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INTRODUCTION
Management has become an indispensable part of everyday life, be it at home, in the office or factory and in government. In all organizations, where group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort (Bhattathiri, 2001). Efficacious and effective management is not possible without in-depth knowledge of the organisation which is being managed. Organisational knowledge is absolutely critical to building, preserving and leveraging institutional excellence. It is like the air you breathe—you cannot measure it, touch it, or see it but you cannot survive without it (Prasad, 2004).

The basic elements of management are always there whether we manage our lives or our business. In fact, management is used knowingly or unknowingly by everybody born as human being on this earth. We are all managers of our own life and the practice of management is found in every facet of human activity: schools, business, government, unions, armed forces, families and religious places. Thus, management has become an exciting and entertaining subject because it deals with setting, seeking and achieving objectives. It makes human efforts more productive. It brings order and effectiveness to the efforts of the people. It brings better equipment, plants, offices, products, services and human relations to our society. There is no substitute for good management and good management consists of showing average people how to do the work of superior people.

Society is a collection of individuals and individuals constitute society. Every individual has several needs and wants but it is impossible for him to satisfy all his desires and wants with his own efforts alone. Thus, he joins hands with others and works in organised groups to achieve what he cannot achieve singlehandedly. Today, the society has large and complex institutions with many people working together. In other words, when a number of persons join together for the attainment of some common objectives, organisation comes into being. Whatever may be the nature and kind of the organisation, it
cannot run successfully unless there is someone to manage its affairs. Management is an essential part of any group activity. It is the management which plans, organises, co-ordinates and controls the affairs of the organisation. It brings the human and physical resources together and motivates the people at work in order to create a cordial, congenial and harmonious environment in the organisation. To sum up, it can be said that an organisation is like an orchestra team. It is for the management to make music or a noise out of it. If there is an effective and efficient management, the result is sweet and melodious music; otherwise the result is chaotic and awful noise.

1.1 CONCEPT OF MANAGEMENT:

The concept of management is as old as the human race itself. It is a universal phenomenon. It is not merely the monopoly of business houses. It is a part and parcel of every kind of decision making. It is the marshalling of manpower resources and strategy for getting a job done. Management is multifunctional in nature. It is a set of techniques and functional processes employed to maximize productive utilization of human, physical and natural resources for the benefit of all in a healthy physical and conceptual environment. Men, material, money, machinery and methods constitute human and physical resources. The physical environment consists of temperature; noise, light, ventilation; the tools which are employed; the methods of work; the material employed; the sequence in which the work is performed and other physical aspects. The conceptual, or mental, environment is concerned with the attitude or frame of mind of individual worker in the given environment. The manager has to provide a positive and conducive environment where the worker gives his best to the institution.

Management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims (Koontz & Weihrich, 1998). It involves coordinating and overseeing the work activities of others so that their activities are undertaken efficiently and effectively. Management puts ideas into action through and with
people. Efficient management leads to productivity with peace, growth with harmony and brings out the best potential in people. Management creates harmony in working together, equilibrium in thought and action, goals and achievements, plan and performance, produce and market (Bhattathiri, 2001).

When people are motivated and inspired, they run their organisations efficiently and profitably, produce quality goods and services and keep customers and clients satisfied (Bodhananda, 2007). Lack of management can create chaos and cause mayhem, perplexity, wastage, delay, obliteriation, losses and low sense of worth. Management is about managing self, people and situations. Manager has to show the path on which his workforce can excel and stay focused. Management’s task is to make people capable of joint performances and make their strength effective and make their weaknesses irrelevant (Drucker, 1998). It is the capability and capacity of the manager that can transform the situations to the best for all the stakeholders. If he is bestowed with the quality to judge the people and their talents then he can take them to the zenith of their performance. Management is helping ordinary people to produce extraordinary results (Somesswarananda, 2005).

Management, today, goes beyond giving just direction or getting work done by people. Manager has to think beyond results; he has also to create and sustain performers by inspiring them. Manager’s job is two-fold (1) To translate the dream in terms of project; and (2) To produce performers. Workman’s job is to produce results - from planning to execution. And supervisor’s duty is to solve the problems of workmen (Somesswarananda, 2005).

1.2 MANAGEMENT PERSPECTIVES:

The word perspective has been derived from the Medieval Latin word persectiva (ars) ‘science of optics’, from the verb perspicere which means ‘to look through’ (Oxford Dictionary). It implies a view or vista or a mental view or outlook of a person or an organisation. It also means the ability to perceive things in their actual interrelations or comparative importance (thefreedictionary.com). Management Perspectives provide an overview of the principles, skills, challenges and the other factors which the managers have to
face today. These include the theoretical framework, ideas and techniques which can be applied to day-to-day work of an organization like planning, decision making, leadership, motivation, communication, human resource management, corporate social responsibility, change management and managerial skills and mantras required for effective and efficient working of the organization.

It is a proved fact that management is not an action in isolation; it is rather the impact of total environment in which the organization exists. Starting from the management in antiquity to the management in modern times, the different perspectives of management at different points of time can be summed up briefly as under in an integrative manner:

**An Integrative Framework of Management Perspectives**

1.3 HISTORY OF MANAGEMENT THOUGHT:
Management has always been a part of the nature of man. In its crude form, it has been there from nomads to rulers of various kingdoms. Management as a field of study may be just 125 years old, but management ideas and practices have actually been used from the earliest times of recorded history. For example, 2,500 years before management researchers called it job enrichment, the Greeks learned that they could improve the productivity of boring repetitious tasks by performing them to music. The basic idea was to use a flute, drum, or sing lyrics to pace people to work in unison, using the same efficient motions, to stimulate them to work faster and longer, and to make even a boring work or job interesting and entertaining. While we can find the seeds of many of today’s management ideas throughout history, not until the last two centuries, however, did systematic changes in the nature of work and organizations create a compelling need for managers. Examples of management thought and practice can be found all through the history (Williams, 2009). This has been shown in the table below.

