

The concept of management religion flashcard



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- 1. 8 MANAGEMENT AND SIKHISM:

Management has become a portion and package of mundane life, be it at place, in the office or mill and in authorities. In all organisations, where group of human existences assemble for a common intent, direction rules come into drama through the direction of resources, finance and planning, precedences, policies and pattern. Management is a systematic manner of transporting out activities in any field of human attempt (Bhattathiri, 2001) . Efficacious and effectual direction is non possible without in-depth cognition of the administration which is being managed. Organisational cognition is perfectly critical to edifice, preserving and leveraging institutional excellence. It is like the air you breathe-you can non mensurate it, touch it, or see it but you can non last without it (Prasad, 2004)) .

The basic elements of direction are ever at that place whether we manage our lives or our concern. In fact, direction is used wittingly or unwittingly by everybody born as human being on this Earth. We are all directors of our ain life and the pattern of direction is found in every aspect of human activity: schools, concern, authorities, brotherhoods, armed forces, households and spiritual topographic points. Therefore, direction has become an exciting and entertaining topic because it deals with scene, seeking and accomplishing aims. It makes human attempts more productive. It brings order and effectivity to the attempts of the people. It brings better equipment, workss, offices, merchandises, services and human dealingss to our society. There is no replacement for good direction and good direction consists of demoing mean people how to make the work of superior people.

Society is a aggregation of persons and persons constitute society. Every person has several demands and wants but it is impossible for him to fulfill all his desires and wants with his ain attempts entirely. Therefore, he joins custodies with others and works in organized groups to accomplish what he can non accomplish singlehandedly. Today, the society has big and complex establishments with many people working together. In other words, when a figure of individuals join together for the attainment of some common aims, administration comes into being. Whatever may be the nature and sort of the administration, it can non run successfully unless there is person to pull off its personal businesss. Management is an indispensable portion of any group activity. It is the direction which plans, organises, coordinates and controls the personal businesss of the administration. It brings the human and physical resources together and motivates the people at work in order to make a affable, congenial and harmonious environment in the administration. To sum up, it can be said that an administration is like an orchestra squad. It is for the direction to do music or a noise out of it. If there is an effectual and efficient direction, the consequence is sweet and tuneful music ; otherwise the consequence is helter-skelter and atrocious noise.

CONCEPT OF MANAGEMENT:

The construct of direction is every bit old as the human race itself. It is a cosmopolitan phenomenon. It is non simply the monopoly of concern houses. It is a portion and package of every sort of determination devising. It is the marshalling of manpower resources and scheme for acquiring a occupation done. Management is multifunctional in nature. It is a set of techniques and functional procedures employed to maximise productive use of human,

physical and natural resources for the benefit of all in a healthy physical and conceptual environment. Work force, stuff, money, machinery and methods constitute human and physical resources. The physical environment consists of temperature ; noise, light, airing ; the tools which are employed ; the methods of work ; the stuff employed ; the sequence in which the work is performed and other physical facets. The conceptual, or mental, environment is concerned with the attitude or frame of head of single worker in the given environment. The director has to supply a positive and contributing environment where the worker gives his best to the establishment.

Management is the procedure of planing and keeping an environment in which persons, working together in groups, expeditiously accomplish selected purposes (Koontz & A ; Wehrich, 1998) . It involves organizing and supervising the work activities of others so that their activities are undertaken expeditiously and efficaciously. Management puts thoughts into action through and with people. Efficient direction leads to productiveness with peace, growing with harmoniousness and brings out the best possible in people. Management creates harmoniousness in working together, equilibrium in idea and action, ends and accomplishments, program and public presentation, green goods and market (Bhattathiri, 2001) .

When people are motivated and inspired, they run their administrations expeditiously and productively, produce choice goods and services and maintain clients and clients satisfied (Bodhananda, 2007) . Lack of direction can make pandemonium and do mayhem, perplexity, wastage, hold, annihilation, losings and low sense of worth. Management is about pull

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offing ego, people and state of affairss. Manager has to demo the way on which his work force can stand out and remain focused. Management ' s undertaking is to do people capable of joint public presentations and do their strength effectual and do their failings irrelevant (Drucker, 1998) . It is the capableness and capacity of the director that can transform the state of affairss to the best for all the stakeholders. If he is bestowed with the quality to judge the people and their endowments so he can take them to the zenith of their public presentation. Management is assisting ordinary people to bring forth extraordinary consequences (Someswarananda, 2005) .

Management, today, goes beyond giving merely way or acquiring work done by people. Manager has to believe beyond consequences ; he has besides to make and prolong performing artists by animating them. Manager ' s occupation is double (1) To interpret the dream in footings of undertaking ; and (2) To bring forth performing artists. Workman ' s occupation is to bring forth consequences – from be aftering to executing. And supervisor ' s responsibility is to work out the jobs of workingmans (Someswarananda, 2005) .

