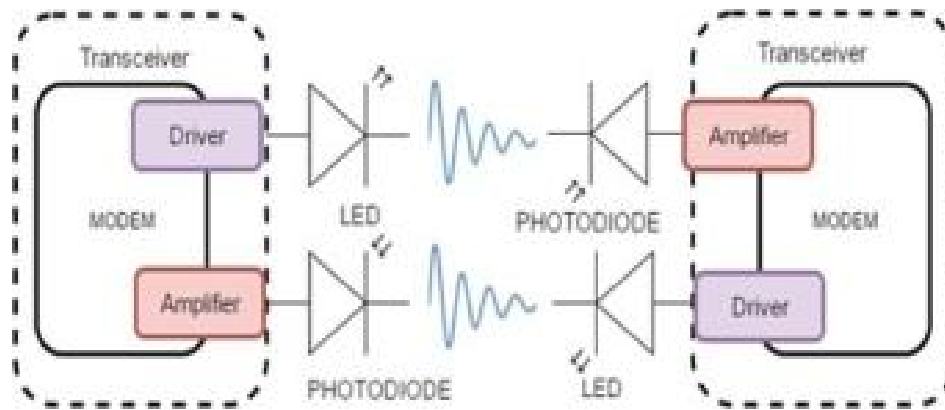


Figure-2: Modulation Process

Transceiver and Receiver designs the basic principle of media transmission that is explained in figure 2. Li-Fi produces a speed of 14Gbps using three lasers diodes- Red, Green and Blue. Li-Fi and VLC [4] uses the common medium light as a data communication [3]. VLC [4] is unidirectional with low data rates while Li-Fi is fully networked bidirectional high speed communication with wireless network like Wi-Fi.

TRANSCIEVER

Transciever works as a transmitter and receiver at the same time consists of LED to transmit the light and photodiode to receive the light. Amplifier is used to increase the power of light received from photodiode. To modulate and demodulate we add a modem in the design for the signal. Analog signals coming from photodiode are converted to digital signals in the modem. The LED uses a driver to get the flickering which is the main concept of catching the signals. If the LED is ON, then it represents an ON signal otherwise OFF [5][6].

MODULATION

In order to obtain the desired frequencies which, represent an information, we use modulation signals. This technique is required to check the availability of communication even when the illumination is not required. The variation in intensity of light corresponding to the information in the message signal.



Figure-3: Application model

COMPARATIVE STUDY OF WI-FI VS LI-FI

Li-Fi selects a light source as its transmission medium where as Wi-Fi selects a radio wave as its transmission. The data transmission speed of Li-Fi is 10Gbps whereas in case of Wi-Fi its only up to 1 Gbps. Li-Fi is also known as optical wireless connection medium. The only disadvantage of Li-Fi is it can be used in a room area where light source is available and a light cannot penetrate a wall whereas Wi-Fi can be used in a room and outside the room and it also penetrates a wall. This means that if we are under a LED bulb we get maximum speed in case of Li-Fi. This concludes that Li-Fi has the limitation of range that depends on area that is covered by the light source [1].

FEATURES OF LI-FI

Capacity: Capacity includes the features like bandwidth, datadensity, high speed and planning.

Bandwidth: Li-Fi can break the bandwidth barrier which is suffered by existing wireless systems. Li-Fi uses the light source area of the electromagnetic spectrum 10,000 times more than RF of the electromagnetic spectrum.

Data density: Li-Fi has the tight illumination, hence in this more amount of data can be stored. It has capable of 1000 times more than data density than Wi-Fi.

High speed: Because of tight illumination it does not cause any interference often, so it has low interference. Due to this low interference speed of the Li-Fi technology is more and it provides high data rates.

Planning: Planning in capacity is quite simple and it also provides good signal strength.

EFFICIENCY

Low cost: Radio technology requires more number of components but the Li-Fi technology requires less number of components so Li-Fi has low cost.

Energy: Compare to radio waves, light waves are more efficient and the transmission of data requires negligible additional power.

Environment: Radio technology cannot support in some places, for example transmission of RF spectrum in underground water is not possible but the Li-Fi can propagate through water so it is adaptable for every environment.

Safety: Light waves are non hazardous so this technology is safe and health free.

Security: Light waves which are transmitted from LED bulbs are not penetrate through wall. So it is difficult to theft data from Li-Fi signals. It eliminates the risk of signal leakage.

Control: In this light waves user can see, where the data is moving. So there is no need for extra security.

Availability: If the light source is in available condition then there is also the internet is available. Wherever you use lights, there will be an option to connect internet.

LIMITATIONS

1. Light waves are not penetrating through walls and objects.
2. Light waves are works continuously without any interruption. Suppose the other lights from sun, normal bulbs, can interrupt the transmission of light waves then the communication will be affected.
3. VLC systems installation cost is very high.

APPLICATIONS OF LI-FI

1. Traffic lights

LED bulbs are used in car's headlights; cack lights so using this light waves can have passed information between cars. This type of communication can prevent accidents.

2. Airlines

The communication media is the main problem while we are travelling in airways, because this communication takes place using radio waves. To resolve this, we use Li-Fi. Li-Fi provides speed of internet to each member who seating under the light.

3. Industries

Light waves are safer than radio waves. So it can be used in plants like petrochemical plants, nuclear power plants and also in petrol pumps.

4. Under ocean

Wireless Fidelity cannot work in under water but the light waves are penetrating through water so it can be used for military/navigation.

5. Street lights

Every street in the world having minimum number of street lamps. Each of these will be provided the internet access.

6. Hospitals

Wi-Fi is not allowed to use in operating rooms but the Li-Fi overcomes these problems and used in hospitals.

ADVANTAGES

1. More secure from hacking than Wi-Fi.
2. Cheaper than Wi-Fi.
3. Data transfer rate reached 10Gbits/s.

4. Data transmission speed is high and easy to transfer.
5. It is Simple to use and Implement.

DISADVANTAGES

1. Limitations in locations.
2. Signal range is limited because it cannot propagate through walls.
3. If other signals can interrupt light waves, then the communication may be disconnected.
4. The new structure need to build for Li-Fi.

CONCLUSION

This paper describes the working concept of Wi-Fi and Li-Fi and analyzed the difference between data transfer speed and data range availability of Wi-Fi and Li-Fi. Here we have been identified a new idea to send data with high security using light communication. This is not currently implemented anywhere in real application except in high secure area[6].

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EFFECTIVE METHODS FOR INCREASING SELF-ESTEEM AND SELF-CONFIDENCE FROM ANCIENT TEXTS

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ABSTRACT

Ancient books of wisdom of India have a treasure of knowledge about each and every aspect of our life. One of the major problems that modern civilization is facing is low self-confidence and self-worth in individuals of all ages and socio-economic backgrounds. It is commonly known that especially the youth is grappling with low self-esteem. This paper first of all presents some startling statistics about the current state of the problem to establish that this is a global problem. The authors argue that the current socio-economic environment is largely responsible for this rise in the issue. Then they discuss the available common solutions from the modern psychotherapy and discuss their effectiveness. The paper focuses on the solutions from the ancient texts like Bhagavad Gita and Vedas about how an individual can increase their self-confidence and self-esteem. The ancient texts refer to each individual as a transcendental energy particle with access to infinite source of knowledge and happiness. Authors discuss with references from ancient books of wisdom, about the practical ways this information can be imbibed in easy ways by any individual to increase their self-esteem and self-confidence. Statistical results of the impact of application of these practices in one's life are presented to validate the effectiveness of the solutions.

Keywords: Self-confidence, self-esteem, Ancient texts, psychotherapy, Bhagavad Gita, Socio-economic environment.

INTRODUCTION

Human beings have made tremendous progress in the recent years in many fields like technology, medicine, artificial intelligence, communication and space research. Most of the progress is focused on the mechanistic view of life with focus on increasing the standard of living. Human beings as individuals have many basic needs for survival and healthy living. These needs are well documented and popularized by Marshall Rosenberg of Center for Nonviolent communication in the form of 'Needs inventory' (Rosenberg, 2003).

Abraham Maslow was the pioneer to study needs and created Maslow's hierarchy of needs in the form of a pyramid (Maslow, 1943). In this hierarchy the need for esteem is described to be the fourth stage/level of the pyramid, indicating the human desire to be valued and accepted by others. Maslow defined two versions of esteem needs - 'lower version' is the need of respect, recognition and attention from others, whereas the 'higher version' of esteem is the need for self-respect and self-esteem. As one progresses in personal development, they move from the basic 'physiological' needs to 'safety', to 'love/belonging' and onto the higher needs of 'esteem'. Thus the need of esteem (including self-esteem) which is the focus of this paper is important for a human being's personal development.

Global self-esteem describes an individual's opinion about his or her global self-worth. It is an important question whether self-esteem is a cause or consequence of important life outcomes like business, job satisfaction, happiness, relationships, etc. If a causal effect can be shown, that would mean that an improved self-esteem will improve the other positive life outcomes of an individual. It is shown that self-esteem has a causal relationship with life outcomes like job satisfaction, relationships, positive affect, health (Orth, Robins, & Widaman, 2012) and with individual's happiness (Cheng & Furnham, 2004).

Unhealthy self-esteem can range from a dislike of oneself to an over-inflated self-opinion. Unhealthy self-esteem has been linked to depression, abusive and/or dysfunctional relationships and academic troubles. Self-confidence is defined as the belief that one can accomplish what one wishes to do as compared to self-esteem which is the evaluation of one's self-worth. Self-confidence is a generalized personality trait as opposed to self-efficacy. Self-efficacy is the trust in one's ability to complete a specific task and it increases with experience or training. It is found that if an individual believes that a goal could not be achieved (e.g. give up smoking) because of a factor that was beyond their control, they are likely to be more self-confident to achieve that goal in the future (Eiser & Sutton, 1977).

It is an accepted fact in psychology that confidence in one's abilities enhances motivation in all areas of life making it an important asset (James, 1890). Along with numerous surveys, researchers have even done economic and mathematical analysis (Bénabou & Tirole, 2002) to show that self-confidence is valuable because it improves the individual's motivation to undertake tasks and persevere in the pursuit of his goals, in spite of the temptations and setbacks that test his willpower .

In this paper, we first present some statistics that despite the value of self-esteem and self-confidence in one's life, individuals suffer from low self-esteem and low self-confidence. The reasons are presented briefly and few solutions from modern psychotherapy are presented. Then we present the understandings from ancient wisdom, based on Bhagavad Gita which can help an individual can increase his/her self-esteem and self-confidence. We present our statistical findings and then conclude the paper.

THE PROBLEM

Low self-esteem is a deep rooted phenomenon whose origins can be traced to childhood traumas such as inability to connect with parents and neglect of one's essential needs as a child like attention and care. In many cases it can also be triggered by emotional or sexual abuse during the tender genesis phase of an individual. When childrens are harshly criticized by adults for their apparent mistakes or limitations they subconsciously absorb the negative vibes of criticism and relinquish their self-esteem. People with low self-esteem often need respect from others; they may feel the need to seek fame or glory. However, fame or glory will not help the person to build their self-esteem until they accept who they are internally. There is deep relation between low self esteem and mental disorder or mental distress. Persons with low self esteem are often caught in a vicious cycle in which low self esteem predisposes mental disorders which in turn knocks low self esteem. People with low self esteem often categorize the world as a hostile place and see themselves as victims in every situation. An inability to express, assert and carrying a sense of powerlessness to change things or situations are attributed to such persons. Lack of confidence is common even amongst leaders, according to a recent KPMG Women's leadership study (KPMG, 2016)

- 67% of women said they need more support building confidence to feel like they can be leaders.
- The lack of confidence affects an array of other activities tied to ultimately becoming leaders: nine in 10 women said they do not feel confident asking for sponsors (92%), with large numbers also lacking confidence seeking mentors (79%), asking for access to senior leadership (76%), pursuing a job opportunity beyond their experience (73%), asking for a career path plan (69%), requesting a promotion (65%), raise (61%), or a new role or position (56%).