**Table-1.1**
**Management Ideas and Practice throughout History**

<table>
<thead>
<tr>
<th>Time</th>
<th>Group</th>
<th>Contribution to Management Thought and Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>5000 B.C.</td>
<td>Sumerians</td>
<td>Record keeping</td>
</tr>
<tr>
<td>4000 B.C.</td>
<td>Egyptians</td>
<td>Recognized the need for planning, organizing, and controlling</td>
</tr>
<tr>
<td>2000 B.C.</td>
<td>Egyptians</td>
<td>Requests submitted in writing. Decisions made after consulting staff for advice</td>
</tr>
<tr>
<td>1800 B.C.</td>
<td>Hammurabi</td>
<td>Established controls by using writing to document transactions and by using witnesses to vouch for what was said or done</td>
</tr>
<tr>
<td>600 B.C.</td>
<td>Nebuchu</td>
<td>Production control and wage incentives</td>
</tr>
<tr>
<td>500 B.C.</td>
<td>Sun Tzu</td>
<td>Strategy; identifying and attacking opponent’s weaknesses</td>
</tr>
<tr>
<td>400 B.C.</td>
<td>Xenophon</td>
<td>Management recognized as a separate art</td>
</tr>
<tr>
<td>400 B.C.</td>
<td>Cyrus</td>
<td>Human relations and motion study</td>
</tr>
<tr>
<td>175</td>
<td>Cato</td>
<td>Job descriptions</td>
</tr>
<tr>
<td>284</td>
<td>Diocletian</td>
<td>Delegation of Authority</td>
</tr>
</tbody>
</table>
900 | Alfarabi | Listed leadership traits  
1100 | Ghazali | Listed managerial traits  
1418 | Barbarigo | Different organizational forms/structures  
1436 | Venetians | Numbering, standardization, and interchangeability of parts  
1500 | Sir Thomas | Critical of poor management More and leadership  
1525 | Machiavelli | Cohesiveness, power, and leadership in organizations  


Concept of management has undergone a sea change since its inception, as a formal subject, in the early 1900’s. From the set of principles evolved the scientific management theory of F. W. Taylor and it played a role as a prominent theory till 1950’s. Focus of management then shifted to decision theory. In 1960’s, systems orientation emerged. Change and contingency management of 1970’s was followed by new approaches to human relations and production quality in the 1980’s and archetype management in 1990’s. Journey of management thought is depicted briefly in the table below-

Table-1.2
Major Classification of Management Approaches and their Contributors
Pre-classical Contributors to Management Thought

<table>
<thead>
<tr>
<th>Name</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robert Owen</td>
<td>Proposed legislative reforms to improve working conditions of labour</td>
</tr>
<tr>
<td>Charles Babbage</td>
<td>Advocated the concept of ‘division of labour’; devised a profit-sharing plan which led to the modern-day Scanlon Plan</td>
</tr>
<tr>
<td>Andrew Ure and Charles Dupin</td>
<td>Advocated the study of management</td>
</tr>
<tr>
<td>Henry R. Towne</td>
<td>Emphasized the need to consider management as a separate field of study and the importance of business skills for running a business.</td>
</tr>
<tr>
<td>Major Classification of Management Approaches</td>
<td>Major Contributors</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Classical approach</td>
<td>Frederick W. Taylor, Frank and Lillian Gilbreth and Henry Gantt</td>
</tr>
<tr>
<td>Bureaucratic management</td>
<td>Max Weber</td>
</tr>
<tr>
<td>Administrative management</td>
<td>Henri Fayol</td>
</tr>
<tr>
<td>Behavioral approach</td>
<td></td>
</tr>
<tr>
<td>Group influences</td>
<td>Mary Parker Follet</td>
</tr>
<tr>
<td>Hawthorne studies</td>
<td>Elton Mayo</td>
</tr>
<tr>
<td>Maslow’s needs theory</td>
<td>Abraham Maslow</td>
</tr>
<tr>
<td>Theory X and Theory Y</td>
<td>Douglas McGregor</td>
</tr>
<tr>
<td>Model I versus Model II values</td>
<td>Chris Argyris</td>
</tr>
<tr>
<td>Quantitative approach</td>
<td>Management science</td>
</tr>
<tr>
<td>Operations management</td>
<td>-</td>
</tr>
<tr>
<td>Management information system</td>
<td>-</td>
</tr>
<tr>
<td>Modern approaches</td>
<td>The Systems Theory</td>
</tr>
<tr>
<td>Contingency Theory</td>
<td>-</td>
</tr>
<tr>
<td>Emerging approaches:</td>
<td>William Ouchi</td>
</tr>
<tr>
<td>Theory Z and Quality management</td>
<td></td>
</tr>
</tbody>
</table>

(Source: https://sites.google.com/site/early-approaches-to-management)

Under various approaches, management was described from different points of view largely depending on the perspective and background of the management thinker. Koontz identifies eleven approaches to the management concept, which are as follows:

The **empirical approach** states that we can understand what management is by determining what contributed to success or failure in specific cases.
The **interpersonal behaviour approach** is based on getting things done through people and therefore, management is centered in understanding relationships (psychology).

The **group behaviour approach** emphasizes the behaviour of people within groups and thus tends to rely on sociology, anthropology, and social psychology. Often this interest in-group behaviour patterns is named 'organizational behaviour'.

The **cooperative social system approach** (organizational theory) combines elements of the interpersonal and group behaviour approaches into a system called the organization where the primary purpose is co-operation.