1. 2 MANAGEMENT PERSPECTIVES:

The word position has been derived from the Medieval Latin word *perspectiva* (*Ars*) ' science of optics ' , from the verb *perspicere* which means ' to expression through ' (Oxford Dictionary) . It implies a position or view or a mental position or mentality of a individual or an administration. It besides means the ability to perceive things in their existent interrelatednesss or comparative importance (thefreedictionary. com) . Management

Perspectives provide an overview of the rules, accomplishments, challenges

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and the other factors which the directors have to confront today. These include the theoretical model, thoughts and techniques which can be applied to daily work of an organisation like planning, determination devising, leading, motive, communicating, human resource direction, corporate societal duty, alteration direction and managerial accomplishments and mantras required for effectual and efficient working of the organisation.

It is a proven fact that direction is non an action in isolation ; it is instead the impact of entire environment in which the organisation exists. Get downing from the direction in antiquity to the direction in modern times, the different positions of direction at different points of clip can be summed up briefly as under in an integrative mode:

An Integrative Model of Management Positions

(**Beginning: www.cab.edu.np)**

1. 3 HISTORY OF MANAGEMENT THOUGHT:

Management has ever been a portion of the nature of adult male. In its petroleum signifier, it has been at that place from nomads to swayers of assorted lands. Management as a field of survey may be merely 125 old ages old, but direction thoughts and patterns have really been used from the earliest times of recorded history. For illustration, 2, 500 old ages before direction research workers called it occupation enrichment, the Greeks learned that they could better the productiveness of tiring repetitive undertakings by executing them to music. The basic thought was to utilize a flute, membranophone, or sing wordss to gait people to work in unison, utilizing the same efficient gestures, to excite them to work faster and

longer, and to do even a deadening work or occupation interesting and entertaining. While we can happen the seeds of many of today ' s direction thoughts throughout history, non until the last two centuries, nevertheless, did systematic alterations in the nature of work and organisations create a compelling demand for directors. Examples of direction idea and pattern can be found all through the history (Williams, 2009) . This has been shown in the tabular array below.

Table-1. 1

Management Ideas and Practice throughout History

Time

Group

Contribution to Management Thought and Practice

5000 B. C.

Sumerians

Record maintaining

4000 B. C.

Egyptians

Recognized the demand for planning, forming, and commanding

2000 B. C.

Egyptians

Requests submitted in authorship. Decisions made after confer with staff for advice

1800 B. C.

Hammurapi

Established controls by utilizing composing to document minutes and by utilizing informants to vouch for what was said or done

600 B. C.

Nebucha

Production control and pay inducements

500 B. C.

Sun Tzu

Scheme ; identifying and assailing opposition ' s failings

400 B. C.

Xenophon

Management recognized as a separate art

400 B. C.

Cyrus

Human dealings and gesture survey

175

Cato

Job descriptions

284

Diocletian

Deputation of Authority

900

Alfarabi

Listed leading traits

1100

Ghazali

Listed managerial traits

1418**Barbarigo****Different organisational forms/structures****1436****Venetians****Numbering, standardisation, and exchangeability of parts****1500****Sir Thomas****Critical of hapless direction More and leading****1525****Machiavelli****Cohesiveness, power, and leading in organisations****(Beginning: C. S. George, Jr. , The History of Management Thought, Englewood Cliffs, NJ: Prentice Hall, 1972)**

Concept of direction has undergone a sea alteration since its origin, as a formal topic, in the early 1900 ' s. From the set of rules evolved the scientific direction theory of F. W. Taylor and it played a function as a outstanding theory boulder clay 1950 ' s. Focus of direction so shifted to determination theory. In 1960 ' s, systems orientation emerged. Change and eventuality direction of 1970 ' s was followed by new attacks to human dealings and production quality in the 1980 ' s and archetype direction in 1990 ' s. Journey of direction idea is depicted briefly in the table below-

Table-1. 2

Major Categorization of Management Approaches and their Subscribers

Pre-classical Subscribers to Management Thought

Name

Contribution

Robert Owen

Proposed legislative reforms to better working conditions of labor

Charles Babbage

Advocated the construct of ' division of labor ' ; devised a profit-sharing program which led to the contemporary Scanlon Plan

Andrew Ure and Charles Dupin

Advocated the survey of direction

Henry R. Towne

Emphasized the demand to see direction as a separate field of survey and the importance of concern accomplishments for running a concern.

Major Categorization of Management Approaches

Major Subscribers

Classical attack

Scientific direction

Frederick W. Taylor, Frank and Lillian Gilbreth and Henry Gantt

Bureaucratic direction

Max Weber

Administrative direction

Henri Fayol

Behavioral attack

Group influences

Mary Parker Follet

Hawthorne surveies

Elton Mayo

Maslow ' s demands theory

Abraham Maslow

Theory X and Theory Y

Douglas McGregor

Model I versus Model II values

Chris Argyris

Quantitative attack

Management scientific discipline

—

Operations direction

—

Management information system

—

Modern attacks

The Systems Theory

—

Contingency Theory

—

Emerging attacks: Theory Z and Quality direction

William Ouchi

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

Under assorted attacks, direction was described from different points of position mostly depending on the position and background of the direction mind. Koontz identifies eleven attacks to the direction construct, which are as follows:

The empirical approach provides that we can understand what direction is by finding what contributed to success or failure in specific instances.

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The interpersonal behavior approach is based on acquiring things done through people and hence, direction is centered in understanding relationships (psychological science) .

The group behaviour approach emphasizes the behavior of people within groups and therefore tends to trust on sociology, anthropology, and societal psychological science. Often this involvement in-group behavior forms is named ' organizational behavior ' .