Low self-esteem is a global problem increasing specially among adolescents. Some statistics are presented below (Schoenberg, n.d.):

- "Girls' self-esteem peaks when they are 9 years old, then takes a nose dive," clinical psychologist Robin F. Goodman writes on the New York University Child Study Center Web site.
- More than 40% of boys in middle school and high school regularly exercise with the goal of increasing muscle mass. 38% of boys in middle school and high school reported using protein supplements and nearly 6% admitted to experimenting with steroids (most of it stemming from low esteem)
- Seventy-five percent of 8- and 9-year-olds who said they liked their looks. That figure dropped to 56 percent among girls ages 12 and 13.
- Seven million girls and women who have eating disorders, compared with 1 million boys and men. Ten percent report onset at 10 years or younger; 33 percent ages 11 to 15.
- Girls who watch TV commercials featuring underweight models lose self-confidence and become more dissatisfied with their own bodies (SOURCE: Dove Campaign, "Dove Campaign for Real Beauty to Help Foster Self-Esteem in Girls").
- One-third of all girls in grades nine to 12 think they are overweight, and 60 percent are trying to lose weight. (Quoting the Girl Scout Research Institute, 2002-2004).
- Three-fourths of girls with low self-esteem engage in negative activities, such as disordered eating, bullying, smoking or drinking.
- Only 2% of women think they are beautiful.
- 78% of girls with low self-esteem admit that it is hard to feel good in school when you do not feel good about how you look (compared to 54% of girls with high self-esteem).

- 2012 Canadian study found that 50 percent of both boys and girls in Grade 10 felt that they were either too thin or too fat (Freeman, 2011)

As all the statistics above show that low self-esteem is a universal problem and is burgeoning with more widespread use of social media as well as advertising media. Current statistics discusses problem of low self esteem from facts and figures or it's prevalent symptoms. Next we present the existing solutions to deal with these problems.

CURRENT SOLUTION FROM MODERN PSYCHOTHERAPY

There are many theories and solutions proposed in modern psychotherapy and psychology to increase self-esteem and self-confidence in individuals. All these proposed solutions try and trace the root cause of low self esteem in a person, helping a person to track his mood swings and giving him the power to take charge of his life when things in life do not happen as expected and bolstering him with new set of tools and techniques to better comprehend and react to persons or situations.

Cognitive Behavioral Therapy (CBT): CBT based interventions are the most widely studied & practiced non-pharmacological approaches in managing various mental health conditions. CBT is goal-oriented, present-focused, time-limited collaborative approach that helps clients develop new ways of feeling + thinking (cognitive) and acting (behavioral). It helps develop more balanced, and less negative ways of thinking that lead to improvements in psychological well-being. It has also proven to help in improving psychosocial competence and building resilience. (Taylor & Montgomery 2007)

CBT has consistently demonstrated its effectiveness in managing diverse psychological problems ranging from daily life stressors to more severe mental health illnesses (SMEs). Nearly 22 varieties of psychotherapies fall under the umbrella of CBT based approaches. The most commonly used techniques of CBT are cognitive restructuring, coping skills training, and problem-solving skills training.

Counseling: Low self esteem is often associated with social stigma or weakness. So many cases of prevailing ubiquitous symptoms go unreported. One solution to this problem lies in personal one to one counselling of the subject done with diligent and continued support for a prolonged interval. Trained individuals who can establish a connect with person suffering from low self esteem with empathy and solitude catering to their individual needs can prove to be a valuable resource for addressing the problem at its roots.

Family Therapy: If the family is going through rough phase of stress, divorce, separation which is activating low self esteem in individuals then family therapy can help to provide relief. Sessions are led by trained therapist who could be a psychologist and can help find new ways to manage stress, anxiety which are ancillary symptoms associated with low self esteem. Therapist can ask question from family members for their viewpoint on the problem and then come up with a treatment plan. The Idea is to collectively work towards a harmonious solution and not to charge anyone from family for culpability.

Forgiveness Therapy: Persons with low self esteem often find themselves trapped in a callous cycle in which they have been treated badly by others for a prolonged period of time and then they slowly start to imbibe others perspective into themselves. The repeated assertion of this defeatist viewpoint verily then becomes concealed identity of an individual with low self esteem. Person will lack the required courage to accept change and healing and will prefer to stay with mislead identity rather than trenching a path of transformation that is unrevealed and appalling. Forgiveness therapy gives courage to a person to face the truth in eye and declining to share the view of oneself with others having bad view. Person is advised not to torment someone else who has tormented him reflecting on oneself as a person strong enough to endure pain and not culvert it to others.

SOLUTIONS FROM ANCIENT WISDOM

In this section, we present solutions to increase self-esteem and self-confidence based on the ancient text specially Bhagavad Gita. As mentioned in 'The Problem' and 'Current solution' section that the root cause of low self-esteem is having an incorrect self-concept. Self concept is defined as "The individual's belief about himself or herself, including the person's attributes and who and what the self is." (Baumeister, 1999).

Like in a mathematical solution, if there is some error in the beginning of a solution then all the steps leading from that erroneous step will be wrong. Similarly when our understanding about our own identity (self-concept) is resting upon false conception of the self then everything that derives from that false conception results only in further expansion of that basic wrong conception. With wrong conception of the self we cannot have healthy positive attributes like self esteem, self confidence etc. Wrong conception of self also leads to have wrong idea about the goal of our life, our understanding about success of life and happiness etc. In the

section below we present the right self-concept based on Bhagavad Gita (Prabhupāda, 1997), which helps increase one's self-esteem and self-confidence. The references from Bhagavad Gita are marked as (BG X.Y) where X refers to chapter number and Y refers to verse number.

Bhagavad Gita starts with Arjuna's confusion about his duty in the battlefield. So Lord Krishna says Arjuna that before understanding about his duty he needs to understand his real identity i.e. who he is actually. Lord Krishna teaches Arjuna that all living entities including animals, insects and plants are spiritual beings who are part and parcel of divine, the infinite source of wisdom and power ("The living entities in this conditioned world are My eternal fragmental parts.

Due to conditioned life, they are struggling very hard with the six senses, which include the mind." - BG 15.7). As spiritual being we are different from our bodies and mind. As spiritual being we are "sat-chit-ananda" meaning we are sat (eternal) , chit (full of knowledge) and ananda (full of happiness) (BG 2.20) This understanding about our identity is a very sound footing for having high self-esteem. With this understanding we not only have self worth and love but we also see others as spiritual beings worthy of respect and as the one having intrinsic value (BG 5.18, 18.20) Since we are part and parcel of the divine so we are eternally related to Him. As the duty of a part of machine is to serve the machine as whole similarly as part and parcel of divine we have our duty to serve Him. Serving the divine is the fundamental nature and function of each soul. In the material world we have material bodies and associated to our material body we have our psychophysical nature. Bhagavad Gita gives very detail descriptions to understand our psychophysical nature and then doing basically those things which are aligned to our psychophysical nature. For example if somebody has a nature to study texts of wisdom and thus is high in knowledge, is peaceful, gentle , austere then such a person should be a teacher and become guide to the society. Because of their high knowledge and character they are the ones who will naturally command respect and are suited to be like the head of the society. So when a person is engaged in doing those activities which are well aligned to his nature then he naturally feels confident, happy and content in himself. This is the principle which is very much utilized by modern day expert managers. It is called building on strength.

Vedic texts also teach us that we have our duties corresponding to our position and our psychophysical nature. While carrying out these duties one does not think oneself as the ultimate doer but as the instrument of the divine, who is entitled to do his duties. So while carrying out those duties one does not depend on one's own limited abilities but on the empowerment from the divine. With the divine intervention one has ability to cross over ordinarily insurmountable obstacles (This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it . BG 7.14). It is like when government gives his officer some responsibilities then it also gives him all facilities to fulfill that responsibility. This is the most fundamental difference in self confidence based on material conception and self confidence on spiritual conception. Self confidence on material level rests on one's own abilities and skills etc while self confidence on spiritual level rests on confidence in receiving empowerment from the divine while carrying out His instructions. When we are well connected to divine , who has unlimited capacity , power and wisdom then we have access to unlimited knowledge, skills , ability and confidence.

We have very good examples to substantiate this point. Arjuna was one of the most powerful warrior of his time. He killed many many great warriors during battle of Kurukshetra. But same Arjuna got defeated from some shepherds while returning from Dwaraka while protecting queens of Lord Krishna. Arjuna himself admits that his extraordinary prowess during war of Kurukshetra was due to empowerment of Lord Krishna to annihilate demoniac kings. And after the war this empowerment was not there so Arjuna could not defeat even ordinary shepherds (SB 1.15.7, <https://www.vedabase.com/en/sb/1/15/21>).

Similarly the author of bengali masterpiece " Chaitanya Charitamrita" Srila Krishna Das Kaviraj Goswami admits that due to his advanced age his hands were trembling while writing this book but still he is able to write only due to empowerment from great saintly people who ordered him to write the book.(CC antya 20.92-101, <https://www.vedabase.com/en/cc/antya/20>). A recent extraordinary example of self confidence is the founder of ISKCON, His Divine Grace A C Bhaktivedanta Swami Prabhupada who travelled to USA in year 1965 with just Rs 40 and then established ISKCON in USA at the age of 70 and with practically no resources. In just 11 years he circled the world 14 times and wrote more than 60 volumes of books. He also gave enormous confidence to his disciples to accomplish very difficult tasks e.g. publishing 17 volumes of Chaitanya Charitamrita in just 2 months. So these examples beautifully illustrate that when we are well connected to infinite source of power and wisdom then we have confidence and ability to do ordinarily impossible tasks.

Spiritual self confidence makes one humble as opposed to material self confidence which generally makes one proud. In spiritual self confidence one has confidence but one is not eager to take credit for the wonderful feats achieved, instead gives credit to the source of empowerment.

The ancient books of wisdom consider each individual divine with godly connect. As such the self esteem of the individual lies in his very existence of being irrespective of his caste, religion, exterior appearance or socio economic background. As a garland every flower irrespective of its size and color plays its own part in giving the garland its rich appearance. So in the whole cosmic manifestation every individual has a personal important role which no other can occupy. The skill set, charisma, behaviour and quality of every individual is unique which he/she can be proud of without being envious of others.

In essence vedic texts emphasize on understanding our identity as spiritual beings and our psychophysical nature in that context. It is recommended to carefully choose to do those things which are aligned to our spiritual and psychophysical nature, according to the principles given in vedic texts and being confident on the empowerment from the divine while carrying out our duties.

In addition to the understanding of the self-concept, there are practices mentioned in ancient texts like meditation, specially mantra meditation which have been shown to be effective in increasing the influence of sattva-guna, which in turn increases one's self-esteem (Wolf & Abell, 2003). In this section we presented the self-concept as explained in ancient texts, whose understanding will help increase one's self-esteem and self-confidence. In the next section we will discuss the statistical results of this application.

STATISTICAL EVALUATION

To statistically evaluate the efficacies of ancient wisdom and practices for increasing the self-esteem and self-confidence we developed a brief questionnaire (Garg, 2018). The questionnaire was administered online and the data was self-reported. The questionnaire was sent to subjects that were expected that they have been practicing devotional yoga as explained in Bhagavad Gita (also described in 'Solutions from Ancient Wisdom' section above) for at least one year or more. We opened the questionnaire from 30th September 2018 to 4th October 2018.

Number of responses: We received 95 responses for the questionnaire. Out of the 95 responses, 5 responses were rejected as they did not meet the criteria of minimum one year of practicing devotional yoga, so the number of valid responses was 90.

Demographics: The minimum age of the respondents was 13 and maximum age was 49. The average age of the respondents was 27.88.

The next question in the questionnaire was: 'How long you have been practicing Devotional yoga? (as recommended in Bhagavad Gita)- in years'. The minimum response was 1 year and maximum was 25. The average is 6.31.

The location of the respondents was also collected (City, state and country). Since the responses were collected online, we got response from different countries. 71 respondents were from India (78.89%), 13 from United States of America (13.44%), 5 from Singapore and 1 from Canada.

Out of the total 90 valid responses, 74 were male (82.23%) and 16 were female (17.78%).

DATA QUESTIONS

To collect the data related to the impact of devotional yoga (practices based on ancient texts specially Bhagavad Gita) on self-esteem and self-confidence, a scale was created containing 4 items, each of whose response was on a 4-point likert scale format ranging from strongly agree to strongly disagree. All four questions were self-measured. Two of the questions were targeting self-esteem, selected from 10 questions recommended in (Rosenberg M., 1965). Two questions were collecting data about self-confidence. Respondents were asked to answer each of the four questions twice - one to report their self-esteem and self-confidence before they started practicing devotional yoga and once to report their current measure of the same (after having been practicing devotional yoga for the number of years they have reported in the questionnaire).

