

**"IMPORTANCE FOR ETHOS OF VEDANTA IN MANAGEMENT"*****Ms.Ashima Verma, Research Scholar, Mewar University, Chittorgarh******Dr.Alka Aggarwal, Professor, Mewar University, Chittorgarh*****Abstract:**

Management ethics is the ethical treatment of employees, stockholders, owners and the public by a company. A company, while needing to make a profit, should have good ethics. Employees should be treated well, whether they are employed here or overseas. By being respectful of the environment in the community a compound ethics, and good, honest records also show respect to stockholders and owners.

Most of us would agree that it is ethics in practice that makes sense; just having it carefully drafted and redrafted in books may not serve the purpose. Of course all of us want businesses to be fair, clean and beneficial to the society. For that to happen, organizations need to abide by ethics or rule of law, engage themselves in fair practices and competition; all of which will benefit the consumer, the society and organization.

Ethics are about making choices that may not always feel good or seem like they benefit you but are the 'right' choices to make. They are the choices that are examples of 'model citizen' and are the examples of 'golden rules' like; don't hurt, don't steal, don't be dishonest, don't lie. But if we take Ethics as a subjective philosophy then what will happen to these golden rules. Especially at the time of facing any ethical dilemma how one should decide - what is ethical and what's unethical? Organization provides rules, regulations, code of conduct, protocols which provide guidelines to work, it shows how to walk, but it does not show the correct path to walk on. *Ethical dilemmas* faced by managers are often more real to life and highly complex with no clear guidelines, whether in law or often in religion.

***KEY WORDS: Management, Vedanta, Ethics, Employees, Vedas.***

**Introduction:**

Ethics is the part of philosophy that talks about good and evil but today rarely any business school would have left which does not provide lessons on Ethics Management. Some philosophers call ethics the "science of morality", morality is what someone thinks or feels is good or bad. However, other philosophers believe that ethics is subjective. This means that they think what is right for me is whatever I say is right. This means that ethics is just a person's own morality. These philosophers do not think that ethics is the same for all people.

- Vedanta is the systematic presentation of teaching of the Upanishads.
- All cultures in India have roots in Vedanta.
- Vedanta is a living philosophy of life in India which is a part of the mental structure of our people.
- Simplicity is the key note of Vedantic ethics.
- Vedantic gurus grasped the truth that problems of secular pursuits can not be resolved by secular route.

**Vedantic Thoughts**

- Human Existence is to aim at and strive for a pure mind. Intellect does not decide or choose. Emotions are the first to make the secret choice.
- Subject is the cause, the object is the effect.
- Work must be done without personal claims to egocentric results as driving force.
- Self Management – Individuals personality comprises of i) an outer active ii) an inner silent. This awareness will lead to self management.

**PRINCIPLES OF INDIAN ETHOS****1) Know Yourself:**

Who are you? All of us are part of supreme power (GOD) & hence all of us have all the divine qualities like integrity, patience, courage, loyalty, forgiveness, service attitude i.e. mind so if you try to develop our self by improving our qualities we will not only make ourselves happy but also the society we live in. 4) Holistic Approach To Life: We should behave in same way of manner which we expect from others. Efficiency & effectiveness in an organization will increase only when there is co-operation team spirit & positive energy in employees. 5) Sewa Or Service Attitude: The person should have attitude of service

providing & at the same time have happy face i.e. smile on face. eg: organization should be service oriented & not profit oriented, provide best possible service to your entire customer. 6) Self Sacrifice: Self sacrifice refers to sacrifice of self ego. We should be ready to sacrifice for others.

## 2) Team Spirit:

Treat work as YAJNA – together i.e. T- Together E- Everyone, A- Achieves, M- More. 8) Present Moment: Think only about a) What is there in front of you at present? b) We cannot change the past or predict future. c) So have total focus & dedication present in situation. d) Do not take unnecessary stress of work, take it as a play. 9) Perfection In Work: Bhagwad Gita emphasizes on while doing your present duty we should use our judgment & perform with utmost concentration.

### **Concept of work in Vedanta**

Work is here considered as an exercise of energy. A living being has no alternative but to be working- physically or mentally. A non working body is a dead body. A man has to work to realize that divinity residing in him. Thus attitude towards work is quite different. An Indian does not work for a livelihood only, but he considers it as his duty (Sadhana), as Indian philosophy teaches that every work you perform can only be an offering to that divine in you.

### **Indian ethos in management:**

Indian management is slowly emerging to promote equally excellence and spiritual enrichment both in individual and collective life.

The salient ideas and thoughts of Indian ethos in management revealed by our scriptures are:

#### 1. Atmano Mokshartham, Jagat hitaya

All work is an opportunity for doing good to the world and thus gaining materially and spiritually in our lives.