The cooperative societal system approach (organisational theory) combines elements of the interpersonal and group behavior approaches into a system called the organisation where the primary intent is co-operation.

The socio-technical system approach adds to the old attack the dimension of proficient systems. It is believed that the machines and methods have a strong influence on the societal system and that the undertaking of the director is to guarantee harmoniousness between the societal and proficient systems.

The determination theory approach believes that direction is characterized by determination devising and therefore a systematic attack to decision-making basically outlines direction.

The systems approach to direction, like biological systems, views direction ' s function within an gathering of subsystems, inputs, and procedures within an environment, all of which are interconnected and/or interdependent. This may non be a different attack but is a holistic position of direction, supplying topographic point for elements of the other attacks to be incorporated.

TheA direction ' science ' approachA believes that jobs can be described within a mathematical theoretical account - basic relationships - in such a manner that the end may be optimized.

TheA situational approachA provinces that, direction action depends on the state of affairs taking into history the influence of given actions on the behavior forms of persons and the organisation. This is a practical attack, which hints at the art (viz, scientific discipline) of direction.

TheA managerial functions approachA is based on research by Mintzberg as to the functions (maps) directors fill.

TheA operational approachA is an effort to unite elements of all of the above-named attacks, taking what is applicable, flinging that which is non, and developing an attack to direction that indicates the complexness and variedness of what is expected of the director (Koontz, 1980) .

However, all these attacks are missing in one facet or the other. Concept of direction has evolved over the old ages and is an on-going procedure ; it changes and improves as the environment alterations. The subject of ' management ' is merely 100 old ages old. By and big, it is a merchandise of industrial revolution. Hence, its rational traditions are rooted in technology and economic sciences. Later it was influenced by psychological science, sociology and other related subjects. During recent old ages, yoga, speculation and spirituality have besides started act uponing the field of direction (Sharma, 2006) . During the 1990 ' s, the development of spirituality and direction theories converged and triggered a bold involvement in explicating spirituality based theories and research within the

academic direction sphere, ensuing in the preparation of a new subject (Rojas, 2005) .

In the present era, internationally operated administrations are stirring towards holistic attack to direction. Holistic attack takes under its scope the whole administration, systems, people and civilization. Holistic attack can convey better consequences for modern administrations to cover with complex issues in planetary environment, because harmonizing to Aristotle, whole is more than the amount of its parts (Abbasi, Rehman and Bibi, 2010)

1. 4 MANAGEMENT Today:

Peoples who are doing wise usage of available resources and efficaciously pull offing to gain high net incomes and returns are non certain if it ' s worth it. They feel defeated in malice of being successful. The ground is that money is being minted through unethical and immoral agencies.

Industrialists today are making the right things for their ventures but non needfully making things the right manner. Indian companies are in a province of flux, more bewilderment, struggle and tenseness persists in its working and less accent is on the issues of productiveness, motive, rules, ethical motives, ideals and moralss. The ground for this province of personal businesss is excessively much dependance on western theoretical accounts of direction. The direction doctrine emanating from the West is based on the enticement of philistinism and on a perennial thirst for net incomes, irrespective of the quality of the agencies adopted to accomplish that end (Bhattathiri, 2001) .

There is a jet in corporate dirt since the focal point of most concern houses is to gain more and more money. Almost every twelvemonth, it seems, some dirt envelops a Fortune 500 company and causes a new cramp of public misgiving of large corporations. This twelvemonth ' s happening likely should non be surprising ; in the competitory market place, the enticement to cut ethical corners can be difficult to defy (Zipkin, 2000) . Corporate, do non halt to believe and contemplate the consequence of their greed on the stakeholders. There is insatiate hungriness for success at any cost. In their quenchless desire for figure one place, corporate are going ruthless, burying their responsibilities towards the society at big. The universe today is so bribable, fleeceable and mercenary that many corporations and states operate without a psyche scruples. The capitalistic bottom-line of maximising net incomes has become the benchmark for purported success, permeating international, regional, national and organisational degrees (Noor, 2004) . Management has been reduced to a servant of profiteering. The maximizing of net incomes becomes the ultimate end, to the exclusion of all other considerations (Gupta, 2000) . We are cognizant that with its axis on denationalization and liberalisation, national and universe economic order is bit by bit going market oriented and globalised. Capital is today ' s integrating factor. Those who have or can entree to resource base to profit from this economic system while others are being marginalized (Xavier, 1999) .

Corporate houses that are going aware of their ethical and societal duties towards the society are merely following the compulsory duties.

Contemporary research has found that while around three quarters of major

Australian companies believe it is the duty of their boards to put an appropriate 'tone from the top' and monitor organisational public presentation against a formal codification of behavior, 84 per centum of the companies that has promulgated a codification of moralss reported that they did non really supervise conformity with it (International Survey of Corporate Responsibility Reporting 2005, KPMG, Australia). This is besides the instance of companies in many developed every bit good as developing economic systems. There is rousing of moral and ethical duties but much more demands to be done at the local and planetary degree. Recently, nevertheless, corporate America seems to be making more than merely paying lip service to criterions of direction behavior. For all the contention environing the Firestone/Ford Sur callback, and the inquiries it raises about the possible for corporate error, a turning figure of large companies are ordaining rigorous ethical guidelines and endorsing them up with internal mechanisms to implement them. While some consider the alterations little more than window dressing, there is no uncertainty that alteration is afoot (Zipkin, 2000).