The questions were as follows (bold text in parenthesis next to each questions is marking what is being measured, but was not shown to the subjects):

A. Before starting to practice Devotional yoga - How strongly you agree/disagree with each of the following statements

1. On the whole, I was satisfied with myself (**self-esteem**).
2. I used to feel that I'm a person of worth, at least on an equal plane with others (**self-esteem**).
3. I used to feel that I can deal with a challenging situation with courage (**self-confidence**)
4. I used to feel confidence in myself (**self-confidence**)

For each of the questions responses were shown as below and user had to select one option.

(Strongly disagree) 1 2 3 4 (strongly agree)

B. After practicing Devotional yoga, currently how strongly you agree/disagree with each of the following statements

1. On the whole, I am satisfied with myself. (**self-esteem**).
2. I feel that I'm a person of worth, at least on an equal plane with others. (**self-esteem**).
3. I feel that I can deal with a challenging situation with courage (**self-confidence**)
4. I feel confidence in myself (**self-confidence**)

The authors believe that a likert-scale of 5 points creates a response bias towards subjects selecting 3 (neutral response) in case the subject is not clear about the response, so a 4-point scale was chosen to avoid this type of response bias.

Responses: The average values of the responses is shown in the tables below:

Table-1: Average values of the responses of self-esteem and self-confidence

Question	Average response
Pre-practice	
On the whole, I was satisfied with myself.	2.37
I used to feel that I'm a person of worth, at least on an equal plane with others.	2.58
I used to feel that I can deal with a challenging situation with courage	2.51
I used to feel confidence in myself	2.47
Current (post-practice)	
On the whole, I am satisfied with myself.	3.46
I feel that I'm a person of worth, at least on an equal plane with others.	3.49
I feel that I can deal with a challenging situation with courage	3.62
I feel confidence in myself	3.58

Analysis

The average values of the responses is shown in the Table 1 above. The percentage change and summarized in Table 2 below.

Increase in self-esteem

The self-esteem measure 1, increased by 46% on average and the self-esteem measure 2, measuring self reporting of self-worth increased by 35.34%. Overall the average increase in self-esteem is 40.68% across all respondents.

Increase in self-confidence

The average increase in self-confidence measure 1 is 44.25% and in self-confidence measure 2 is 45.05%. Overall increase in self-confidence is 44.65% across all respondents.

Table-2: Percentage change in self-esteem and self-confidence

Measure	Percentage change
On the whole, I am satisfied with myself. (self-esteem measure 1)	46.01%
I feel that I'm a person of worth, at least on an equal plane with others. (self-esteem measure 2)	35.34%
I feel that I can deal with a challenging situation with courage (self-confidence measure 1)	44.25%
I feel confidence in myself (self-confidence measure 2)	45.05%

CONCLUSION

In this paper we started with basic understanding of self esteem and self confidence. We discussed how present day socio economic situation of the society has lead to lowering of self esteem especially in adolescents and youths. This is quite evident from various researches conducted by psychologists. We presented various solutions offered by modern day psychotherapies. These solutions although help but do not solve problem at the root level. Therefore we have also presented solution offered by ancient vedic texts.

We all are looking for a life of deep satisfaction and fulfillment which is essentially based on a feeling of self worth, self love, self confidence and sense of achieving life's goal. At present society at large puts more emphasis on externals i.e. others opinion about ourselves, our position in job or society etc. In contrast to this vedic scriptures teach us that we are part and parcel of divine source of everything and thus have intrinsic value and when we realize that divine connection with our original source then we have access to unlimited wisdom and empowerment.

To validate the efficacy of the understanding of self-concept mentioned in ancient texts, we conducted a research and collected data from those who are applying practices of ancient vedic texts for at least one year. We found that amongst the respondents there is an increase in self esteem by 40.68% and increase in self confidence by 44.65%.

So authors recommend that people in general and youth in particular should be taught principles and application of philosophy of ancient vedic texts to boost their self esteem and self confidence.

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IMPACT OF YOGA ON ORGANIZATIONAL PERFORMANCE

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ABSTRACT

Organizational performance can be characterized by a number of factors. However, there are certain organizational factors, the presence or absence of which can determine success or failure of the organization. There are different ways in which organizations try to improve their performance by working in such factors. The managers can have a positive impact on organizational performance by practicing YOGA because it encompasses the philosophy of Karma Yoga (Path of Detached Action), Jana Yoga (Knowledge of Self), Bhakti Yoga (Trust in the Supreme Order) and Raja Yoga (Asana, Pranayam, Meditation etc.) Practicing this knowledge may bring about a complete transformation of one's personality, on the physical, mental, emotional & spiritual levels which strengthens one's ability and desire to put in one's best. Ashtanga Yoga, the eighth path of Yoga encompasses cognitive learning which is based on purity, contentment, austerity, self-study & forbearance. The stages of Asana & Pranayama are meant for disciplining the body and regulating subtle energy flows. The stages of Dharana, Dhyana & Samadhi are for uplifting one's spiritual self and for heightening consciousness. The above techniques are collectively known under the general label "YOGA" which presents a rich source for generating indigenous organizational development techniques. These techniques provide a feeling of purpose, a sense of connection & positive social relations within their co-workers and the ability to live an integrated life in which the work role does not conflict with the essential nature of the person as a human being, may interact to create different perception of ethicality within the organization. There are certain organizational factors, such as Job Satisfaction, which have a crucial bearing on organizational effectiveness. Our study confirms the useful role that the YOGA can play in improving these factors positively among the managers. However, in order to get the benefit of YOGA one has to adopt it as a technique of life management. This would include not only the Raj Yoga Practices of Asana, Pranayam and meditation but also imbibe the concept of detached action (Karma Yoga), Trust in God's Justice System (Bhakti Yoga) and seeking the knowledge of self (Jana Yoga). Such an integrated approach can yield superior results for individual happiness and also for organizational performance.

Keywords: Organization, Performance, Yoga, Ayurveda

INTRODUCTION

The globalization of the industrial world makes it imperative for organizations to put special emphasis on organizational innovation, flexibility, productivity, and responsiveness for changing the external conditions of their performance. Organizational performance can be measured in terms of different criteria for different organizations, and it depends to a great extent on the goals of an organization. However, one way of comparing organizations with different goals is to identify surrogate indicators of performance. I have identified five organizational factors that can be used as justification to assess the performance of an organization from the view point of the set objectives. These factors are common in most organizations, and therefore, can be used to make comparisons between companies or groups.

Today, there is considerable interest among the management practitioners with regard to the role and benefits of introducing spirituality at the workplace. We have been motivated to introduce the concept of the 'Impact of Yoga on Organizational Performance. We have analyzed the possible impact it can have on such organizational factors, and have utilized the study to make our conclusion. Yoga is generally perceived to be a way of keeping oneself healthy and happy. However, if one truly understands the concept of yoga then can clearly see its benefits. Such a change in the psycho-motivation of people is useful at the organizational level also. We can say that adoption of the yoga on Organizations can bring about better job satisfaction, affective organizational commitment, organizational citizenship behavior, and goal orientation of managers. These factors indeed contribute to the performance of the organization. We also motivate the HR managers in organizations to explore ways of implementing the yoga, as it promises to address the issue of organizational climate at a fundamental level.

FACTORS CONTRIBUTING TO ORGANIZATIONAL PERFORMANCE

Organizational performance can be termed as the achievement of the goals of an organization. The goals of an organization may differ from organization to organization and may also include in its fold quantitative and qualitative aspects. When an organization achieves its goals, it is said to have performed well. As performance is the main reason for the survival of an organization. The focus of the study was on identifying qualities and

practices that helped organizations sustain a superior performance over a long period. We observed that the most important factor in an organization is leadership competence. Most organizations are influenced by globalization, new challenges and complexities irrespective of whether they operate globally or not. Leadership competence is critical to the success of the organization perhaps more than ever before.

The challenges that leaders face in the current environment and the qualities required. The main competencies that we emphasized are: Coping with ambiguities and uncertainties, Managing the diversity in terms of race, age, gender, culture and intellectual person integrity, Humility and Courage, Networking across organizations, Contextual influence and authority. According to above approaches, the most important factor that differentiates the winning companies from the losing ones is that the winning companies possess a leadership engine — a proven system for creating dynamic leaders at every level. We observed that the key to future competitive advantage will be the organization's capacity to create a social architecture capable of generating intellectual capital. The quality and disposition of managerial level employees is thus a key to organizational performance. Some of the factors that can measure these qualities are job satisfaction, job involvement, goal orientation, organizational commitment, and organizational citizenship behavior.

Job satisfaction: Job satisfaction is an attitude that results from a balancing and compilation of many specific likes and dislikes experienced in connection with the job. According to me, job satisfaction is the employee's judgment of how well his job has satisfied his various needs. A critical review of the researches indicated that although there was no direct or consistent relationship between job satisfaction and Productivity of the managers depends on job satisfaction for the following reasons, which had broad implications for the individual, the organization, and the society at large; Absenteeism is higher among dissatisfied employees, Dissatisfied employees are more likely to quit, Satisfied employees enjoy better health and live longer, Job satisfaction is infectious and carries over to life outside the work place. The above point to the role 'job satisfaction' plays a vital role in creating a positive ambience for the employees, motivating them and thereby ensuring high productivity. These in turn are likely to contribute to the performance of an organization.

Job involvement: Job involvement is an important factor in the lives of most people. Work activities consume a large proportion of time and constitute a fundamentally important aspect of life for most people. People may be stimulated by and drawn deeply into their work or isolate from it mentally and emotionally. The quality of one's entire life experience can be greatly affected by one's degree of involvement in or isolate from work. A state of involvement implies a positive and relatively complete state of engagement of the core aspects of the self in the job, whereas, a state of alienation implies a loss of individuality and separation of the self from the work environment. The 'individual difference perspective' holds that job involvement results from socialization processes that inculcate the importance of work as a virtuous and necessary activity, as well as from other stable individual differences.

Organizational commitment: Organizational commitment is an obvious contributor to organizational performance because loyalty to the organization significantly enables the organization to achieve its objectives. The primary difference between organizational commitment and job involvement is that job involvement primarily reflects one's attitude toward a specific job, whereas, organizational commitment refers to one's attachment to the organization.

Organizational citizenship behavior: Organizational Citizenship Behavior (OCB) pertains to the employees' behavior over and above the call of duty (job description and job specification), which is very important for organizational effectiveness. The globalization of the industrial world makes it vital for organizations to put special emphasis on organizational innovation, flexibility, productivity, and responsiveness to changing external conditions for their performance. It has been increasingly felt that work behavior such as OCB, which is beyond the reach of traditional measures of job performance, holds promise for long-term organizational performance. This concept has also been characterized by including constructive and cooperative extra role gestures that are neither mandatory nor directly compensated by a formal organizational reward system. In addition such behaviors have been described as having an accumulative positive effect on organizational functioning. These behaviors also formed Organizational citizenship behavior. Included in the list are gestures such as, constructive statements for improvement of the organization/ department, expressing personal interest in the work of others, monitoring the new entrants in the organization, respecting the spirit as well as the rules of the organization, care for organizational property, and so on. It also takes into account specific behaviors that employees refrain from indulging in, even though they may have every right to do so. To be more specific, these behaviors include finding fault with coworkers/ managers, expressing resentment, complaining against trivial/ insignificant issues, arguing with others, and so forth. The contention behind including such behaviors within the purview of the concept is that OCB does not only include enactment of positive gestures and contributions, but it also takes

into account the quality of forbearance. Clearly, the concept of OCB induces behavioral and attitudinal patterns on the part of managers that influence organizational performance.

Goal orientation: Goal orientation refers to taking one's goals seriously and being persistent in pursuing the goal. Goal theory and research suggests that employee's job performance and job satisfaction depend on their goal orientations. Goal orientation can be regarded as a personality concept, implying the existence of individual differences in the extent to which people set goals and pursue them. Highly goal-oriented persons develop long range and clear goals. They are persistent in pursuing them, especially when difficulties arise. Therefore, goal orientation is assumed to be an important prerequisite for effective leadership.