The **socio-technical system approach** adds to the previous approach the dimension of technical systems. It is believed that the machines and methods have a strong influence on the social system and that the task of the manager is to ensure harmony between the social and technical systems.

The **decision theory approach** believes that management is characterized by decision making and therefore a systematic approach to decision-making essentially outlines management.

The **systems approach** to management, like biological systems, views management's role within an assemblage of subsystems, inputs, and processes within an environment, all of which are interconnected and/or interdependent. This may not be a different approach but is a holistic view of management, providing place for elements of the other approaches to be incorporated.

The **management 'science' approach** believes that problems can be described within a mathematical model - basic relationships - in such a way that the goal may be optimized.

The **situational approach** states that, management action depends on the situation taking into account the influence of given actions on the behaviour patterns of individuals and the organization. This is a practical approach, which hints at the art (viz, science) of management.
The **managerial roles approach** is based on research by Mintzberg as to the roles (functions) managers fill.

The **operational approach** is an attempt to combine elements of all of the above-mentioned approaches, taking what is applicable, discarding that which is not, and developing an approach to management that indicates the complexity and variedness of what is expected of the manager (Koontz, 1980).

However, all these approaches are lacking in one aspect or the other. Concept of management has evolved over the years and is an ongoing process; it changes and improves as the environment changes. The discipline of ‘management’ is just 100 years old. By and large, it is a product of industrial revolution. Hence, its intellectual traditions are rooted in engineering and economics. Later it was influenced by psychology, sociology and other related disciplines. During recent years, yoga, meditation and spirituality have also started influencing the field of management (Sharma, 2006). During the 1990’s, the evolution of spirituality and management theories converged and triggered a bold interest in formulating spirituality based theories and research within the academic management domain, resulting in the formulation of a new discipline (Rojas, 2005).

In the present epoch, internationally operated organisations are stirring towards holistic approach to management. Holistic approach takes under its ambit the whole organisation, systems, people and culture. Holistic approach can bring better results for modern organisations to deal with complex issues in global environment, because according to Aristotle, whole is more than the sum of its parts (Abbasi, Rehman and Bibi, 2010)

**1.4 MANAGEMENT TODAY:**

People who are making judicious use of available resources and effectively managing to earn high profits and returns are not sure if it’s worth it. They feel defeated in spite of being successful. The reason is that money is being minted through unethical and immoral means. Industrialists today are doing the right things for their ventures but not necessarily doing things the right way. Indian companies are in a state of flux, more bewilderment, conflict
and tension persists in its working and less emphasis is on the issues of productivity, motivation, principles, morals, ideals and ethics. The reason for this state of affairs is too much dependence on western models of management. The management philosophy emanating from the west is based on the lure of materialism and on a perennial thirst for profits, irrespective of the quality of the means adopted to achieve that goal (Bhattathiri, 2001).

There is a spurt in corporate scandals since the focus of most business houses is to earn more and more money. Almost every year, it seems, some scandal envelops a Fortune 500 company and causes a new spasm of public distrust of big corporations. This year's occurrence probably should not be surprising; in the competitive marketplace, the temptation to cut ethical corners can be hard to resist (Zipkin, 2000). Corporate, do not stop to think and contemplate the effect of their greed on the stakeholders. There is insatiable hunger for success at any cost. In their unquenchable desire for number one position, corporate are becoming ruthless, forgetting their duties towards the society at large. The world today is so corruptible, gullible and materialistic that many corporations and nations operate without a soul conscience. The capitalistic bottom-line of maximizing profits has become the benchmark for purported success, pervading international, regional, national and organizational levels (Noor, 2004). Management has been reduced to a handmaid of profiteering. The maximizing of profits becomes the ultimate goal, to the exclusion of all other considerations (Gupta, 2000). We are aware that with its axis on privatization and liberalization, national and world economic order is gradually becoming market oriented and globalised. Capital is today's integrating factor. Those who have or can access to resource stand to benefit from this economy while others are being marginalized (Xavier, 1999).

Corporate houses that are becoming aware of their ethical and social responsibilities towards the society are only following the mandatory responsibilities. Contemporary research has found that while around three quarters of major Australian companies believe it is the responsibility of their boards to set an appropriate ‘tone from the top’ and monitor organizational
performance against a formal code of conduct, 84 percent of the companies that has promulgated a code of ethics reported that they did not actually monitor compliance with it (International Survey of Corporate Responsibility Reporting 2005, KPMG, Australia). This is also the case of companies in many developed as well as developing economies. There is awakening of moral and ethical responsibilities but much more needs to be done at the local and global level. Lately, however, corporate America seems to be doing more than just paying lip service to standards of management behaviour. For all the controversy surrounding the Firestone/Ford tyre recall, and the questions it raises about the potential for corporate wrongdoing, a growing number of big companies are enacting strict ethical guidelines and backing them up with internal mechanisms to enforce them. While some consider the changes little more than window dressing, there is no doubt that change is afoot (Zipkin, 2000).

In the present era, corporate sector desires to own workers not humans. Materialism has crept into the roots of the corporate world. Materialistic management has done more harm than good. The capitalist has grown richer, man has been reduced to a hired wage-earner and the consumer has been placed at the mercy of the materialistic manager. There is no sense of belonging, no harmony, no co-operative organisation, no fellow-feeling and the least common approach and perspective (Gupta, 2000).

1.5 NEED TO RECONNECT TO THE ROOTS:

There is more to management than just earning profits and more to the role of a manager than achieving the organisational objectives. He has to become the watch dog to see that nothing detrimental is done by the company at the cost of the stakeholders. He has to stay connected to the roots of his religion and culture while performing his job. Sharma (2001) argues that for a management system, to be effective, it has to be rooted in the cultural soil of the country, where it is practiced. Many communities and countries in the world are now trying to discover and explore their own system of management,
which includes accounting and financial management, human resource management, corporate governance, and also CSR (Muniapan, 2008).