In the present epoch, corporate sector desires to have workers non worlds. Materialism has crept into the roots of the corporate universe. Materialistic direction has done more injury than good. The capitalist has grown richer, adult male has been reduced to a hired wage-earner and the consumer has been placed at the clemency of the mercenary director. There is no sense of belonging, no harmoniousness, no co-operative administration, no fellow-feeling and the least common attack and position (Gupta, 2000).

1.5 NEED TO RECONNECT TO THE ROOTS:

There is more to direction than merely gaining net incomes and more to the function of a director than accomplishing the organizational aims. He has to go the ticker *Canis familiaris* to see that nil detrimental is done by the company at the cost of the stakeholders. He has to remain connected to the roots of his faith and civilization while executing his occupation. Sharma (2001) argues that for a direction system, to be effectual, it has to be rooted in the cultural dirt of the state, where it is practiced. Many communities and states in the universe are now seeking to detect and research their ain system of direction, which includes accounting and fiscal direction, human resource direction, corporate administration, and besides CSR (Muniapan, 2008) .

Not merely eastern universe but the western universe of concern is besides recognizing the demand to reconnect to the roots of their faith and civilization and to inculcate their working with ethical motives and moralss. Management minds, all over the universe, are developing theoretical accounts of direction by absorbing penetration into their Bibles. These theoretical accounts are going powerful accelerators for transmutation. A leading and direction paradigm that transcends narrows jingoism, neo-conservation and flag waving, with a universal, classless and greathearted attack, is needed (Noor, 2004) . Besides theoretical accounts are being framed on universe leaders with a gloss of selfless dispositions. To truly understand leading, we need to set our ear to the land of history and listen carefully to the ragas of human hopes, desires, and aspirations, and the follies, letdowns, and victory of those who led and those who followed them.

As per the Confucius adage, a adult male who reviews the old so as to happen out the new is qualified to learn others.

Management demands to be sprinkled with ideals of faith. For the sustainable development of the endeavor the demand is to look for long term benefits of all stakeholders, non basal determinations for short term benefits to the persons. The best manner out in the state of affairs, is to take shelter under the instruction of the Bibles. In our religion based vision we see God at work in the universe and in all creative activity traveling world towards a universe of justness, peace and love. This is societal humanitarianism. Management being a worldly endeavor and portion of creative activity has to place itself in alliance with this Godhead intent, our policies and mega programs are to be attuned to this Godhead program over per centum and active in creative activity (Xavier, 1999) . Assorted surveies have been carried out to analyze the consequence of interplay between direction and faith and consequences depict positive result. In a survey conducted at the European University Viadrina, Frankfurt by Tan and Vogel (2005) , it was noted that trustiness additions with religionism and people with higher degree of religionism, are more likely to swear and be trusted in their relationships. In a doctorial survey conducted by Werner (2006) found that spiritual beliefs (Christianity) play an of import function in SME concern behavior in both the UK and Germany (Uygur, 2009) .

Since direction is chiefly concerned with pull offing people, directors needs to take counsel of specific magnitude of man-management such as believing and being unfastened to people and their thoughts, admitting them in assorted functions of life, functioning and loving them. Need of the hr is to

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develop directors with focal point on human excellence consisting competency, scruples and compassionate concern along with academic and proficient competences. The prevalent limited position of instruction with an sole focal point on academic excellence and proficient competency is fraught with dangers as we can bring forth people who are advanced intellectually or competent technically but in the interim remain emotionally developing and morally and spiritually immature (Xavier, 1999) .

Ryuzaburo Kaku, Chairman, Canon Inc. in 1988 envisaged the corporate doctrine to get down a new stage in the 50 twelvemonth old company ' s development. He expressed this doctrine as " the accomplishment of corporate growing and development, with the purpose of lending to planetary prosperity and the wellbeing of world. " This is the thought behind kyosei. Harmonizing to the construct of kyosei, a corporate should do every attempt to make wealth by just agencies and, in footings of the distribution of net incomes ; it should play a really active function as a company that assumes planetary societal duties. The position, that kyosei bounds competition is manner off the grade. Although it is important to extinguish unjust competition, kyosei can be seen as being a requirement to fair competition between independent corporations. The thought of kyosei was besides adopted by the Caux Round Table (CRT) , founded in 1986 and named after the Swiss town of Caux where it began run intoing. It is an informal group of concern leaders from Europe, U. S. and Japan who had the meeting experience that corporate concern can, without losing public presentation, act as a tool to supply a better service to society when the end of functioning the common good is non forgotten, allow entirely rejected. The

group wrote its own guidelines for corporate ethical criteria based on the Japanese construct of *kyosei*, which Mr. Ryuzaburu Kaku, president of Canon Inc. and most outstanding participant in the CRT, translated as "life and working together for the common good." The other cardinal word was "human self-respect," without which the "common good" can disintegrate into absolutism. In fact, both keywords, "common good/*kyosei*" and "human self-respect", could be found in the papers of the MCCR (Minnesota Center for Corporate Responsibility).