Impact of Yoga on Organizational Performance: Yoga encompasses the philosophy of Karma Yoga (path of detached action), Jnana Yoga (knowledge of self), Bhakti Yoga (Trust in the supreme order) and Raja Yoga (Asana, Pranayam, Meditation etc.). Practicing this knowledge may bring about a complete transformation of one's personality, on the physical, mental, emotional, and spiritual levels, which strengthens one's ability and desire to put in one's best. Yoga is one of the six foundations of Indian philosophy and has been used for millennia to study, explain, and experience the complexities of the mind and human existence. Patanjali, an ancient yoga sage, defines yoga as a technique used to still the mental fluctuations of the mind to reach the central reality of the true self. Patanjali's Yoga Sutras outline a skillful way of conducting life that fosters moderation and harmony. These guidelines, which include ethical and moral standards of living in addition to postural and breathing exercises, are used to foster spiritual growth and evolve one's consciousness. Ashtanga Yoga, the eight step path of yoga, encompasses cognitive learning, moral conduct, physiological practices, and psychological therapy. The first two steps of Yama and Niyama seek and shape external behavior and thought patterns and thus minimize disturbances in the mind and the body. On the behavioral side, abstinence is sought from violence, falsehood, dishonesty, sexual excess, and acquisitive tendencies. On the cognitive moral side, the ideals prescribed are — purity, contentment, austerity, self study, and forbearance. The stages of Asana and Pranayama are meant for disciplining the body and regulating subtle energy flows. In the fifth stage of Prayahara, the secondary input is regulated so the mind is not distracted. The stages of dharana, dhyana, and Samadhi are for uplifting one's spiritual self and for heightening consciousness.

According to Srinivas, a series of techniques collectively known under the general label 'Yoga' present a rich source for generating indigenous organizational development techniques that may perhaps find better acceptance than imported intervention designs from the west. Originally developed for personal spiritual growth, yoga offers a well-formulated approach to planned change.

IMPACT OF YOGA ON MANAGEMENT

Spirituality in a workplace is a topic of hot discussion today. First they claim: 'The stronger the spiritual factor of the personality, the more tolerant the person is of work failure and less susceptible to stress'. Second, these authors assert, 'the stronger the spiritual factor of the personality the more the person favors the democratic style of leadership, is more trusting and the higher is his/ her tolerance of human diversity'. Third 'The stronger the spiritual factor of the personality the more the person exhibits altruistic and citizenship behavior'. Finally, 'The stronger the spiritual factor of the personality, the more the person's commitment to the organization and work group increases'. The spiritual workers are those who think cooperatively and/ or altruistically; have a balanced, objective view of the world; listen as much as (or more than) they speak; apply a three-dimensional or bigger picture when thinking; believe in some higher driving force and purpose beyond humankind; find the time to think things through objectively; think laterally in order to promote realistic solutions; encourage and empower others selflessly; work open-mindedly with a wide range of people; consistently display integrity and trust; and expect the best from people without having a soft touch. The 'Fundamental aspects of workplace spirituality, such as meaningful work that provides a feeling of purpose, a sense of connection and positive social relations with their coworkers, and the ability to live an integrated life in which the work role does not conflict with the essential nature of the person as a human being, may interact to create different perceptions of ethicality within the Transcendental Meditation is a skill of effortlessly minimizing mental activity so the body settles into a state of rest deeper than deep sleep, while the mind becomes clear and alert. It is an effort to capture the positive impact of some aspect of yoga (such as asana or meditation) on personal factors such as stress, and so on. However, there has been no attempt to capture the effect of the adoption of complete yoga philosophy on organizational factors. Yoga has a deeper psychological impact on a person, in terms of changing paradigms of one's life. Similarly most of the organizational factors selected for this study are psychomotivational in nature. There is, therefore, enough ground for us to hypothesize that adoption of yoga as a philosophy and practice helps in increasing the levels of positive organizational factors.

YOGA AS A VIABLE AND POSITIVE ORGANIZATIONAL TOOL

Today, there is considerable interest among the management practitioners and researchers on the role and benefits of introducing spirituality at the workplace. Yoga in management, Vedanta in management, and the Kosha model in management offer new approaches to the concept of management, wherein competitive advantage, collective advantage, and *karma* advantage are balanced. The Indian word 'Udyoga' (which means Industry) contains in itself the word 'yoga'. Thus, in Indian management thought, Udyoga is a yoga (*Udyog hi yog hai/Udyog bhi ek yog hai*). There is a popular model called BHMS (Body–Heart–Mind–Soul). There is an interactive relationship between the Body, Heart, Mind, and Soul. They influence each other in varying ways. Even organizations can be conceptualized as BHMS systems. With the arrival of the services and knowledge economy, the need for the BHMS approach to management is getting attention. This means a shift from a fragmented view to a holistic view of human beings, society, and organizations. Vedanta in management implies management by higher values and higher vision. Thus, YVK (Yoga, Vedanta, Kosha) constitute three 'Eastern Doors' that can be combined with 'Western Windows' (traditional Western Management theories and concepts). Yoga Philosophy helps a person to have a broader view of life, with greater awareness of his actions. This automatically results in enhanced commitment to his job and organization. It also means that his willingness to go beyond the call of his duty is a result of his understanding the concept of *karma* yoga, in which the performer does not depend on rewards for his/ her performance. The high level of OCB found in the Yoga group here can be attributed to this. Furthermore, as at least four out of the five factors measured here are strongly correlated, this positive impact is also found in job satisfaction, affective organizational commitment, and so on. In most organizations, leaders play a pivotal role in driving performance. There are varieties of leadership training programs being tried nowadays by successful companies. However, the yoga is rarely taught in these training programs. It may be a good idea to now start thinking of giving systematic exposure of wisdom, enshrined in our ancient scriptures, to all managerial cadres of companies, which would help them personally as well as professionally. They can become better self-aware and self-regulated individuals, with a proper perspective of life and various relationships. Yoga is all about the correct attitude to life, which can result in a better organizational climate. In the Indian context, the assimilation of this knowledge may be better and easier, as the Indians have grown with all these concepts right from childhood.

CONCLUSION

There are certain organizational factors, such as Job Satisfaction, which have a crucial bearing on organizational effectiveness. Our study confirms the useful role that the Impact of Yoga can play in improving these factors positively among managers. The results show a significant difference among those who are introduced to the practice of the yoga. However, in order to get the benefit of yoga in its entirety, one has to adopt yoga as a technique of life management. This would include not only the Raj Yoga practices of *asana*, *pranayama*, and meditation, but also imbibe the concept of detached action (*Karma Yoga*), trust in God's justice system (*Bhakti Yoga*), and seeking the knowledge of self (*Jann Yoga*). Such an integrated approach can yield superior results for individual happiness and also for organizational performance.

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HIGHER EDUCATION SYSTEM IN INDIA: ISSUES AND CHALLENGES & ACTION PLAN

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ABSTRACT

As India strives to compete in a globalised economy in areas that require highly trained professionals, the quality of higher education becomes increasingly important. So far, India's large, educated population base and its reservoir of at least moderately well trained university graduates have aided the country in moving ahead, but the competition is fierce; from China in particular. Other countries are also upgrading higher education with the aim of building world class universities. The present system of higher education does not serve the purpose for which it has been started. In general education itself has become so profitable a business that quality is lost in the increase of quantity of professional institutions with quota system and politicization adding fuel to the fire of spoil system, thereby increasing unemployment of graduates without quick relief to mitigate their sufferings in the job market of the country. So, the drawbacks of the higher education system underscore the need for reforms to make it worthwhile and beneficial to all concerned.

Most observers agree that Indian higher education, the significant and impressive developments of the past few decades notwithstanding, faces major challenges in both quantitative and qualitative terms. Perhaps the clearest and boldest statement of this issue can be found in the "Report to the Nation 2006" of the National Knowledge Commission which concludes that there is 'a quiet crisis in higher education in India that runs deep', and that it has to do with both the quantity and the quality of higher education in India. Recognizing this dual challenge, the Indian Prime Minister, severely criticized in a recent speech the serious qualitative deficiencies in Indian higher education while at the same time announcing plans for a major expansion of the system. Reflecting on the findings of a confidential report by the National Assessment and Accreditation Council, which is affiliated to the University Grants Commission (UGC), he expressed his concern over the fact that two thirds (68%) of the country's universities and 90 percent of its colleges are "of middling or poor quality" and that well over half of the faculty in India's colleges do not have the appropriate degree qualifications. Knowledge is the base for overall growth and if the nation has to be competitive and to be at par with the globalization pace, we will have to respond to the market forces.

Experts feel that performance of higher education institutions has been less than satisfactory in terms of access, equity and quality. Now there is an urgent need to work for the development of the educational sector to meet the need of the emerging opportunities, increasing younger generation population and challenges of the 21st century.

INTRODUCTION

A university stands for humanism, for tolerance, for reason, for the adventure of the ideas and for the search of truth. It stands for onward march of human race towards even higher objectives. If the universities discharge their duties adequately, then it well with the nation and the people

Pandit J. I. Nehru

Our university system is, in many parts, in a state of disrepair...In almost half the districts in the country, higher education enrollments are abysmally low, almost two-third of our universities and 90 per cent of our colleges are rated as below average on quality parameters... I am concerned that in many states university appointments, including that of vice-chancellors, have been politicized and have become subject to caste and communal Considerations, there are complaints of favouritism and corruption.

Prime Minister Dr. Manmohan Singh

India, even after 69 years of its independence, is far away from the goal of universal literacy. There are number of schools in the country, but they don't have proper basic infrastructure. However on a positive note, India is engaged in the use of higher education as a powerful tool to build a knowledge-based information society of the 21st Century. There has been considerable improvement in the 'Higher Education' scenario in both quantitative and qualitative terms. Indian professionals are considered among the best in the world are in great demand. This signifies the inherent strength of Indian education system. The present paper is an attempt, to identify and discuss a number of critical issues, of quantity and quality of 'Higher Education' in India & identify emerging issues and challenges in the field of Higher Education in India

OBJECTIVES

1. To analyze the current scenario of higher education system in India
2. To study the of critical issues in Higher Education
3. To identify on the Emerging issues of higher education in India
4. To identify on the Emerging Challenges of higher education in India
5. Suggestions for improving quality of higher education and Conclusion

METHODOLOGY OF THE STUDY

The paper is an outcome of a review of a substantial number of secondary sources and personal experiences and observations on the current scenario and challenges of higher education in India.

HISTORY OF HIGHER EDUCATION IN INDIA

In the long past the institution of higher education has been given an important position in the Indian society. There were perhaps three streams of tradition- i. Ancient and medieval Sanskrit and Buddhist tradition. ii. The medieval Arabic and Persian tradition. iii. East and South Indian such as Tamil tradition. It has been found from the writings of Chinese travellers like Fi-Hien, Hiuen-Tsang that there exist ancient seats of learning at Takshashila (5th-6th Century B.C), Kanchipura, Nalanda (5th-6th Century A.D), Odantapuri, Sri Dharryakataka, Kashmira, Vikramashila (800A.D). Among the subjects studied here were grammar, metaphysics, logic etc. In both Sanskrit and Arabic higher learning much secular and scientific learning in law, medicine, mathematics, astronomy etc. was cultivated besides literature, philosophy with the help of books, discussion and memorization. Indian Higher Education in its present form begun to appear from the time when British parliament renewed the Charter Act (1813) for educational development in India. College to disseminate English education was established in 1818 at Serampore, Calcutta. McCauley’s minute (1835) to promote English education, Charls Woods’ Dispatch (1854) to establish the universities of Calcutta, Bombay, and Madras in 1857 and the introduction of grants-in-aid for these universities were the major events. Indian Education Commission or Hunter Commission’s (1882-83) recommendation to finance University Education in India provided a major impetus to higher Educational development in India. Calcutta University Commission (1917) called as Saddler Commission also recommended for autonomy of universities. The Hartog Committee (1929) report suggested for improvement of quality and standards at the University level education In India. The Abbot-Wood Report (1937) recommendation suggested that English should be the medium of Instruction and encourages the establishment of Polytechnics Colleges, Central Technical Board and Vocational Teacher Training Colleges. Finally Sargent Report (1944) recommendation for the establishment of U.G.C and formulation of blue print for Indian Higher Education structure was the major landmark. At the time of independence there were almost 20 universities and 500 affiliated colleges with the students of near about 0.1million in India. After independence India made various efforts to improve higher education system. The first education commission in independent India, Radhakrishnan Commission(1948-49) also recommended for the establishment of UGC.Secondary Education Commission (1952) pioneered a system of 3 year secondary and 4 year higher education. Indian Education Commission (1964) recommended for the introduction of 3 year Degree course and 4 year Honours Degree course. The National Policy on Education (1968) demanded for qualitative improvement at higher education level. The National Policy on Education (1986) recommended 10+2+3 pattern of educational system. The effects of the recommendation of such commissions can be observed from the present status of higher education in India