Not only eastern world but the western world of business is also realizing the need to reconnect to the roots of their religion and culture and to infuse their working with morals and ethics. Management thinkers, all over the world, are developing models of management by imbibing insight into their scriptures. These models are becoming powerful catalysts for transformation. A leadership and management paradigm that transcends narrows chauvinism, neo-conservation and jingoism, with a universal, egalitarian and magnanimous approach, is needed (Noor, 2004). Also models are being framed on world leaders with a semblance of altruistic inclinations. To really understand leadership, we need to put our ear to the ground of history and listen carefully to the rags of human hopes, desires, and aspirations, and the follies, disappointments, and triumphs of those who led and those who followed them. As per the Confucius proverb, a man who reviews the old so as to find out the new is qualified to teach others.

Management needs to be sprinkled with ideals of religion. For the sustainable development of the enterprise the need is to look for long term benefits of all stakeholders, not base decisions for short term benefits to the individuals. The best way out in the situation, is to take shelter under the teaching of the scriptures. In our faith based vision we see God at work in the world and in all creation moving mankind towards a world of justice, peace and love. This is social humanism. Management being a worldly enterprise and part of creation has to position itself in alignment with this divine purpose, our policies and mega plans are to be attuned to this divine plan over percent and active in creation (Xavier, 1999). Various studies have been carried out to study the effect of interplay between management and religion and results depict positive outcome. In a study conducted at the European University Viadrina, Frankfurt by Tan and Vogel (2005), it was noted that trustworthiness increases with religiosity and people with higher level of religiosity, are more likely to trust and be trusted in their relationships. In a doctoral study
conducted by Werner (2006) found that religious beliefs (Christianity) play an important role in SME business behaviour in both the UK and Germany (Uygur, 2009).

Since management is primarily concerned with managing people, managers need to take guidance of specific magnitude of man-management such as believing and being open to people and their ideas, acknowledging them in various roles of life, serving and loving them. Need of the hour is to develop managers with focus on human excellence comprising competence, conscience and compassionate concern along with academic and technical competencies. The prevalent limited view of education with an exclusive focus on academic excellence and technical competence is fraught with dangers as we can produce people who are advanced intellectually or competent technically but in the meantime remain emotionally underdeveloped and morally and spiritually immature (Xavier, 1999).

Ryuzaburo Kaku, Chairman, Canon Inc. in 1988 envisaged the corporate philosophy to begin a new phase in the 50 year old company's evolution. He expressed this philosophy as “the achievement of corporate growth and development, with the aim of contributing to global prosperity and the well-being of humankind.” This is the idea behind kyosei. According to the concept of kyosei, a corporate should make every effort to create wealth by fair means and, in terms of the distribution of profits; it should play a very active role as a company that assumes global social responsibilities. The view, that kyosei limits competition is way off the mark. Although it is crucial to eliminate unfair competition, kyosei can be seen as being a prerequisite to fair competition between independent corporations. The idea of kyosei was also adopted by the Caux Round Table (CRT), founded in 1986 and named after the Swiss town of Caux where it began meeting. It is an informal group of business leaders from Europe, U.S. and Japan who had the converging experience that corporate business can, without losing performance, act as a tool to provide a better service to society when the goal of serving the common good is not forgotten, let alone rejected. The group wrote its own guidelines for corporate ethical
standards based on the Japanese concept of kyosei, which Mr. Ryuzaburu Kaku, chairman of Canon Inc. and most prominent participant in the CRT, translated as “living and working together for the common good.” The other key word was “human dignity,” without which the “common good” can disintegrate into despotism. In fact, both keywords, “common good/kyosei” and “human dignity”, could be found in the document of the MCCR (Minnesota Center for Corporate Responsibility).

Peter Drucker also stressed that religion can have a positive influence on the world of work and, indeed, on the world at large. "Society needs to return to spiritual values—not to offset the material but to make it fully productive," he asserts that we need to reconnect to religion to imbibe compassion and empathy in corporate relationships. Drucker continues, "It needs the deep experience that the Thou and the I are one, which all higher religions share."

The concept of "whole self" is catching up with the corporate world. Religion is considered by many to be a constituent component of human anthropology. The change in orientation by executives and consultants fit well with the present experience economy paradigm, which demands distinctive personal experience for the customers based on endemic human qualities such as human values. Ideally, then, organizational models which allow the whole person to come to work are sought as a means to empower employees and possibly in turn for those employees to meet unique and personal demands of the customers. For example, Mitroff and Denton (1999) held that companies that have a spiritual dimension and allow the whole person to come to work have employees with higher loyalty, lower absenteeism, and greater creativity (Miller and Ewest, 2010).

People working in the corporate sector all over the globe do not want to segregate their life but wish to live a holistic life and bring their whole self to work, including their faith. This concept has been termed as the ‘Faith at Work Movement or Spirituality and Work Movement’ by David Miller. The worldwide economic crisis elicited in 2008 has strengthened this concept.
Religion is present in the workplace as per the researchers and academicians. The need is that they provide the business professionals with a set of universal religious manifestations to allow business professionals to understand, measure, and as appropriate adjust the policies pertaining to the spiritual environment of and impacts on their organization.

Max Weber was one of the first thinkers in the modern times to depict the interconnection of religion and management in 1905 but his observations of the affect of religious values on marketplace activity were suppressed due to organizational and economic structures and normative practices but now his ideas have resurfaced. The business world is recognizing the need to integrate faith with work because it encompasses issues such as ethics, leadership, diversity, human rights, and globalism and managers and employees can benefit both corporately as well as personally.