#### 2. Archyet Dana Manabhyam

Worship people not only with material things but also by showing respect to their ever present divinity within

#### 3. Atmana Vidyate Viryan

Strength and inspiration for excelling in work comes from the divine, God within, through prayer, holy readings and unselfish work.

4. Yogah karmasu kaushalam. Samatvam yoga uchyate

He who works with calm and even mind achieves the most

5. Yahishi Bhavana yasya siddhi bhavati tadrishi

As we think, so we succeed, so we become. Attention to means ensures the end.

6. Parasparam bhavayantah shreyah param bhavapsyathah

By mutual co-operation, respect and fellow feeling all of us will enjoy the highest good both material and spiritual.

7. Tesham sukhm tesham shanty shaswati

Infinite happiness and infinite peace comes to them, who see the Divine in all beings.

8. Paraspar Devo Bhav

Regard the other person as a divine being. All of us have the same consciousness though our containers are different.

Paul Adler defined markets, hierarchies, and communities as three different ways to resolve and make an **ethical decision**. While Jacobs denied that collusion or collaboration between the syndromes could be constructive, and called any confusion of the two a "monstrous moral hybrid", Adler thought that "Communities" could do this without corruption. By Jacobs' definition the community itself might be a source of corruption.

### **Family influences**

George Lakoff's theory of moral politics states that these arise from family role differences ultimately, with a moral code emphasizing the logos or "rule" of the father as being the source of the motivations of the political "right", and one emphasizing the more merciful moderns or mother-like view as being moral source for the "left".

### **Castes**

One solution is castes: people are raised to make decisions in particular ways based on their family traditions which are drawn from professional traditions. Then people take on the profession for which they are best prepared. This addresses the problem raised above, that the simplest ways to make *'ethical decisions'* tend to conflict. But of course then the choice of profession is not up to the person but the family or the society around them.

**Political parties**

Without such a system, differences may evolve into some full system of community consensus or politics: Politics, as Bernard Crick put it, is "ethics carried out in public". His list of political virtues is an attempt to frame politics as a form of ethics, and ethics as a form of conflict resolution.

A political party for instance in democracy helps those who see ethical decisions the same way, form groups to promote those criteria for decisions that they see as most important.

**Commonalities**

Most surviving societies recognize certain acts that are usually bad for the society, such as lying, stealing, murder of people, adultery, and impiety (to God or Nature which in early societies was often the same).

**Seeking safety**

Sociologists and anthropologists believe that there is a tendency in most societies to support:

- belief and safety over doubt and risk,
- fairness, consent and duty over dissent,
- knowledge instead of ignorance,
- trust and honesty over lying
- to be against what the culture considers evil.

It is actually not possible to use any of those words without moral judgements - possibly judgments inherited from the dictionary - *this is studied in meta-ethics and in descriptive ethics also*.

Since all surviving societies must protect helpless people like elders, children, and pregnant women, it is likely that these concepts are defined more with reference to those helpless people than to others - that is, those with power have a duty to protect the helpless.

**Right to thrive**

One nearly-universal moral principle is some form of the golden rule: "Act towards other people as you would want others to act towards you." Another principle is that a person can only be blamed or praised if they could choose to act or refuse to act. Another is that there seems to be something good about helping living things in general, or compassion or empathy.

It is useful to distinguish "good from bad" in our actions just as we might distinguish "good from evil" morally in our thoughts. It's also useful to recognize that we use the word "right" to assert what we are due and to judge what is correct. To anything that's alive, it's "right" for it to live, that too is built into the body. If a creature is physically fit and capable of thriving in its environment, it takes a lot to overcome a preference to live:

### **Steps in the Ethical Decision-Making Process**

Here are a few key points regarding ethical decisions.

- Responsible practice requires that you:
- base your actions on informed, sound, and responsible judgment
- consult with colleagues or seek supervision' keep your knowledge and skills current
- engage in a continual process of self-examination ' remain open
- In making ethical decisions, as much as possible and when appropriate, include your client in this ethical decision-making process.
- Clients need enough information about the therapeutic process to be able to make informed choices.
- The informed consent process begins with the intake interview and continues for the duration of the therapeutic relationship.
- 'The aim is to involve clients in a collaborative partnership.
- The key is to make ethical decisions with clients, not simply for them. Get clients actively involved in the process to the extent possible and appropriate. Respecting the autonomy of your clients implies that you do not decide for clients, nor do you foster dependent attitudes and behaviors.

### **Eight Steps in Making Ethical Decisions**

Ethical decision making should be a collaborative process between client and counselor, rather than a counselor making decisions for the client. Below are the steps, with suggested questions, to assist you in thinking through an ethical dilemma. This is one of several decision-making models which can be utilized. The steps taken may not always follow the same order shown and steps may be repeated several times in the process.