THE HIGHER EDUCATIONAL INFRASTRUCTURE IN INDIA

Table-1: Growth of Higher Education Institutions and Their Intake Capacity in India

Year → Institutions &Enrolment↓	1951	1961	1971	1981	1991	2001	2012	2014
No. of University	28	45	93	123	177	266	574	677
Number of colleges	578	1816	3227	4738	7346	11146	35539	38000
No. of teachers (in 000 ^o)	24	62	190	244	272	395	733	817
No. of students enrolled (in 000 ^o)	174	557	1956	2752	4925	8399	22373	28000

Table-2: Total No. of Universities in India (As on 25-05-2016)

- State Universities 347
- Deemed to be Universities 123
- Central Universities 47
- Private Universities 237
- Total 754

Source: <http://www.ugc.ac.in/oldpdf/alluniversity.pdf>

Figure shows the spectrum of higher educational institutions in India. Higher education in India is provided by five groups of institutions: Central, state, private, deemed universities and Institutions of National Importance. There are 52 such institutions. They predominantly consist of the Indian Institutes of Technology, National Institutes of Technology and prominent medical colleges, including the All India Institute of Medical Science. There are 43 central universities, 312 state universities, 183 private universities and 115 deemed universities in India as listed by the University Grants Commission (UGC), the apex regulatory body for higher education.iii All the above university groups are legally entitled to grant degrees. State universities are the only institutions that are allowed to affiliate private as well as public colleges under them. However, these colleges are allowed to operate only within the individual federal state borders. Private colleges offering professional courses, which match specific needs of a sector or industry, are often affiliated to state universities. It is difficult to estimate the total number of colleges in various federal states. However, affiliated colleges which are provided grants by the UGC are listed on its website. These colleges are called 2f and 12 b colleges. According to the latest figures, there are approximately 9,195 such affiliated colleges in India supported by the UGC. The federal states of Uttar Pradesh and Maharashtra have the maximum number of affiliated colleges numbering 1,677 and 1,185 respectively. Karnataka (766), Chattisgarh (488), Gujarat (486), Tamil Nadu (468), and West Bengal (433) too have large number of affiliated colleges under their federal state universities. While private universities do not have affiliated colleges, these universities also offer professional as well as regular courses in it.

CHALLENGES OF PRESENT HIGHER EDUCATIONAL SYSTEM IN INDIA

Since we have got independence we are facing challenges to establish a great and strong education system. Various governments came and gone. Off course they tried to establish new education policies in the system but this is very sad to dictate that they were not sufficient for our country. Still we are facing lot of problems and challenges in our Education System. India recognises that the new global scenario poses unprecedented challenges for the higher education system. The University Grants Commission has appropriately stated that a whole range of skills will be demanded from the graduates of humanities, social sciences, natural sciences and commerce, as well as from the various professional disciplines such as agriculture, law, management, medicine or engineering. India can no longer continue the model of general education as it has been persisting in for the large bulk of the student population. Rather, it requires a major investment to make human resource productive by coupling the older general disciplines of humanities, social sciences, natural sciences and commerce to their applications in the new economy and having adequate field based experience to enhance knowledge with skills and develop appropriate attitudes. Responding to these emerging needs, the UGC stated: "The University has a crucial role to play in promoting social change. It must make an impact on the community if it is to retain its legitimacy and gain public support". It seeks to do so by a new emphasis on community based programmes and work on social issues. Concepts of access, equity, relevance and quality can be operationalised only if the system is both effective and efficient. Hence, the management of higher education and the total networking of the system has become an important issue for effective management. The shift can occur only through a systemic approach to change as also the development of its human resource, and networking the system through information and communication technology.

There are many basic problems facing higher education in India today. These include inadequate infrastructure and facilities, large vacancies in faculty positions and poor faculty thereof, low student enrolment rate, outmoded teaching methods, declining research standards, unmotivated students, overcrowded classrooms and widespread geographic, income, gender, and ethnic imbalances. Apart from concerns relating to deteriorating standards, there is reported exploitation of students by many private providers. Ensuring equitable access to quality higher education for students coming from poor families is a major challenge. Students from poor background are put to further disadvantage since they are not academically prepared to crack highly competitive entrance examinations that have bias towards urban elite and rich students having access to private tuitions and coaching. Education in basic sciences and subjects that are not market friendly has suffered. Research in higher education institutions is at its lowest ebb. There is an inadequate and diminishing financial support for higher education from the government and from society. Many colleges established in rural areas are non-viable, are under-enrolled and have extremely poor infrastructure and facilities with just a few teachers. A series of judicial interventions over the last two decades and knee-jerk reaction of the government – both at the centre and state level and the regulatory bodies without proper understanding of the emerging market structure of higher education in India has further added confusion to the higher education landscape in the country. There is an absence of a well-informed reform agenda for higher education in the country. A few efforts made now and then are not rooted in the new global realities based on competition and increased mobility of students and workforce.

Time to time system influenced with new challenges and government taken a major role to build the system. But there are many challenges always faced by the government. Some of the leading challenges before the

higher education system are continuous upgradation of curriculum to keep in pace with rapid growth of science and technology; globalisation and the resultant challenges from the international universities; grooming of many private institutions without any method of ensuring maintenance of quality and standard; need for adequate funding to meet the demands of various novel innovative programmes; developing a meaningful and purposeful inter-face between the universities, National Research Laboratories, industries, government and society, etc. ICT in higher education policy may not be able to completely overcome all these challenges though it may play a role in information and resource sharing. There are so many people in various parts of country which are still out of reach. This is when we have emphasize more on our education programs and made our system reachable to all areas. Government has to rethink on these areas to implement more on the policies. Money also plays a vital role for the education system which needs to unique for all globally recognized syllabus and curricula. Take a look on our constitution which says that this is the responsibility of central and state government to build good education system. For that we need to have funds. But despite there was a large expenditure on the funds every year on Education where the fund goes and our system remains intact. Central government prepares policies and plan while responsibility of State government is run those policies on ground. The standard education facilities are higher in the states which are much rich. There is a need to change such defects from the country education system which only can be influenced by increasing funding and providing better facilities to students. But we know there is always increase in the fund for the education system but never implemented in that area. So we have to work in this area. Government tries to make different policies which are implemented but quality never checked. Majority of fund goes in the pockets of officials working for this. There is a vast need to improve the quality and standards.

The time now is to modernize our education system so that our country can get much more technically graduated people which can help our country to developed state. Today's youth always try to go foreign for his higher education as they have much better facilities and quality of their system. Can't we get that quality here itself? We have to stop this brain drainage so as avoid students to run away from country. Our governments trying for various challenges faced but no one is doing well for that. Government came and goes but system remains intact. Higher education is extremely diverse and the challenges and issues faced by higher education institutions are just as diverse. The process of education is not merely digesting books. It is also about doing several co-curricular and extra-curricular activities that give a broader meaning to life in general and education in particular. I believe that opportunities for such holistic development are not enough in India. Facilities for the same are lacking or not easily accessible in India. Even where facilities exist, there is a lack of information about the same.

SUGGESTIONS FOR IMPROVING QUALITY OF HIGHER EDUCATION

There are some suggestions and Expectations from Government, Industry, Educational Institutions, Parents and Students for improving quality of higher education-

Towards a Learning Society

As we move towards a learning society, every human activity will require contributions from experts, and this will place the entire sector of higher education in sharp focus. Although the priorities, which are being assigned today to the task of Education for All, will continue to be preponderant, the country will have to prepare itself to invest more and more on higher education and, simultaneously, measures will have to be taken to refine, diversify and upgrade higher education and research programmes.

Industry and Academia Connection

Industry and Academia connect necessary to ensure curriculum and skills in line with requirements. Skill building is really very crucial to ensure employability of academia to understand and make sure good jobs (keeping in view knowledge + skills+ global professional skills = good jobs).

Incentives to Teachers and Researchers

Industry and students are expecting specialized courses to be offered so that they get the latest and best in education and they are also industry ready and employable. Vocational and Diploma courses need to be made more attractive to facilitate specialized programs being offered to students. Incentives should be provided to teachers and researchers to make these professions more attractive for the younger generation

Innovative Practices

The new technologies offer vast opportunities for progress in all walks of life. It offers opportunities for economic growth, improved health, better service delivery, improved learning and socio-cultural advances. Though efforts are required to improve the country's innovative capacity, yet the efforts should be to build on the existing strengths in light of new understanding of the research- innovation-growth linkage.

Student-Centred Education and Dynamic Methods-

Methods of higher education also have to be appropriate to the needs of learning to learn, learning to do, learning to be and learning to become. Student-centred education and employment of dynamic methods of education will require from teachers new attitudes and new skills. Methods of teaching through lectures will have to subordinate to the methods that will lay stress on self-study, personal consultation between teachers and pupils, and dynamic sessions of seminars and workshops. Methods of distance education will have to be employed on a vast scale.

Public Private Partnership

PPP is most essential to bring in quality in the higher education system. Governments can ensure PPP through an appropriate policy. University Grants Commission and Ministry of HRD should play a major role in developing a purposeful interface between the Universities, Industries and National Research Laboratories (NRLs) as a step towards PPP. Funding to NRLs by the government should ensure the involvement of institutions of higher education engaged in research activities to facilitate availability of latest sophisticated equipment. There has been some effort both by the government and the private education institutions to develop the teaching staff at various levels. However, this needs to be intensified with appropriate attention to all the aspects related in order to prepare quality and sufficient number of educational staff. Such efforts need a very serious structuring for the research base institutions. We have to be optimistic that private-public partnership and the Industry interface will take place in the field of education at all levels, and particularly in the backward regions, which is the need of the hour. To achieve excellence, we thus need to create a real partnership between government, educators and industry– Partnerships that can provide our high-tech industries with skilled workers who meet the standards of their industry.

To Provide Need Based Job-Oriented Courses

All round development of personality is the purpose of education. But the present day education is neither imparting true knowledge of life and nor improving the talent of a student by which one can achieve laurels in the field one is interested. So, combination of arts subjects and computer science and science and humanities or literature should be introduced so that such courses could be useful for the students to do jobs after recruitment in some companies which would reduce unnecessary rush to higher education. The programme must be focused on graduate studies and research and developing strategies and mechanisms for the rapid and efficient transfer of knowledge and for its application to specific national and local conditions and needs. Meritorious doctoral students should be recognized through teaching assistantships with stipends over and above the research fellowships. Finally, based on knowledge only vision of the future life and work can be had; based on this vision only a broad ambition can be fixed for oneself; and based on this ambition only one can lead interesting life doing satisfying job to do remarkable achievements in some field in the world

Action Plan for Improving Quality

Academic and administrative audit should be conducted once in three years in colleges by external experts for ensuring quality in all aspects of academic activities. The self-finance colleges should come forward for accreditation and fulfill the requirements of accreditation. Universities and colleges should realize the need for quality education and come forward with action plan for improving quality in higher educational institutions.

Quality development

Quality depends on its all functions and activities: teaching and academic programs, research and scholarship, staffing, students, building, facilities, equipments, services to the community and the academic environment. It also requires that higher education should be characterized by its international dimensions: exchange of knowledge, interactive networking, mobility of teachers and students and international research projects, while taking into account the national cultural values and circumstances. The level of education and knowledge being imparted by many colleges...is not up to the mark. Instead of concentrating on quantity, these institutions should concentrate on quality. The approach of doctoral research in social sciences needs to be more analytical and comparative and be related to society, policy and economy. A study conducted on Social Science Research Capacity in South Asia (2002) showed that the share of the Indian universities in the special articles published in the Economic and Political Weekly was only about a 25 percent. This too was dominated by only three universities, namely- Jawaharlal Nehru University, University of Mumbai & University of Delhi.

International Cooperation

Universities in India have been a primary conduit for the advancement and transmission of knowledge through traditional functions such as research, innovation, teaching, human resource development, and continuing education. International cooperation is gaining importance as yet another function. With the increased development of transport and communication, the global village is witnessing a growing emphasis on

international cooperation and action to find satisfactory solutions to problems that have global dimensions and higher education is one of them.