1.6 MANAGEMENT AND OTHER RELIGIONS:

The concept of modernization without westernization is catching up with management thinkers, especially in the eastern world. Need is to act globally while staying rooted to the local values, norms and culture. Corporate world in the eastern region is going under the safe haven of religion. All the religions encourage serving the society, promoting the people's well being and safeguarding the natural resources. Buddhism lays emphasis on ethics, virtuous behaviour, morality and precept. It advocates purity of thought, word, and deed. Christianity is centered on the life and teachings of Jesus from the New Testament. Its teachings call for ethical, spiritual, and just behaviour. Taoism advocates imbibing of three gems of Tao i.e. compassion, moderation, and humility. Islam believes that followers should strive to attain religious and moral perfection. Confucianism focuses on human morality and right action. It is a system of moral, social, political, philosophical, and quasi-religious thought. Hinduism preaches: have no personal interest in the event but carry out the duty as the duty of the lord and do not be affected by the results.
1.6.1 Management and Hinduism:

Indian economy is today the cynosure of the whole world because of its consistent growth which is leading to augmentation of interest in India, and its culture. As Western world attempts to better understand Indian culture, they may as well unearth that India’s ancient scriptures present insight into cultural customs and values and develop lessons for the corporate world to effectively use in and outside India. It has been reported that many of the top business schools in the United States have introduced “self-mastery classes” using Indian philosophy to help students improve their leadership skills. One of the more popular and useful of the ancient texts is the Bhagavad Gita. Using contextual analysis, this paper explores the leadership implications found in this classic text, and offers present day managers useful advice, regardless of their cultural orientation (Rarick and Nickerson, 2009).

It was felt by the Indian Management thinkers that the western models needed certain modifications for implementation in the Indian Environment. Western model advocated the concept of knowledge worker whereas Indian model calls for the concept of wisdom worker. Depending completely on the western model might lead to success with stress and tension while in Indian model of management, success is accompanied with harmony and happiness, not only for leaders but for followers also. Bhagavad Gita, and for that matter several other ancient Indian texts, offer a unique value proposition. We can have spiritual progress; we can have material progress too in a very balanced way. **We can have happiness, not only success.** This could be one of the good reasons for us to look at some of these and make our own notes. There is a greater promise and potential for much larger perspectives in ancient Indian wisdom and much greater propensity to draw out of it and apply in a variety of situations (Mahadevan, 2009). Globalization calls for drastic changes and it has become essential for the managers to identify and adopt unified management theory to accomplish excellence comprising principles, methods, tools, and systems suitable to their companies. Organisational excellence can be attained by developing proactive, self-responsible people concerned with
achieving the ultimate goals of the organisation and inculcating values for appreciating the purpose of achieving goals. Success depends greatly on the involvement of people in the organisations, willing to bring a change in tune with the global environment. Business practices will have to be changed and aligned with the growing needs and expectations of the stakeholders. The lure of using isolated techniques will not be enough for transforming the industrial world. To bring excellence, the integration of the Vedic studies with modern science and technological research is necessary (Talwar, 2004).

Indian management models based on the Hindu scriptures help in creating mind enrichment in employees which is more important than job enrichment. It emphasizes the development of insight because it leads to development of inner resources like courage, vision and social awareness, and integrity, strength of character and confidence which is more important than external resources.

1.6.2 Management and Christianity:

Western world, tired of being materialistic, is looking for solace by reconnecting to their religion and applying moral precepts to their business relationships and business activities. Just five years ago, there was only one conference on spirituality and the workplace; now there are about 30. Academic endorsement is growing, too: The University of Denver, the University of New Haven, and Minnesota’s University of St. Thomas have opened research centers dedicated to the subject (Conlin, 1999). Academicians are also probing other religions of the world for awakening. One example of incorporating faith based values in business is of Reell Precision Manufacturing Corporation of St Paul, Minnesota. Their mission statement declares: Reell is a team united in the operation of a business based on the practical application of spiritual values to promote the growth of individuals and advance the common good for the benefit of co-workers and their families, customers, shareholders, suppliers, and community. Rooted in Judeo-Christian values, we welcome and draw on the richness of our spiritual by diverse community. We are committed to provide an environment where there is harmony between work and our
moral/ethical values and family responsibilities and where everyone is treated justly (Longenecker, McKinney and Moore, 2004).

According to a declaration for just trade in the service of an economy of life, the Preamble constituted after the consultation held on January 11 – 14, 2004 in Stony Point, New York, USA states, “We gathered as people of God coming from churches in Canada, the United States and Mexico and also from other regions of the world. Obligations to make payments on illegitimate debts result in a net drain of wealth from impoverished countries to wealthy creditors. Therefore, a just and fair trade regime, by itself, is not sufficient. We reiterate our Jubilee Call for the cancellation of illegitimate, paralyzing, unjust and odious debts. We call for the creation of new economic relations between North and South, based on the Biblical concept of restorative justice. Our worldwide ecumenical commitment to unity in Christ enables and compels us to witness to the ever-resilient seeds of hope when justice, human solidarity, and care for creation take concrete expression in actions for change initiated by churches, civil society organizations and community groups. We are churches who believe that the economy of God includes ethical and spiritual principles that offer guidance and direction in the search for the very practical alternatives to ensure trade and investment respects the important role of government, advances the common good, and serves an economy of life not death” (Just Trade Declaration, 2004).