Peter Drucker besides stressed that faith can hold a positive influence on the universe of work and, so, on the universe at large. "Society needs to return to religious values-not to counteract the stuff but to do it to the full productive," he asserts that we need to reconnect to religion to absorb compassion and empathy in corporate relationships. Drucker continues, "It needs the deep experience that the Thou and the I are one, which all higher faiths portion." The construct of "whole ego" is catching up with the corporate universe. Religion is considered by many to be a constitutional constituent of human anthropology. The alteration in orientation by executives and advisers fit good with the present economic system paradigm, which demands typical personal experience for the clients based on endemic human qualities such as human values. Ideally, so, organisational theoretical accounts which allow the whole individual to come to work are sought as an agency to authorise employees and perchance in bend for those employees to run into alone and personal demands of the clients. For illustration, Mitroff and Denton (1999) held that companies that have a religious dimension and let the whole individual to come to work hold employees with higher

trueness, lower absenteeism, and greater creativeness (Miller and Ewest, 2010) .

Peoples working in the corporate sector all over the Earth do non desire to segregate their life but wish to populate a holistic life and convey their whole ego to work, including their religion. This construct has been termed as the ' Faith at Work Movement or Spirituality and Work Movement ' by David Miller. The world-wide economic crisis elicited in 2008 has strengthened this construct.

Religion is present in the workplace as per the research workers and academicians. The demand is that they provide the concern professionals with a set of cosmopolitan spiritual manifestations to let concern professionals to understand, step, and as appropriate adjust the policies refering to the religious environment of and impacts on their organisation.

Max Weber was one of the first minds in the modern times to picture the interconnectedness of faith and direction in 1905 but his observations of the affect of spiritual values on market place activity were suppressed due to organisational and economic constructions and normative patterns but now his thoughts have resurfaced. The concern universe is acknowledging the demand to incorporate religion with work because it encompasses issues such as moralss, leading, diverseness, human rights, and globalism and directors and employees can profit both corporately every bit good as personally.

1. 6 MANAGEMENT AND OTHER RELIGIONS:

The construct of modernisation without Westernization is catching up with direction minds, particularly in the eastern universe. Need is to move globally while remaining rooted to the local values, norms and civilization. Corporate universe in the eastern part is traveling under the safe oasis of faith. All the faiths encourage functioning the society, advancing the people 's good being and safeguarding the natural resources. Buddhism lays accent on moralss, virtuous behavior, morality and principle. It advocates pureness of idea, word, and title. Christianity is centered on the life and instructions of Jesus from the New Testament. Its instructions call for ethical, religious, and merely behavior. Taoism advocates absorbing of three treasures of Tao i. e. compassion, moderateness, and humbleness. Islam believes that followings should endeavor to achieve spiritual and moral flawlessness. Confucianism focuses on human morality and right action. It is a system of moral, societal, political, philosophical, and quasi-religious idea. Hindooism preaches: have no personal involvement in the event but carry out the responsibility as the responsibility of the Godhead and make non be affected by the consequences.

1. 6. 1 Management and Hinduism:

Indian economic system is today the cynosure of the whole universe because of its consistent growing which is taking to augmentation of involvement in India, and its civilization. As Western universe efforts to better understand Indian civilization, they may every bit good unearth that India ' s ancient Bibles present insight into cultural imposts and values and develop lessons for the corporate universe to efficaciously utilize in and outside India. It has

been reported that many of the top business schools in the United States have introduced “ self-mastery categories ” utilizing Indian doctrine to assist pupils better their leading accomplishments. One of the more popular and utile of the ancient texts is the Bhagavad Gita. Using contextual analysis, this paper explores the leading deductions found in this authoritative text, and offers present twenty-four hours directors utile advice, irrespective of their cultural orientation (Rarick and Nickerson, 2009) .

It was felt by the Indian Management minds that the western theoretical accounts needed certain alterations for execution in the Indian Environment. Western theoretical account advocated the construct of cognition worker whereas Indian theoretical account calls for the construct of wisdom worker. Depending wholly on the western theoretical account might take to success with emphasis and tenseness while in Indian theoretical account of direction, success is accompanied with harmoniousness and felicity, non merely for leaders but for followings besides. Bhagavad Gita, A and for that affair several other ancient Indian texts, offer a alone value proposition. We can hold religious advancement ; we can hold material advancement excessively in a really balanced way. A A We can hold felicity, non merely success. A This could be one of the good grounds for us to look at some of these and do our ain notes. There is a greater promise and potency for much larger positions in ancient Indian wisdom and much greater leaning to pull out of it and use in a assortment of state of affairss (Mahadevan, 2009) . Globalization calls for drastic alterations and it has become indispensable for the directors to place and follow incorporate direction theory to carry through excellence consisting rules, methods, tools, and systems suited to their companies.

Organizational choiceness can be achieved by developing reasonable and reliable people concerned with carry throughing the aims of the administration and instilling values for appreciating the intent of accomplishing ends. Success depends greatly on the engagement of people in the administrations, willing to convey a alteration in melody with the planetary environment. Business patterns will hold to be changed and aligned with the turning demands and outlooks of the stakeholders. The enticement of utilizing isolated techniques will non be plenty for transforming the industrial universe. To convey excellence, the integrating of the Vedic surveies with modern scientific discipline and technological research is necessary (Talwar, 2004) .