CONCLUSION

After independence, there has been tremendous increase in institutions of higher learning in all disciplines. But with the quantitative growth has it been able to attend to the core issue of quality. India is today one of the fastest developing countries of the world with the annual growth rate going above 9%. In order to sustain that rate of growth, there is need to increase the number of institutes and also the quality of higher education in India. To reach and achieve the future requirements there is an urgent need to relook at the Financial Resources, Access and Equity, Quality Standards, Relevance and at the end the Responsiveness. To attain and sustain national, regional or international quality, certain components are particularly relevant, notably careful selection of staff and continuous staff development, in particular through the promotion of appropriate programs for academic development, including teaching/learning methodology and mobility between countries, between higher education institutions and the world of work, as well as student mobility within and between countries. Internal self-evaluation and external review must be conducted openly by independent specialists, if possible with international experts.

Report of the National Knowledge Commission if implemented can help boost education sector in India. We are moving towards an era which would be defined by the parameters of knowledge and wisdom. India in order to become a developed nation by 2020 and knowledge power by 2017. The decisions that are going to be taken on these are likely to hold the key to India's future as a center of knowledge production. We need higher educated people who are skilled and who can drive our economy forward. When India can provide skilled people to the outside world then we can transfer our country from a developing nation to a developed nation very easily and quickly.

According to former Prime Minister of India Dr. Manmohan Singh '*The time has come to create a second wave of institution building and of excellence in the fields of education, research and capability building*'. We need an educational system that is modern, liberal and can adapt to the changing needs of a changing society, a changing economy and a changing world. The thrust of public policy for higher education in India has to be to address these challenges. However, one university can't make much difference. If the government welcomes more such initiatives, the future will be ours. We will be able to match and compete with other countries and the dream to be the world's greatest economy won't be difficult to achieve.

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HANDLOOM INDUSTRY IN INDIA WITH SPECIFIC FOCUS ON UTTAR PRADESH STATE: A REVIEW**Dr. Shivani Kapoor**

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ABSTRACT

The handloom sector embodies the rich traditional, historical and cultural diversity that distinguishes India from the rest of the world. It has been sustained by transferring skills from one generation to another. This industry is one of the oldest industries in India and provided livelihood to millions of rural people across the country for centuries. However, it was reduced to ashes during the colonial rule by the entry of cheap and quality clothes made in the mills of England, but after independence, it started reviving due to the government interventions. Today, in the country, handloom production is the second largest employment-generating activity after agriculture and it contributes nearly 14% share of the total production of textile industry. But at the present time, this industry is facing multifarious problems that some other industries do not have. The government of India is consistently pursuing to bring about improvement in the productivity and marketing of handloom sector; still it can be seen that weavers are facing severe livelihood crisis. To make the industry profitable, the problems should be identified as well as the strength and weaknesses should be estimated. In this regard, the present article analyses the challenges and opportunities before the handloom industry, especially in the state of Uttar Pradesh and suggests for remedies to strengthen its position in the economy.

INTRODUCTION**HANDLOOM AND ITS HISTORY IN INDIA**

Handloom is a machine or device, which is made of wood and of iron (some portion) and used to produce woven fabric. Handloom is generally run without any electrical motor, it is run by man's hand and foot combination. Indian Handloom dates back to the Indus valley civilization. Even in ancient times, Indian fabrics were exported, Rome, Egypt and China. In earlier times, almost every village had its own weavers who made all the clothing requirements needed by the villagers like sarees, dhotis, etc. Some areas where it is cold in winter there were specific wool weaving centers. But everything was Hand-Spun and Hand-Woven.

Traditionally, the entire process of cloth making was self-reliant. The cotton / silk / wool came from the farmers, foresters or shepherds, and the cotton was cleaned and transformed by weavers themselves or agricultural labour community. Small handy instruments were used in the process, including the famous spinning wheel (also known as Charkha), mostly by women. This hand spun yarn was later made into cloth on the handloom by the weavers.

DECLINE OF HANDLOOM

During British rule, India was turned into an exporter of raw cotton and the country was flooded with machine made imported yarn. To increase consumption of this yarn, British authorities resorted to violence and coercion. Summarily, this resulted in a complete loss of livelihoods first for the spinners, and dependence of handloom weavers on machine yarn.

When yarn came from a distance and had to be bought, yarn dealers and financiers became necessary. And as the average weaver had little credit, the industry fell more and more into the grip of middlemen. Thus the independence of most weavers disappeared, and a great majority of them came to work for a Trader on contract/wage basis.

Despite this Indian handloom sustained itself, until World War 1 when imported machine made clothes flooded the Indian Market. The beginning of Power looms in the 1920's, and the consolidation of the mills and the high cost of yarn, made an unfair competition that led to the decline of Handloom.

REVIVAL OF HANDLOOM

Mahatma Gandhi started the Swadeshi Movement and reintroduced hand spinning in the name of Khadi which essentially means hand spun and hand woven. Every Indian was urged to spin the yarn using Charkhas and wear Khadi. This led to the closure of the Mills in Manchester and huge turning point in the Indian independence movement. People burnt imported clothes and chose to wear **Khadi.Handloom – Post Independence**

Post Independence, textile mills and spinning mills continued to function in India. Today, there are many weaving styles that use machine spun yarn and these fabrics are referred to as Handloom. And fabrics made from Handspun yarn are called Khadi fabrics.

Though the textile and spinning mills continued in Independent India, handloom / khadi were given a lot of protection from unfair competition. Thus the fabric was widely used and affordable for everyone.

CURRENT SCENARIO

Since 1985, and especially post 90’s liberalisation, handloom sector had to face competition from cheap imports, and design imitations from powerlooms.

In addition government funding and policy protection also declined drastically. Also the cost of natural fiber yarn has increased tremendously. In comparison to artificial fiber, the cost of natural fabric has gone up. This makes it unaffordable for the common people. But the wages of handloom weavers have remained frozen for the past decade or two.

Unable to compete with cheaper poly-mixed fabrics, many weavers are quitting weaving and going for unskilled labour work. And many have been reduced to extreme poverty.

Handloom is a beautiful fabric and special as no two fabrics can be alike. Of course the output depends on the skill set of the weaver. But even if we make two weavers with similar skills weave the same fabric it will be different in one way or the other. Each fabric is a reflection of the weaver’s moods – when a weaver is angry the fabric would be little tight while it would be loose when he is sad. Thus each piece is unique in itself.

In India there are different styles of weaving in different parts of the country, and sometimes in the same region there could be as wide a range as 20- 30 varied styles. From simple plain fabrics, Tribal motifs, geometric designs, tie and dye, to exhaustive art on muslin. Our weavers have been master craftspeople. No other country can boast of such exclusive wide range of rich textile art, even today.

Just like paintings and photographs, each woven sari is a masterpiece. Saying that handloom must perish for its time consuming and laborious compared to powerloom, is like saying painting, photography, clay modelling will go obsolete because of 3d printers and graphic designs.

Comparison of All India census of handloom with UP

Parameters	All India	UP	Varanasi
Number of Handlooms	2377331	80,295	31,378
Number of Handloom weavers	4331876	2,57,783	95,439

Plan Schemes of O/o DC(Handlooms), being implemented during XI & XII Plan period :

1. INTEGRATED HANDLOOMS DEVELOPMENT SCHEME/NATIONAL HANDLOOM DEVELOPMENT PROGRAMME/COMPREHENSIVE HANDLOOM CLUSTER DEVELOPMENT SCHEME

No. of Clusters/ Groups	Size of cluster	GOI’s shares	Funds released	Name of Scheme
1(Varanasi Mega Cluster)	25000 handlooms	Rs.70.00 Cr.	Rs.32.16 Cr.	Comprehensive Handloom Cluster Development Scheme
4 (Varanasi, Mubarakpur, Bijnore and Barabanki)	5000 handlooms each	Rs.2.00 Cr. For each cluster	Rs.6.86 Cr.	Integrated Handloom Cluster Development Scheme/ National Handloom Development Programme

I) Year wise fund released under IHDS/NHDP

Year	No. of Cluster Projects sanctioned	No. of Group approach Sanctioned	Amount released (Rs. In Cr.)
2007-08	21	-	2.35
2008-09	14	76	3.95
2009-10	8	58	3.06
2010-11	7	200	12.75
2011-12	-	-	4.95
2012-13	-	-	3.44

2013-14	-	-	1.08
2014-15	4	5	0.86
2015-16	3***	-	1.60
2016-17	22	-	8.37
Total	57	339	42.41

ii) Marketing Incentive

Year	Amount released (Rs. In lakh)	Weavers covered
2007-08	-	-
2008-09	33.82	99861
2009-10	-	-
2010-11	30.73	80416
2011-12	705.81	148870
2012-13	1328.00	131210
2013-14	-	-
2014-15	1801.33	142119
2015-16	-	-
Total	3899.69	602476

2. MARKETING AND EXPORT PROMOTION SCHEME

Number of events sanctioned/organized under Marketing and Export Promotion Scheme are as under

Year	No. & Name of events sanctioned/organized	Amount released (Rs. In lakhs)
2007-08	30 Distt. Level Events	135.00
2008-09	1 National Handloom Expo, 36 DLEs	236.00
2009-10	1 National Handloom Expo, 48 DLEs	173.12
2010-11	48 DLEs, 8 Special Expos, 1NHE	209.00
2011-12	55 DLEs, 11 SHEs	249.00
2012-13	14 DLEs, 1 NHEs & 11 SHEs	167.00
2013-14	24 DLEs, 1 NHEs, 13 SHEs	260.99
2014-15	15 DLEs, 01 NHEs & 13 SHEs	153.00
2015-16	3 SHEs, 18DLE	3.00
2016-17	1 NHE, 10 SHE	35.00
	Total	1621.79

3 HANDLOOM WEAVERS COMPREHENSIVE WELFARE SCHEME

Year	Weavers covered under Health Insurance Scheme	Weavers covered under Mahatma Gandhi Bunkar Bima Yojan
2007-08	431921	14350
2008-09	371617	21560
2009-10	191714	13269
2010-11	202325	12999
2011-12	178316	11449
2012-13	178316	9920
2013-14	(upto 30.09.2014) -	11952
2014-15	-	15959
2015-16	-	1353
2016-17	-	(Up to 10.07.2017) 13276
2017-18	-	-
Total	1554209	131666

4. Yarn Supply Scheme

Year	Quantity (in lakh kg)	Value (Rs. in lakh)
2007-08	50.484	3887.60
2008-09	53.273	5256.62

2009-10	42.996	4737.88
2010-11	34.603	4465.18
2011-12	16.820	2675.69
2012-13	33.417	8769.83
2013-14	50.185	18375.02
2014-15	69.47	16559.26
2015-16 (upto March, 2016)	122.07	22519.57
2016-17 (Upto Feb, 2017)	227.730	51024.10
Total	697.472	154108.96

At present 95 yarn depots are functioning in Uttar Pradesh

5. Revival, Reform and Restructuring Package

- i) Total coverage 14 Apex, 1876 PWCs, 1005 SHGs & 21964 Individuals Weavers.
- ii) Total claims approved by the SIMRC : 108.94 lakh
- iii) Total amount released : 108.83 lakh

6. Weavers Credit Cards

Rs in Crore

Year	WCC issued	Loan Sanctioned	Loan Disbursed
2012-13	6477	28.00	5.92
2013-14	9459	29.23	11.85
2014-15	11674	39.52	9.32
2015-16	5242	26.52	7.52

The Office of the Development Commissioner for Handlooms has been executing, since its beginning in the year 1976, several schemes for the upgrade and development of the hand loom sector and providing assistance to the hand loom weavers in a variety of ways.

Approximately nine of the major programmes are mentioned here under-

- Modernisation and Up gradation of Technology
- Input Support
- Marketing Support
- Publicity
- Infrastructural Support
- Welfare Measures
- Composite Growth Oriented Package
- Development of Exportable Products

RESEARCH & DEVELOPMENT

The numerous schemes executed by the Office of Development Commissioner for Handlooms statement the needs of weavers who organize the lacking social levels and occupational groups, which are at the bottom of the economic hierarchy. Concerted efforts are being made through the schemes and programmes to enhance production, productivity, and efficiency of the handloom sector and enhance the income and socio-economic status of the weavers by upgrading their skills and providing infrastructural support and essential inputs.

ONGOING SCHEMES AND PROGRAMMES

In order to provide financial assistance in an integrated manner to the handloom weavers and strengthen the design segment of the fabric, Government of India had taken new initiatives in addition to ongoing other schemes and programmes by launching new scheme is called, Deen Dayal Hathkargha Protsahan Yojana and set up a National Centre for Textile Design (NCTD) recently.