Christian management lays emphasis on working for people within a system that promotes all and brings glory to God. The success in business ventures is realigned to the biblical perspective as while rewarding, God does not go by results but by motives. Management has everything to do with the steward’s worldview and his relationship with God. God indicates that man "will have power over the fish, the birds, and all animals domestic and wild and all the earth" and assigns to man the work "to cultivate (develop) it and guard (preserve, take care of) it". So, although we have the function of authority (right to decide) over resources like the earth and the things on the earth, we also have the responsibility of attaining a goal, which is to develop, improve, and
cultivate it in harmony with all that is on the earth, guarding it against decay and deterioration. White describes a steward as follows: "A steward identifies himself with his master. His master’s interests become his. He has accepted the responsibilities of a steward and he must act in the master’s stead doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him" (Oberholster, 1993).

**1.6.3 Management and Islam:**

Various studies have been carried out to explore the effect of the Islamic thought on the management thinking and practice. On the basis of the findings and by studying the Holy Quran, researchers have developed the principles and models of management. Islam is the way of life for the Muslims and it serves as the moral regulator and strategic guide to the corporate people for ethical business practices. The Quaranic principles and the Prophet’s prescriptions serve as a guide for Muslims in conducting both their business and family affairs. The Quran instructs Muslims to persistently work whenever and wherever it is available, “disperse through the land and seek of the bounty of God” and “God hath permitted trade and forbidden usury”. Prophet Mohammed preached that merchants should perform tasks that were not only morally required, but that were essential for the survival and flourishing of the society. He declared, “I commend the merchants to you, for they are the couriers of the horizon and trusted servants on earth” and “the honest, truthful Muslim merchant will stand with martyrs on the Day of Judgment” (Ali, 2005).

In a research undertaken by Fouand Mimouni in the Middle East regarding implications of Islam on management theory and practice, the study of two organisations showed that they were striving to institutionalize the Islamic ideals such as honesty, responsibility, justice, self-discipline, performance excellence, responsiveness, integrity, dedication and empowerment in their setups. In one of the companies, all out efforts were made to imbibe these values in the employees, old as well as new. Sessions were held to teach these organisational values and means to convert these values into action were also demonstrated. The other company followed these
Islamic principles as a code of moral conduct. The effect of having shared Islamic values brought employees together for common purpose and led to social and economic development.

Many such researches are being carried out on the teaching of Quran and Prophet Mohammed on the topics of leadership, motivation, corporate social responsibility, management functions in general, accounting etc. It is being felt that management paradigm is in for change and ethics is making a comeback. The whole fraternity of business can benefit from these researches. Muslims are beginning to invest heavily in education and knowledge management and results are tangible. Muslims are realizing that the true source of wealth is not exhaustible oil resources but intellectual pre-eminence. This realization is leading Muslim countries around the world to invest in themselves and in the education of future generations on a massive scale (Beekun and Badawi, 1999).

1.6.4 Management and Buddhism:

Buddhism has its own distinctive management theory and practice based on the Sangha community which was a well-developed administration system. Buddhist Sangha communities were organizations which outshined in managerial skills. The system was open to alterations and thus developed better and refined methods of management and leadership. Focus of the management in the present era is on group dynamics, on organizational interaction and on coordination and Buddhism has always emphasized group dynamics, as evidenced in the creation of The Six Points of Reverent Harmony, the Code of Communal Living, and the Bai Zhang Rules of Proper Conduct. Buddhist management advocates the principles such as self-discipline, self-motivation, self-monitoring and repentance. Within the Buddhist perspective, two practices towards attaining expanded and purified consciousness will be included: the Seven-Point Mind Training and Vipassana. Within the Western perspective, David Hawkins’ works on consciousness will be used as the main guide. In addition, a number of important concepts that contribute to expanded and purified consciousness will be presented. Among
these concepts are impermanence, karma, non-harming (ahimsa), ethics, kindness and compassion, mindfulness, right livelihood, charity, interdependence, wholesome view, collaboration, and fairness (Marques, 2011). In one of the studies undertaken by the researchers in Portugal show that Buddhism and Confucianism have a positive impact on the working and conduct of the businessmen and their success rate.

In response to the question about the contributions of Confucianism and Buddhism to business in China, the respondents considered tolerance (important Chinese cultural value) with 47.9% answers as the most important aspect, followed by the cooperative principle and politeness, loyalty and the win-win principle, showing the importance of these values in Chinese business. No matter where they are located, Chinese employees from foreign, joint-ventures or state-owned companies, share the same cultural values and determine the way they deal with conflict management. These cultural values make Chinese people work harder. Confucianism and Buddhism principles like harmony, the cooperative principle, politeness, the win-win principle, loyalty and endurance are exercised in the way they do their business (Li and Moreira, 2009). Various other researches show that the economies of Japan, Hong Kong, Singapore, Taiwan, South Korea and more recently China are advancing at a better pace than the economies of the western economies because of the influence of deep rooted religious and cultural values of religions like Buddhism, Confucianism and Shintoism.

1.6.5 Management and Jainism:

Jainism is one of the oldest religions of the world and it possesses a cluster of very successful and persevering entrepreneurs. They have a name in the Diamond Industry. They are doing well in India as well as in other countries. Values like trust, relationship, human capital and employee morale, service and loyalty, have long been recognized as vitally necessary to business success and longevity (Shah, 2007). The Jain philosophy of collectivism encourages being one with other members of the community, planet and universe. This concept keeps at bay the vices of selfishness, egoism and
individualism and encourages virtues like humility, camaraderie, moral conduct and cooperative behaviour, which lets them thrive as a group. Greed and materialism of the globalised world has not created a dent in their style of conducting business activities because they stay strongly rooted to their religious and cultural values.