Indian direction theoretical accounts based on the Hindu scriptures aid in making head enrichment in employees which is more of import than occupation enrichment. It emphasizes the development of penetration because it leads to development of interior resources like bravery, vision and societal consciousness, and unity, strength of character and assurance which is more of import than external resources.

1. 6. 2 Management and Christianity:

Western universe, tired of being mercenary, is looking for consolation by reconnecting to their faith and using moral principles to their concern relationships and concern activities. Just five old ages ago, there was merely one conference on spirituality and the workplace ; now there are about 30. Academic indorsement is turning, excessively: The University of Denver, the University of New Haven, and Minnesota ' s University of St. Thomas have opened research centres dedicated to the topic (Conlin, 1999) . A

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Academicians are besides examining other faiths of the universe for rousing. One illustration of integrating religion based values in concern is of Reell Precision Manufacturing Corporation of St Paul, Minnesota. Their mission statement declares: Reell is a squad united in the operation of a concern based on the practical application of religious values to advance the growing of persons and progress the common good for the benefit of colleagues and their households, clients, stockholders, providers, and community. Rooted in Judeo-Christian values, we welcome and draw on the profusion of our religiously diverse community. We are committed to supply an environment where there is harmoniousness between work and our moral/ethical values and household duties and where everyone is treated rightly (Longenecker, McKinney and Moore, 2004) .

Harmonizing to a declaration for merely trade in the service of an economic system of life, the Preamble constituted after the audience 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 besides from other parts of the universe. Duties to do payments on bastard debts result in a net drain of wealth from destitute states to affluent creditors. Therefore, a merely and just trade government, by itself, is non sufficient. We reiterate our Jubilee Call for the cancellation of bastard, paralyzing, unfair and abominable debts. We call for the creative activity of new economic dealings between North and South, based on the Biblical construct of renewing justness. Our world-wide oecumenic committedness to integrity in Christ enables and compels us to witness to the ever-resilient seeds of hope when justness, human solidarity, and attention for creative

activity take concrete look in actions for alteration initiated by churches, civil society organisations and community groups. We are churches who believe that the economic system of God includes ethical and religious rules that offer counsel and way in the hunt for the really practical options to guarantee trade and investing respects the of import function of authorities, advances the common good, and serves an economic system of life non decease " (Just Trade Declaration, 2004) .

Christian direction lays accent on working for people within a system that promotes all and brings glorification to God. The success in concern ventures is realigned to the scriptural position as while honoring, God does non travel by consequences but by motives. A Management has everything to make with the steward ' s worldview and his relationship with God. God indicates that adult male " will hold power over the fish, the birds, and all animate beings domestic and wild and all the Earth " and assigns to adult male the work " to cultivate (develop) it and guard (preserve, take attention of) it " . So, although we have the map of authorization (right to make up one's mind) over resources like the Earth and the things on the Earth, we besides have the duty of achieving a end, which is to develop, better, and cultivate it in harmoniousness with all that is on the Earth, guarding it against decay and impairment. White describes a steward as follows: " A steward identifies himself with his maestro. His maestro ' s involvements become his. He has accepted the duties of a steward and he must move in the maestro ' s stead making as the maestro would make if he were presiding over his ain goods. The place is one of self-respect in that his maestro trusts him " (Oberholster, 1993) .

1. 6. 3 Management and Islam:

Assorted surveys have been carried out to research the consequence of the Islamic idea on the direction thought and pattern. On the footing of the findings and by analyzing the Holy Quran, research workers have developed the rules and theoretical accounts of direction. Islam is the manner of life for the Muslims and it serves as the moral regulator and strategic usher to the corporate people for ethical concern patterns. The Quranic rules and the Prophet ' s prescriptions serve as a usher for Muslims in carry oning both their concern and household personal businesss. The Quran instructs Muslims to persistently work whenever and wherever it is available, " disperse through the land and seek of the premium of God " and " God hath permitted trade and out vigorish " . Prophet Mohammed preached that merchandisers should execute undertakings that were non merely morally required, but that were indispensable for the endurance and flourishing of the society. He declared, " I commend the merchandisers to you, for they are the messengers of the skyline and trusted retainers on Earth " and " the honest, true Muslim merchandiser will stand with sufferer on the Day of Judgment " (Ali, 2005) .

In a research undertaken by Fouand Mimouni in the Middle East sing deductions of Islam on direction theory and pattern, the survey of two administrations showed that they were endeavoring to commit the Islamic ideals such as honestness, duty, justness, self-discipline, public presentation excellence, reactivity, unity, dedication and authorization in their apparatuss. In one of the companies, all out attempts were made to absorb these values in the employees, old every bit good as new. Sessions were held to learn

these organizational values and means to change over these values into action were besides demonstrated. The other company followed these Islamic rules as a codification of moral behavior. The consequence of holding shared Islamic values brought employees together for common intent and led to societal and economic development.