DEEN DAYAL HATHKARGHA PROTSAHAN YOJANA

The scheme has come into operation with result from April 2001. It is a wide-ranging scheme for handloom sectors to take care of a wide range of activities such as, product development, infrastructural and institutional support, training of weavers, supply of equipment and marketing support, etc. equally at macro and micro levels in a cohesive and harmonized method for a complete growth and advantage of handloom weavers.

Similarly, challenges to provide such facilities, which would enable the weavers within co-operative fold as well as external, to yield up production as per the market request. The scheme challenges to assist the needs of weavers for working capital, basic inputs, creating attentiveness and to support quality fabric productions over proper design involvement for growth in productivity along with running for publicity, marketing and transport incentives, and so on.

The Government of India has authorized a sum of Rs. 242 lakhs and released a sum of Rs. 120.28 lakhs as first instalment Central share for application of nearly sixty-four projects.

NATIONAL CENTRE FOR TEXTILE DESIGN (NCTD)

The Govt. has introduced the under mentioned scheme as follows:

Objectives of the Scheme

To connect the weavers to the arcade and offer them with satisfactory tools to re-join to the quickly changing market situation and demands.

To bond all the people fit in to the fabric industry with the elaborations in additional fields.

To provide all the weavers, workers and designers superior contact and admittance to countrywide and worldwide markets thereby giving them a better employment and opportunities for more supportable progress.

NATIONAL HANDLOOM DEVELOPMENT CORPORATION (NHDC)

National Handloom Development Corporation (NHDC), a Government of India undertaking, is the only agency approved to implement the scheme.

The scheme benefits the following organizations and their member weavers:

- All Handloom Organizations of National/State/Regional level.
- Handloom Development Centres;
- Hand loom producers/exporters/manufacturers registered with the Handloom Export Promotion Council (HEPC) or any other Export Promotion Council under the Ministry of Textiles, or with the State Directors of Industries;
- All approved export houses/trading houses/star trading houses for production of handloom items;
- Members of recognized/approved handloom associations;
- NGOs fulfilling CAPART norms;
- Any other agency, with the approval of the Development Commissioner for Handlooms

All types of yarn required for production of handloom items are covered under the scheme. The Government of India is bearing the entire expenditure under the Scheme. The yarn is being arranged by NHDC from the mills as per the requirement of the user agencies and transported to the go down of the agency.

WELFARE SCHEMES

The Government of India is applying Weavers Welfare Schemes that contains Health Package Scheme, Thrift Fund Scheme and New Insurance Scheme for handloom weavers.

1. Health Package Scheme for Handloom Weavers

Under the Scheme, the weavers are providing financial aid for the action of sicknesses like asthma, tuberculosis and inflammation of respiratory system, resource of drinking water, motherhood benefits to women weavers, fee of additional compensation for permanent measures of family planning and arrangement for the primary health care.

2. Thrift Fund Scheme for Handloom Weavers

The Scheme predicts the formation of a deposit like provident fund to meet incidentals towards children's education, marriages, and religious ceremonies and so on.

3. New Insurance Scheme for Handloom Weavers

This scheme covers the following benefits as mentioned as, People Accidental Insurance against accidental death at premium of Rs.120/- per annum, with a contribution of Rs.20/- by the weaver, Rs.40/- by the State Government and Rs.60/- by the Government of India.

HANDLOOM EXPORT SCHEME

The significance of the hand loom sector in the national economy is glowing recognized. On account of having the advantage of flexibility of production in small batches, individuality, continuous scope for modernization, eco friendliness, flexibility and, above all, the component of rich artistry, this handloom sector has the prospective to donate towards export incomes in a big way.

Consequently, export of handloom products has been acknowledged as a “Thrust Area” for the overall development of the sector. The Government is discovering the probability of making peak use of the possessions to boost production competences of exportability handloom products. A donation of Rs. 26.00 crores was made to tool the Hand loom Export Scheme during the 10th five-year plan. From 2002-03 to 2006-07 (till January 2007), 57 Export Projects were sanctioned and Rs.802.42 lakhs were released to various agencies, covering 3942 weavers.

During the same period, financial assistance of rupees, 1165.20 lakh was released for participation in 47 International trade events to the Handloom Export Promotion Council (HEPC), Association of Corporations and Apex Societies of Handlooms (ACASH) and Handicrafts and Handlooms Export Corporation of India Ltd (HHEC).

HANDLOOM EXPORT PROMOTION COUNCIL

The Handloom Export Promotion Council, itemized under the Companies Act, 1956, was established in 1965 by the Government of India as the nodal agency for export promotion efforts related to the cotton handloom textiles and also provides a wide range of services listed below:

Distribution of trade information &cleverness

- Persuasive abroad for Indian handloom products;
- Organisation of commercial mission’s/buyer seller meets and contribution in International trade events;
- Consultancy and supervision services for handloom exporters;
- Relationship with the Government of India on all bureaucratic and strategy matters significant to the handloom export trade;
- Dealing with profession grievances affecting to handloom exports;
- Association with the commercial agencies abroad for expansion of handloom exports;
- Simplifying product modification and revision to meet contemporary market necessities;
- As long as motivation to upgrading of handlooms for the export market; and
- Establishment of design inputs to promote export of handloom products.

The Indian cotton handloom fabrics and made-ups occupy a place of prominence in the markets of USA, UK, Germany, France, Sweden, Belgium, the Netherlands, Japan and Australia. The main items exported belong to the segment of home furnishing, which constitutes roughly 90% of our total handloom exports.

TROUBLES IN HANDLOOM INDUSTRY

- Handloom weavers are facing severe livelihood crisis because of adverse government policies, globalisation and changing socio-economic conditions. The national and state governments do have several schemes pertaining to production inputs, market support and development, meant to protection the welfares of the weaving community.
- Fruitless operation of the schemes and the changed context of textile industry, increasing competition from the power loom and mill sectors have been largely responsible for the crisis in the handlooms.
- Lack of information to weavers regarding various policies and schemes is no less a significant cause for the dwindling fortunes of the weaver community. Even government departments and implementing agencies related to handloom suffer from inadequate information and data resulting in a spreading opening between policy preparation and application. In the recent periods, due to absence of facts and fast stepped deviations, performs in handloom sector became static and seemingly terminated.

- Currently, government policies are progressively prejudiced by the globalization developments and are related to WTO-induced trade systems. As the panels on exports get liberalised and internal markets open up, the textile situation in the country is likely to experience radical variations in terms of assistances, efforts like designs, market trends and fluctuating anxieties therein.
- In former planning developments at the national level, development of handloom sector was seen as an encouragement for rural development, being based on local resources, local workmanship and catering primarily for local markets.
- In the first times following India's independence, all national policies emphasized this. Conversely, current thinking at the apex policy level is that the handloom sector is a redundant profession and is a burden on the government exchequer. Political leadership, in general, has been avoiding taking up sticks on behalf of the weavers' community.

RECOMMENDATIONS TO OVERCOME FROM THESE PROBLEMS

The central government needs to recognise the value of the handloom sector in sustainable development. On its specific, the government would never be able to provide employment to such a huge labour force. Successful by the reason of liberalisation itself, the government in turn should to verbalize, encourage and boost policies that sustain this employment. Government has to ensure a 'level playing field' for this sector towards healthy race between the different sub-sectors of the Indian textile industry.

The following are facets that require instant responsiveness:

1. Raw Material supply

Access to raw material such as yarn, dyes and dyestuffs has become a problem. Weaving is a rural and semi-rural production activity and weavers have to go far to get these raw materials. To highest it off, yarn prices are gradually increasing. As a consequence, there is a perpetual scarcity of yarn for the weavers. In the face of a few schemes, the hank yarn access issue has not been resolved.

2. Raw material prices

Handloom mostly uses natural fibres such as cotton, silk and jute. Prices of these fibres have been cumulative during production and processing. Cotton production in India is expensive because of rigorous and high usage of costly agricultural inputs such as pesticides and fertilisers. Moreover, while the fibre production most often happens in the region of the weavers, their meting out is done in distant areas, and as such the prices to the weaver are higher.

3. Infrastructure and Investment

Investment in handloom sector has accordingly far been partial to input supply costs. There is no investment on sectoral development. While there have been some piece-meal schemes such as workshop-cum-housing and venture package schemes, they simply prolong the existing conditions.

There has been no thinking on basic necessities of the producer. Facilities such as land, water and electricity need to be providing in several places that are a harbour for handloom industrialized. On the other hand, power looms are receiving more usable provision from the government in obtaining land, water and electricity.

4. Design developments

While there are recommendations that handloom sector should intensification its design in comeback to deviations in the market, the blockages are countless. The absence of change is not due to the weaver not being pliable to change, as is mentioned. Slightly, it is due to indisposition of the depositor to take hazards and afford inducement to weavers for effecting the change.

5. Market for products

Handloom products necessitate additional distinguish ability. This means healthier and broader market linkage. Unique displays organised with the support of government do not suit.

6. Patenting designs/selections

Handloom designs are not endangered. As a consequence, stockholders are not attentive in case they end up with the risk and those who copy the assistances. Safety options include development of handloom/silk/jute marks and registration under Geographical Indications Act.

7. Free export/import trade – opportunity

Post the WTO Agreement on Textile Clothing, there is successful to be more free export and import of textiles. The handloom sector, as an old-fashioned area, can honour some special packages or discriminatory measures, to guard this kind of production.

8. Cooperative system

While cooperatives prepare help in maximising the assistances for weavers in the complete manacle of production, their present condition a cause of alarm. The handloom cooperative system is perforated with exploitation and party-political interference. Cooperatives have to become independent of district-level government generals in positions of management and the administration.

9. Intercessors (individuals/institutions)

Government has formed a few research, training and input institutes to help the handloom sector. These establishments include weaver service centres, institutions of handloom technology, (IHT) and National Institute of fashion technology (NIFT), etc. But their presentation has been below par and their presence has not helped in preventing the problems of handloom weavers.

10. Budget allocations

Distributions for handloom in national and state finances are being reduced. This has to be upturned. Budget has to increase with new schemes which address the problems of the sector, in view of the association and the need to shelter rural employment.

11. Enhancement of Value

There is a need for attractive the value of handloom products through utilisation of organic cotton and organic yarn, application of natural dyes and by accumulative the productivity of the looms through investigation and innovation – for instance, changes in the width of the looms and some suitable technical changes.

12. Competition and unfair competition from mills and power looms

Competition is now uneven, with mill and power loom sector receiving appropriations in various forms. Furthermore, power looms have been destabilization handloom markets by selling their products as handloom.

13. Wages, employment and livelihood issues

Wages have not increased in the last several years. Some sections of handloom weavers are breathing in hand-to-mouth conditions, with no house or assets. These subjects need to be addressed by the government; at least effectively implement the Minimum Wages Act.

HIGHLIGHTS OF UNION BUDGET FOR HANDLOOM SECTOR

The Budget has made a special mention that the textile industry is geared up to meet the worldwide challenge and clusters were designated. 273 new yarn maintenance yard are opened in till now and the Handloom Mark was launched. The Government proposes to take up additional 100-150 clusters in due course.

The 12 schemes that are now implemented will be grouped into five schemes in the Foredooming Plan, namely,

- Integrated Handloom Development Scheme (IHDS),
- Marketing and Export Promotion Scheme (MEPS),
- Handloom Weaver Comprehensive Welfare Scheme (HWCWS),
- Mill Gate Price Scheme (MGPS) and
- Diversified Handloom Development Scheme (DHDS)

The health insurance scheme has so far covered 300,000 weavers and will be extended to more weavers. The scheme will also be enlarged to include ancillary workers. The provision for the sector has also been increased from Rs.241 crores to more than Rs.321 crores in the upcoming year.

CONCLUSION

The Handloom Textiles set up a everlasting part of the gorgeous cultural Heritage of India. The element of art and craft present in Indian handlooms makes it a prospective sector for the upper segments of market domestic as well as international. Conversely, the sector is surrounded with manifold problems such as out dated know-hows, disorganized production system, small productivity, insufficient working capital, predictable product range, pathetic marketing link, overall immobility of production and sales and, beyond all, struggle from power loom and mill sector. As a consequence of actual Government involvement through financial support and application of various progressive and welfare schemes, the handloom sector, to some magnitude, has been capable to flow over these hindrances. Accordingly, handloom arrangements a priceless part of the generational heritage and demonstrates the fruitfulness and multiplicity of our nation and the talent of the weavers.

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REVIEW OF ORGANIC FARMING MOVEMENTS: A GLOBAL PERSPECTIVE

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“When it is understood that one loses joy and happiness in the attempt to possess them, the essence of natural farming will be realized. The ultimate goal of farming is not the growing of crops, but the cultivation and perfection of human beings.”