Atul K. Shah, in his study on Jain Business Ethics, asserts that Jain Business community succeeds in their ventures because of the religious beliefs and cohesiveness which further regulates their behaviour and warns that if they steer away from their values then they are doomed. Like all other religions, Jainism emphasizes the concept of self development. Limited availability of resources and their limited potential is everybody’s concern. But the Self within a human being has unlimited potential. That’s why the concept of self-management is of utmost importance. Self-management improves efficiency; it bestows peace, cheer and equanimity and equips us to handle many of the complexities of life well. Jainism advocates overcoming pesky vices like krodha or anger, mada or vanity, kama or sex and lobha or greed. Jainism recommends the practice of five principal virtues: Ahimsa or non-violence, satya or truth, achaurya or non-covetousness, Brahma-charya or celibacy and aparigraha or non-possession (Jain, 2005). The vital elements of Jain thought are self management and attainment of spiritual energy. This brings originality and creativity, and consequently success in professional and personal sphere of life. This helps to rising above oneself which matches with the management concept of the hot-air balloon approach. In a study on Jain metaphysics, ethics in relation to modern management thought, it was noted that Jain philosophy tackles the issues at the basic level of human thinking as the quality of actions and results will improve once there is improvement in the basic thinking of the man whereas the western design on management deals with issues at superficial, material external and peripheral levels.

1.7 BRIEF INTRODUCTION TO SIKHISM:

The Sikh religion is the most modern, scientific, unique and all embracing religion. It is modern because when we look at the history of main
religions of the world, it not only appears to be the youngest of all- hardly five hundred years old- but also proves to be the most time-relevant. It is scientific because, though it is believed that faith and logic can’t go together, the whole of the philosophy on which Sikh religion is based, is by and large, fully logical, rational, objective and scientific. The religion is unique not only in its form and faith but in its content, philosophy, traditions, culture and history as well. It is all embracing because it is based on the principle of fatherhood of God and brotherhood of mankind, not confined to the people belonging to any particular class, creed, community or geographical area but taking in its fold the whole mankind.

*Sri Guru Granth Sahib* is the holy scripture of the Sikhs, which manifests the wisdom of great sages and saints. It contains the Hymns of thirty-six holy spirits of whom only six were Sikh Gurus and of the remaining thirty, fifteen were Hindu and Muslim saints, four were followers of the Gurus and eleven were Bards who were called *Bhatta* or Brahmin scholars – thus giving it a pluralist outlook and universal appeal. The scripture has been open to the whole mankind and it is not confined to any one sect, community or geographical region. The decision of the tenth Sikh Master to pronounce *Sri Guru Granth Sahib* as the Guru is totally new in the history of religions and it has given the Sikh religion a new meaning, a new direction and a new dimension. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego.

Sikhism, the fifth largest and one of the youngest religions of the world is considered as the most down to earth and practical religion of the world. It is a religion of the new age. It is an egalitarian religion which preaches a message of love, devotion, truthful living, liberty, equality, fraternity and remembrance (*Simran*) of God at all times. It is a universal faith with a message of peace and prosperity for the whole world. It is a life affirming faith with positive attitude and high spirits. It is heartfelt adoration, devotion and surrender to one God. It
is a thoroughly modern and progressive religion which evolved in India as a solution to the catastrophe that plagued Indian society in the fifteenth century.

The credit goes to Guru Nanak that he introduced real reforms and laid the foundation on which his successor, the tenth Sikh Master, Guru Gobind Singh created a new nation. Guru Nanak saved his followers from those shortcomings to which the disciples of many other religions had been falling prey to for centuries. He taught the people worship of God and purity of character. In this way, he started a new religion which was simple, independent, non-communal and free from rites and rituals (Cunningham, 1994).

The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we know what they taught only through tradition or second-hand information. If Pythagoras wrote any of the tenets, his writings have not descended to us. We know the teachings of Socrates only through the writings of Plato and Xenophon. Buddha has left no written memorials of his teaching. Kungfu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social systems. The founder of Christianity did not reduce his doctrines to writing, and for them we are obliged to trust the Gospels according to Matthew, Mark, Luke, and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran. They were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are preserved and we know firsthand what they taught (Macauliffe, 1909).

According to Sikhism, man’s salvation lies not only in his faith, but also in his character and his eagerness to do active good. "Life without virtue runs to waste," says Guru Nanak. The Guru gives practical tips to achieve the goal. Every Sikh is expected to replace lust, anger, greed, undue worldly attachment and pride with their virtuous counterparts, self-control, forgiveness, contentment; love of God and humility before deciding to go to the next step of doing active good. It is like sweeping the floor. As a rule; where the broom does
not reach, the dust will not vanish off itself. "The new thing will fill the vessel only if the existing one is wiped out," says the Guru. The basic philosophy of Sikhism can be summed up as under:

- Belief in one single God who is omnipresent, omnipotent and omniscient; who is formless, shapeless and timeless; who is self made and self guided and who has no human incarnation but is within everybody, every living thing and every object of nature, and; who can be realised (not seen, touched or physically met) by pious living.

- Considering the Holy Scripture, Sri Guru Granth Sahib, as the eternal Guru and seeking guidance only from it. As such, no Sikh ever worships any human Guru.

- Neither indulging in idol worship nor following any rites, rituals or ceremonies which are generally associated with other religions. Instead, the Sikhs are ordained to lead a simple, straightforward and pious family life. It should be remembered that Guru Nanak was not a priest either by birth or by education, but a family man who exalted his spiritual vision to the loftiest heights, not by renouncing the world but by living in it.

- Adopting the following three principles as one’s way of life: Earning one’s livelihood by honest means; Praying to the Almighty, and; sharing one’s earnings with others. Thus, according to the Sikh faith doing one’s job/duty honestly and sharing one’s surplus with others are as important as praying to God.

- Adopting rational approach and never falling a prey to blind faith and superstitions. One who has faith in God and thinks that He is always with him, need not fear any evil spirit or ill-omen.