Many such researches are being carried out on the instruction of Quran and Prophet Mohammed on the subjects of leading, motive, corporate societal duty, direction maps in general, accounting etc. It is being felt that direction paradigm is in for alteration and moralss is doing a rejoinder. The whole fraternity of concern can profit from these researches. Moslems are get downing to put to a great extent in instruction and knowledge direction and consequences are touchable. Moslems are recognizing that the true beginning of wealth is non exhaustible oil resources but rational pre-eminence. This realisation is taking Moslem states around the universe to put in themselves and in the instruction of future coevalss on a monolithic graduated table (Beekun and Badawi, 1999) .

1. 6. 4 Management and Buddhism:

Buddhism has its ain typical direction theory and pattern based on the Sangha community which was a well-developed disposal system. A Buddhist Sangha communities were organisations which outshined in managerial accomplishments. The system was unfastened to changes and therefore developed better and refined methods of direction and leadership. A Focus of the direction in the present epoch is on group kineticss, on organisational interaction and on coordination and Buddhism has ever emphasized group kineticss, as evidenced in the creative activity of The Six Points of Reverent

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Harmony, the Code of Communal Living, and the Bai Zhang Rules of Proper Conduct. A Buddhist direction advocates the rules such as self-discipline, self-motivation, self-monitoring and repentance. A Within the Buddhist position, two patterns towards achieving expanded and purified consciousness will be included: the Seven-Point Mind Training and Vipassana. Within the Western position, David Hawkins ' plants on consciousness will be used as the chief usher. In add-on, a figure of of import constructs that contribute to expanded and purified consciousness will be presented. Among these constructs are impermanency, karma, non-harming (ahimsa) , moralss, kindness and compassion, heedfulness, right support, charity, mutuality, wholesome position, coaction, and equity (Marques, 2011) . In one of the surveies undertaken by the research workers in Portugal show that Buddhism and Confucianism have a positive impact on the working and behavior of the business communities and their success rate.

In response to the inquiry about the parts of Confucianism and Buddhism to concern in China, the respondents considered tolerance (of import Chinese cultural value) with 47. 9 % replies as the most of import facet, followed by the concerted rule and niceness, trueness and the win-win rule, demoing the importance of these values in Chinese concern. No affair where they are located, Chinese employees from foreign, joint-ventures or state-owned companies, portion the same cultural values and find the manner they deal with struggle direction. These cultural values make Chinese people work harder. Confucianism and Buddhism rules like harmoniousness, the concerted rule, niceness, the win-win rule, trueness and endurance are exercised in the manner they do their concern (Li and Moreira, 2009) .

Assorted other researches show that the economic systems of Japan, Hong Kong, Singapore, Taiwan, South Korea and more late China are progressing at a better gait than the economic systems of the western economic systems because of the influence of deep rooted spiritual and cultural values of faiths like Buddhism, Confucianism and Shintoism.

1. 6. 5 Management and Jainism:

Jainism is one of the oldest faiths of the universe and it possesses a bunch of really successful and diligent enterprisers. They have a name in the Diamond Industry. They are making good in India every bit good as in other states. Values like trust, relationship, human capital and employee morale, service and trueness, have long been recognized as vitally necessary to concern success and length of service (Shah, 2007). The Jain doctrine of Bolshevism encourages being one with other members of the community, planet and existence. This concept keeps at bay the frailties of selfishness, egoism and individuality and encourages virtuousness like humbleness, chumminess, moral behavior and concerted behavior, which lets them thrive as a group. Greed and philistinism of the globalised universe has non created a dent in their manner of carry oning concern activities because they stay strongly rooted to their spiritual and cultural values.

Atul K. Shah, in his survey on Jain Business Ethics, asserts that Jain Business community succeeds in their ventures because of the spiritual beliefs and coherence which farther regulates their behavior and warns that if they steer off from their values so they are doomed. Like all other faiths, Jainism emphasizes the construct of ego development. Limited handiness of resources and their limited potency is everybody ' s concern. But the Self within a human being has unlimited possible. That ' s why the construct of self-management is of extreme importance. Self-management improves efficiency ; it bestows peace, cheer and composure and equips us to manage many of the complexnesss of life good. Jainism advocates get the better ofing annoying frailties like krodha or cholera, mada or amour propre, Kama or sex and lobha or greed. Jainism recommends the pattern of five chief virtuousnesss: Ahimsa or non-violence, satya or truth, acharya or non-covetousness, Brahmacharya or celibacy and aparigraha or non-possession (Jain, 2005) . The critical elements of Jain thought are self direction and attainment of religious energy. This brings originality and creativeness, and accordingly success in professional and personal domain of life. This helps to lifting above oneself which matches with the direction construct of the hot-air balloon attack. In a survey on Jain metaphysics, moralss in relation to modern direction idea, it was noted that Jain doctrine tackles the issues at the basic degree of human thought as the quality of actions and consequences will better one time there is betterment in the basic thought of the adult male whereas the western design on direction trades with issues at superficial, material external and peripheral degrees.

1. 7 Brief INTRODUCTION TO SIKHISM:

The Sikh faith is the most modern, scientific, alone and all encompassing faith. It is modern because when we look at the history of chief faiths of the universe, it non merely appears to be the youngest of all- barely five hundred old ages old- but besides proves to be the most time-relevant. It is scientific because, though it is believed that religion and logic ca n't travel together, the whole of the doctrine on which Sikh faith is based, is by and big, to the full logical, rational, nonsubjective and scientific. The faith is alone non merely in its signifier and religion but in its content, doctrine, traditions, civilization and history every bit good. It is all encompassing because it is based on the rule of paternity of God and brotherhood of world, non confined to the people belonging to any peculiar category, credo, community or geographical country but taking in its crease the whole world.