- Masanobu Fukuoka, The One-Straw Revolution

INTRODUCTION

Farming has a very close relationship with human civilization. Knowledge of agriculture differentiated well between primitives and Neolithic, ever since then the journey continues. The very familiarity with agriculture led the then civilization(s) to create a settlement, giving up a nomadic lifestyle and giving way to organized, settled farming-based society. Populations boomed and those settlements turned into mega-settlements. Further, knowledge of manure not only provided food security by excess production but also accelerated cross civilization trading of grains and pulses. Civilizations boomed, grew, developed and flocked into what we call continents and countries today.

This growth of the human population, at times, raised concerns about food security which was aptly answered by the introduction of chemical fertilizers into farming. Of late, fertilizer-based farming has become inevitable and conventional, and India, the land farmers, where more than 60% population directly or indirectly depends on farming, is no exception.

This article is a concerted effort to bring forward the evolution of organic farming as a faction of sustainable agriculture which has a symbiotic harmony with nature. This piece of work tries to incorporate carefully various phases of the dramatic journey of the concept from primordial form of farming to the nascent yet persuasive conscious farming of the day, through highly chemical and inorganic way of modern farming midway.

SOME DEFINITIONS

Conceptually, *organic farming* is very close to natural farming with a proper emphasis on soil conditioning and food cycle, right from earthworms to plants helping pollination. As per the definition of the United States Department of Agriculture (USDA) study team on organic farming, “*organic farming is a system which avoids or largely excludes the use of synthetic inputs (such as fertilizers, pesticides, hormones, feed additives etc.) and to the maximum extent feasible rely upon crop rotations, crop residues, animal manures, off-farm organic waste, mineral grade rock additives and biological system of nutrient mobilization and plant protection*”.

Food and Agriculture Organization (FAO) of United Nations (2014) suggests that “*organic agriculture is a unique production management system which promotes and enhances agro-ecosystem health, including biodiversity, biological cycles and soil biological activity, and this is accomplished by using on-farm agronomic, biological and mechanical methods in exclusion of all synthetic off-farm inputs*”.

International Federation of Organic Agriculture Movements (IFOAM) (2005) views organic agriculture as a production system that sustains the health of soils, ecosystems and people. It relies on ecological processes, biodiversity and cycles adapted to local conditions, rather than the use of inputs with adverse effects. All the above definitions are congruent to one common point that organic farming is a holistic concept and a practice which is ecologically more sustainable against the fertiliser based modern (now termed as conventional) agricultural which has been a splurge in taking off-farm inputs for the sake of increasing productivity.

HISTORICAL BACKDROP

The knowledge and usage of organic manure are not new; it dates back to the Vedic period. Mention of organic manure is found in *Rig Veda* (1, 161, 10, 2500- 1500 BC) and as Green Manure in *Atharva Veda* (II, 8.3, 1000 BC). In *Sukra* (IV, V, 94, 107-112), it is stated that the plants should be nourished by dungs of goat, sheep, cow, water as well as meat to cause healthy growth. A reference of manure is also found in *Vrkshayurveda* by surpala (manuscript, Oxford, No 324 B, Six, 107-164)¹

In the first quarter of the twentieth century, leadership in agricultural research was provided by British scientists at the Imperial Agricultural Research Institute, Pusa. The most prominent among them were five persons, namely Sir Albert Howard who worked on wheat; John Walters Leather who developed soil science; Harold

Maxwell-Lefroy and Thomas Bainbridge Fletcher who worked on Indian insect/ pests, and Sir Edwin John Butler who worked on fungus (Randhawa, 1983).ⁱⁱ

Sir Albert Howard (1900-1947), the father of modern organic Agriculture, developed organic composting process (mycorrhizal fungi) at Pusa, Samastipur, India and published his work as 'An Agriculture Testament' in (1940).

Making it India specific would be to talk about the post-independence era where feeding a newly liberated country of 30 crores plus populace was one of the biggest questions. Green Revolution (GR), postulated by Norman Borrough, caught fancy and imagination of the then Indian policymakers, India welcomed the thought, and so attained food independence. All this seems a fable, to many it is. India presently is one of the biggest producers and exporters of certain food grains, agriculture contributes to nearly 14% of the Indian economy, and employs almost 70% of its population directly or indirectly.

Almost at the same time when India was dabbling over the concept of Green Revolution (GR), countries like Australia, Estonia, and a hand full of European countries had started to undertake the projects related to Organic Farming. Which is the purest form can be defined as the process of farming that relies on techniques such as green manure, crop rotation, compost, and biological pest control.

In his Magnum Opus on Organic Farming, "An Agricultural Testament", Sir Albert Howard critiques civilizations by judging them for their worth based on the soil heritage they handed over to the next generation.

Fertilizer- based, off-farm input farming is not something uncalled for, feeding a seven billion plus population is a pertinent challenge for all times, but the big question arises that is it wise and strategically correct to ensure food security at the cost of nutrition security along with the additional costs of health hazards being caused. A UN report at the same time suggests that if the amount of food wasted around the world were reduced by just 25%, there would be enough food to feed all the people who are malnourished.

"The side-effects of the modern agricultural chemicals and machines raise serious questions about the overall benefits of the new technology. Chemical fertilizers and pesticides pollute our air and water. Agricultural chemicals, including hormones and antibiotics, leave residue in food that may cause cancer or genetic damage. Soil and energy resources are being depleted. Instead of recycling our wastes back onto land as fertilizer, we allow them to pollute our water. We use non-renewable energy resources to produce artificial fertilizer. In the future we may be forced to make radical adjustments on such agricultural practices." (Oelhaf, 1978).ⁱⁱⁱ

EVOLUTION

Organic farming and its variants were reinvented by a handful of spiritually motivated agriculturist in the western countries In 1921, though organic was the only way of agriculture in the oldest civilizations like India and China, it was declared obsolete with advent of inorganic fertilizers, pesticides and modern farming techniques. Albert Howard and his wife Gabrielle Howard, proficient botanists, founded an Institute of Plant Industry in Indore (India) to improve traditional farming methods. For 11 years they worked on collecting cow dung, urine, farm residues to transform them in to organic manure, they brought improved implements and improved animal husbandry methods from their scientific training; then by incorporating aspects of the local conventional methods developed erosion prevention techniques, protocols for the rotation of crops, and the systematic use of composts and manures.^{iv}

Their seminal work on organic manure is regarded and documented as Indore Method of Compost Making.^v

In 1924 it was Rudolf Steiner^{viii}, who initiated the first modern system of agriculture that focused exclusively on Organic methods and he named it Biodynamic Agriculture. Inspired and motivated by the concept of sustainable agriculture Lord Northbourne (Walter James; 1896-1982) coined and gifted to the world the term 'Organic Farming'. His 1940 book *Look to the Land* is a manifesto of organic agriculture. In it he mooted a contest of "organic versus chemical farming."^{viii}

In July 1939, Ehrenfried Pfeiffer, the author of the standard work on biodynamic agriculture (*Bio-Dynamic Farming and Gardening*),^{ix} was invited as a presenter at a Conference on Biodynamic Farming at Northbourne's farm in Kent.^x One of the major objectives of the conference was to provide a common platform to the advocates of various approaches to organic agriculture to transform it into a larger movement. Howard attended the conference, where he met Pfeiffer.^{xi} In the following year, Northbourne published his manifesto of organic farming, *Look to the Land*, in which he coined the term "organic farming."

In 1940 Howard published his landmark work *An Agricultural Testament*. In this book, Sir Howard adopted Northbourne's terminology of "organic farming."^{xii} His work spread widely, and by the time he was being

regarded as the “The Father of Modern Agriculture” Primarily for the reason that his works were based on the realistic assimilation of various scientific approaches accumulated till then.^{xiii}

In 1977 the first International conference of Organic Agriculture Movements (IFOAM) was held in Switzerland in which 25 presentations were made. In 2000 when the conference returned to the same venue the number of presentations offered had crossed 500 mark, that aptly describes the growing interest of researchers in this field.^{xiv}

In his celebrated book ‘A brief overview of the history and philosophy of organic agriculture’ George Kuepper (2010)^{xv} busts the myth of ‘The Influence of the ‘60s and ‘70s Counterculture’ “*Obviously, this is not true. What the counterculture did, instead, was to co-opt what was then a small and rather obscure organic movement whose political and social tendencies were ultraconservative and even reactionary.*”^{xvi} It is thereby so suggested that if you don’t buy the argument that the ‘60s counterculture invented organic farming, it is reasonable to say that it created the organic industry.

CONVENTIONAL FARMING- FEW STATISTICS

As an innovative response to a threatening Asian famine in the 1960s, Introduction of synthetic fertilizers in food production led to a phenomenal growth in agricultural yields. It was celebrated and termed as Green Revolution, that comprised of three components, namely: agrochemicals; irrigation; and, high-yield seed varieties including both pesticides and chemical fertilizers.^{xvii}

Rachel Carson’s *Silent Spring*, published in 1962, highlighted the real and perceived dangers of pesticides, making organic agriculture especially attractive, as it advocated to abstain from the use of most synthetic pesticides.^{xviii}

An unbiased facelift of the issue would call for questioning the production, and supply feasibility of organic produces and the concern that whether it would be able to feed the burgeoning global population; experts have contrary views. The very thought and proposal of the concept encounter the question of decreased productivity perceptually associated with organic farming and the resultant scary picture of demand-supply gap of food products across the globe. But a deeper plunge into the issue explores sustainability and health hazard issues inherent with the conventional farming.

Moreover, there arises a question that wouldn’t it be strategically myopic to declare and deem organic farming inferior to conventional farming productivity-wise. “*In a review of 286 projects in 57 countries, farmers were found to have increased agricultural productivity by an average of 79%, by adopting ‘resource-conserving’ or ecological agriculture*” (Pretty et al., 2006).^{xix}

World Resources Institute in its significant study (2005) revealed that industrialised agricultural production and the global commoditization of basic food staples have not helped improve domestic food consumption in many developing countries, especially among net food importers. Neither has higher production demonstrated long-term efficiency or sustainability: the short-term gains of increased productivity are often offset by the high costs of inputs and environmental degradation.

If the health hazard associated with food contamination caused by fertilizer and pesticide residue are also taken in to account, the cost pretty well surmounts the short- term benefits associated with increased productivity. The major factors that lead to growing interest in the alternative forms of agriculture in the world are: increasing consciousness about conservation of environment as well as health hazards associated with agrochemicals, and consumers’ preference to safe and hazard-free food.

Organic agriculture is one among the broad spectrum of production methods that are supportive of the environment. The demand for organic food is increasing gradually in both the developed and developing countries at an annual average growth rate of 20-25 per cent (Ramesh et al., 2005)^{xx}. Considering the potential environmental benefits of organic production and its compatibility with integrated agricultural approaches to rural development, organic agriculture may be considered as a development vehicle for developing countries such as India.

CONCLUSION

It is therefore so arrived at that organic farming has now become a movement the impressive growth rate is getting coupled by the increasing awareness amongst the various stakeholders thereof namely the producers, the consumers, the governments and the ecology at large. The journey of organic farming can also be termed as the rediscovery of primordial farming agriculture with advanced knowledge and research. The rising concerns about sustainable development is fuelling the mission across the globe. India has been home to the maximum

number of organic farmers in the world and he still contributes to a very meager portion of the world organic agriculture this anomaly or paradox is highly tempting to the researchers and academicians. India has been greatly benefitted yet adversely affected by inclusion of fertilizers and other artificial measures of increasing output in agriculture.

The Government of India has duly recognised the importance of organic farming for sustainable agriculture. National Centre Of Organic Farming is continuing Central sector scheme is tenth five year plan. National Project on Organic Farming (NPOF) is being implemented by National Centre of Organic Farming.

Most recently the government has initiated flagship project in the name of Unnat Bharat Abhiyan which is inspired by the vision of transformational change in rural development processes by leveraging knowledge Institutions to help build the architecture of an inclusive India.

Unnat Bharat Abhiyan (UBA) has its different themes namely *Organic Farming, Water Management, Energy Sources, Aartisane, Industries & Livelihood, Basic Amenities* and *Convergence* the first theme that is documented in this expedition is *Organic Farming* this is termed as one of the most ambitious plans of any government for inclusive growth of India by the means of rural upliftment. Although the mission is in its beginning phase but is expected deliver for rural development.

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