- Leading an honest, truthful and uprighteous life-never telling lies, never betraying anybody, never trying to own what rightfully belongs to others and never falling a prey to temptations.

- Leading a life which is totally free from hypocrisy, pride and arrogance. Religious rites like taking ritual baths, visiting places of pilgrimage, keeping fasts, doing penance and wandering in forests in search of God- are worth nothing unless one’s heart is pure and he does good deeds. However, when
one’s heart is pure, one is doing good deeds and one has not forgotten his Creator, he need not bother about any rites or rituals. A saint has no need to take a holy bath and a thief will remain a thief inspite of taking such baths, says the Guru.

- Adopting service of others as a way of life and giving something to the needy in charity. It is through selfless service and self-sacrifice that one can please the Master, get honour and attain salvation.

- Shunning all types of intoxicants, bad food, bad company and bad habits. These make a person dissolute, lead him astray from the right path, tarnish his image and degrade him in Master’s eyes.

- Keeping one’s character above board and considering it as one’s greatest treasure and possession. Man should treat all other women except his wife as his mothers, sisters or daughters, according to their age and the same principle applies to women with regard to men.

- Conquering one’s mind by controlling / sublimating one’s passions like lust, anger, greed and too much attachment. Victory over the mind is victory over the world.

- The Sikh way of worship and prayer is also very simple. One doesn’t need any ritualistic paraphernalia for this purpose. He doesn’t even need to go to any particular place for it. He can do it at any time, at any place and in any way.

- Keeping one’s poise, equanimity and cool under all circumstances. Taking pleasure and pain, honour and dishonour, gold and clay in the same way and with the same spirit. Feeling no pride if one is made a ruler and no dishonour if one is made a beggar; all this is in the hands of God.

- Exercising utmost restraint, patience and endurance in the face of hardships and worst calamities. Following humility in word and deed, considering oneself as lowest of the lowly. However, being humble doesn’t mean suffering humiliation. Nor does being tolerant mean being a silent spectator to injustice, excesses and atrocities. It is as bad to bear a wrong as do a wrong.
Neither scaring anybody, nor getting scared by anybody. Taking up arms and fighting with all one’s might against the perpetrators of injustice and atrocities when one feels that weapons of peace are failing to produce the desired results.

Believing that all men are equal and they are all the children of the same God. The distinctions of caste, creed, gender, dynasty etc are all false and misleading. The only principle to be followed is the principle of fatherhood of God and the brotherhood of mankind.

Believing that birth and death are in the hands of the Lord and people come and go according to His will. Death is to be accepted as joyfully as birth for it is with death that life gets completed.

Living in tune with nature. Respecting all life whether in flora or in fauna. Thus, considering air as one’s Guru, water as one’s father and the earth as one’s benign mother.

Giving equal respect to the women folk and considering them as equal partners in every matter and respect. Thus, the marriage is to be treated as a holy and everlasting alliance between man and woman. The husband and the wife should not only remain faithful to each other but live as one spirit in two bodies.

The Sikh religion is the most practical religion. The language used is the language of the masses; the idiom, the similes, the metaphors and the examples have been taken from the day to day life. In fact, it has mysticism without mysticism and spiritualism without ritualism.

1.8 MANAGEMENT AND SIKHISM:

*Sri Guru Granth Sahib* gives message for spiritual development as well as human development including management effectiveness. *Sri Guru Granth Sahib* has many treasures to contribute in different areas of management like leadership, motivation, ethics and CSR. It is a store-house of knowledge which teaches self-discipline and control as only a person who can control his mind and reactions can control/manage an organisation and people in it and attain managerial excellence. As long as the manager's mind remains an unconquered
enemy, the manager has to serve the dictation of anger, greed, lust, illusion, etc and this may result management failure however when the mind is conquered, the manager will have no difficulty in achieving their organisational goals (Muniapan, 2007).

*Sri Guru Granth Sahib* helps develop the sense of service and sense of sacrifice for others which help individuals to evolve as better human beings and better organizers consequently they develop a higher and broader vision and work not for the benefit of one but for the larger benefit of all. A perfect being is described in the Sikh Scripture, as, “One who revels in doing good to others”. Altruistic action and right character take precedence in the Sikh Scheme of values (Singh, 2009). The Sikh heritage reminds the spiritual seeker of the social obligations of society, namely that the spiritual guest in not only vertical but horizontal as well. The affairs of human life are essential considerations to a spiritually aware individual. The Sikh religion strives to create an ideal society that has as its basis spiritual awareness and ethical integrity. In short, Sikhism expounds the ideals of a cultured person who lives holistically with inner awareness of the Lord and with the purpose of serving the nation selflessly (Swami Ram, 1986).

English scholar Max Arthur Macauliffe acclaimed that Sikh religion is a religion which embraces an ethical system which has no match. Sikh Scriptures – Guru Granth Sahib is a character building ground of a Sikh in which are firmly rooted his/her ethical values to run the daily affairs. It emphasizes the importance of *gun* (virtues), and obviously disengaging from any known vices in the society (Singh, 2002)

Broadly speaking, the ethico-spiritual precepts of the gurus in the *Adi Granth* can be generally summed up under three main heading (1) the need for the improvement of man, (2) the nature of relationship of man to man as it ought to be and (3) the union of man with spiritual entity, which is said to be not away from us (Singh, 2009). Only he should sit on the throne, which is worthy of it and who has realized the Gurus word and silenced the five desires (Lust, anger, greed, attachment and ego) (SGGS, P-1039).
Thus, the present study, Management Perspectives in Sikhism is an attempt to find out the wisdom and sagacity of the Sikh Gurus and Sikh Scripture Sri Guru Granth Sahib in the light of management paradigms of today.

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