Sri Guru Granth Sahib is the holy Bible of the Sikhs, which manifests the wisdom of great sages and saints. It contains the Hymns of thirty- six holy liquors of whom merely six were Sikh Gurus and of the staying 30, 15 were Hindu and Muslim saints, four were followings of the Gurus and eleven were Bards who were called `Bhatta ' or Brahmin scholars - therefore giving it a pluralist mentality and cosmopolitan entreaty. The Bible has been unfastened to the whole world and it is non confined to any one religious order, community or geographical part. The determination of the ten percent Sikh Master to articulate Sri Guru Granth Sahib as the Guru is wholly new in the history of faiths and it has given the Sikh faith a new significance, a new way and a new dimension. The wisdom enshrined in Sri Guru Granth Sahib can transform the world from ordinary to extra-ordinary, propounding a

complete life-style and pulverizing off the walls of falsity, ignorance and self-importance.

Sikhism, the 5th largest and one of the youngest faiths of the universe is considered as the most down to Earth and practical faith of the universe. It is a faith of the new age. It is an classless faith which preaches a message of love, devotedness, true life, autonomy, equality, fraternity and recollection (Simran) of God at all times. It is a cosmopolitan religion with a message of peace and prosperity for the whole universe. It is a life confirming religion with positive attitude and high liquors. It is dear worship, devotedness and resignation to one God. It is a thoroughly modern and progressive faith which evolved in India as a solution to the calamity that plagued Indian society in the 15th century.

The recognition goes to Guru Nanak that he introduced existent reforms and laid the foundation on which his replacement, the ten percent Sikh Master, Guru Gobind Singh created a new state. Guru Nanak saved his followings from those defects to which the adherents of many other faiths had been falling quarry to for centuries. He taught the people worship of God and pureness of character. In this manner, he started a new faith which was simple, independent, non-communal and free from rites and rites (Cunningham, 1994) .

The Sikh faith differs as respects the genuineness of its tenet from most other great theological systems. Many of the great instructors the universe has known have non left a line of their ain composing, and we know what they taught merely through tradition or second-hand information. If

Pythagoras wrote any of the dogmas, his Hagiographas have non descended to us. We know the instructions of Socrates merely through the Hagiographas of Plato and Xenophon. Buddha has left no written commemorations of his instruction. Kungfu-tze, known to Europeans as Confucius, left no papers in which he detailed the rules of his moral and societal systems. The laminitis of Christianity did non cut down his philosophies to authorship, and for them we are obliged to swear the Gospels harmonizing to Matthew, Mark, Luke, and John. The Arabian Prophet did non himself cut down to composing the chapters of the Quran. They were written or compiled by his disciples and followings. But the composings of the Sikh Gurus are preserved and we know firsthand what they taught (Macauliffe, 1909) .

Harmonizing to Sikhism, adult male ' s redemption lies non merely in his religion, but besides in his character and his avidity to make active good. " Life without virtuousness tallies to blow, " says Guru Nanak. The Guru gives practical tips to accomplish the end. Every Sikh is expected to replace lecherousness, choler, greed, undue worldly attachment and pride with their virtuous opposite numbers, self-denial, forgiveness, contentment ; love of God and humbleness earlier make up one's minding to travel to the following measure of making active good. It is like brushing the floor. As a regulation ; where the broom does non make, the dust will non disappear off itself. " The new thing will make full the vas merely if the bing one is wiped out, " says the Guru. The basic doctrine of Sikhism can be summed up as under:

Belief in one individual God who is ubiquitous, almighty and all-knowing ; who is formless, shapeless and timeless ; who is self made and self guided

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and who has no human embodiment but is within everybody, every life thing and every object of nature, and ; who can be realised (non seen, touched or physically met) by pious life.

Sing the Holy Scripture, Sri Guru Granth Sahib, as the ageless Guru and seeking counsel merely from it. As such, no Sikh of all time worships any human Guru.

Neither indulgence in idol worship nor following any rites, rites or ceremonials which are by and large associated with other faiths.

Alternatively, the Sikhs are ordained to take a simple, straightforward and pious household life. It should be remembered that Guru Nanak was non a priest either by birth or by instruction, but a household adult male who exalted his religious vision to the loftiest highs, non by abdicating the universe but by life in it.

Adopting the undermentioned three rules as one ' s manner of life: Gaining one ' s support by honest agencies ; Praying to the Almighty, and ; sharing one ' s net incomes with others. Therefore, harmonizing to the Sikh religion making one ' s job/duty candidly and sharing one ' s excess with others are every bit of import as praying to God.

Adopting rational attack and ne'er falling a quarry to blind religion and superstitious notions. One who has faith in God and thinks that He is ever with him, need non fear any evil spirit or ill- portents.

Leading an honest, true and uprighteous life-never relation lies, ne'er
bewraying anybody, ne'er seeking to have what truly belongs to others and
ne'er falling a quarry to enticements.

Leading a life which is wholly free from lip service, pride and haughtiness.

Religious rites like taking ritual baths, sing topog