1. Identify the problem or dilemma.

- Does a problem or dilemma actually exist?
- Is this an ethical, legal, moral, professional, or clinical problem?
- Is it a combination of more than one of these?
- How can you know the nature of the problem?
- Would you consult at this early stage as you are identifying the problem?
- How might you begin the process of consultation with your client about the nature of the problem?

2. Identify the potential issues involved.

- How might you best evaluate the rights, responsibilities, and welfare of all those involved and those who are affected by the decision, including your own welfare as a practitioner?
- How can you best promote your client's independence and self-determination?
- What actions have the least chance of bringing harm to your client?
- What decision will best safeguard the client's welfare?
- How can you create a trusting and collaborative climate where your clients can find their own answers?
- What principles can you use in prioritizing the potential issues involved in this situation?
- Are there any ways to encourage the client to participate in identifying and determining potential ethical issues?

3. Review the relevant ethical codes.

- What guidance can you find on the specific problem under review by consulting with the professional codes?
- Are your values in agreement with the specific ethical code in question?
- How clear and specific are the codes on the specific area under consideration?
- Are the codes consistent with applicable state laws?

4. Know the applicable laws and regulations.

- Are there any laws or regulations that have a bearing on the situation under consideration?
- What are the specific and relevant state and federal laws that apply to the ethical dilemma?
- What are the rules, regulations, and policies of the agency or institution where you work?

5. Obtain consultation.

- Do you know where to go to obtain consultation with professionals who are knowledgeable about ethical issues?
- Assuming that you will consult with a colleague or a supervisor, what would you expect from this consultation?
- What kinds of questions do you want to ask of those with whom you consult?
- With whom do you seek consultation? Do you consult only with those who share your orientation, or do you look for consultants with different perspectives?
- How can you use the consultation process as an opportunity to test the justification of a course of action you are inclined to take?
- What kinds of information do you document when you consult?

6. Consider possible and probable courses of action.

- What are some ways that you can brainstorm many possible courses of action?
- Do you have a systematic method for analyzing ethical obligations and possible courses of action?
- Are you willing to involve your client in the discussion of the various courses of action?
- What might you document pertaining to discussions with your client about probable courses of action?

7. Enumerate the consequences of various decisions.

- How can you best evaluate the potential consequences of each course of action, before implementing a particular action plan?
- Are you willing to involve your client in the discussion of the implications of each course of action for the client?
- What ethical principles can you use as a framework for evaluating the consequences of a given course of action?
- Examine the consequences of various decisions for your client, for you as counselor, and for the profession in general.

8. Decide on what appears to be the best course of action.

- After carefully considering all the information you have gathered, how do you know what seems to be the best action to take?
- Do you solicit the input of your client in making this decision at this phase?



- Once you have formulated a plan of action, do you ask for feedback from a colleague or supervisor?
- Once the course of action has been implemented, what are some ways that you might evaluate the course of action?

**Targeted results:**

Vedantic Management creates a win-win scenario in which the employees enjoy working for the organization resulting in increased productivity. Quality of life will be improved since it is independent of the material success. An organization following the principles of Vedantic Management will be a great asset to the society since it opens up the possibility of merging the spiritual pursuit and professional pursuit.

***Benefits of introducing Vedantic Management in an organization:***

1. There will be continuous improvement in the way work is carried out due to the practice of Karma Yoga. The organization will move toward perfection in all its operations. Productivity will increase many fold.
2. It will eliminate all the job related stress. There will be healthy relationship between employees at all levels. People will start enjoying their work and will look forward to more challenges.
3. Employees can be retained longer in an organization. Attrition levels will drastically come down, since the employees will realize that they can achieve their personal goal by staying in an organization that follows Vedantic Management.
4. Since the employees will put in their heart and soul in the work, the organization will be able to leverage on the hidden potential of the employees.
5. The skill sets, capabilities and the level of maturity of the employees will be enriched through their own self-motivated effort (of performing Karma Yoga). This can be used to strengthen the existing core competencies of the organization and for developing new markets/ products.

**CONCLUSION:**

Vedantic Management is based on the message from Bhagavad Gita that human beings are responsible only for action and the results are given at HIS discretion. This statement is proved repeatedly in our personal, social, political and professional life. It is impossible to guarantee success in any field with 100% certainty. Western Management assumes that the managerial talent is inadequate in case of failures. Similarly, it assumes that the success is the result of hard work, careful planning and such mundane efforts. The fact remains that there is no apparent linear relationship between efforts and results. Recognizing this truth, Vedantic Management gives emphasis only on the process in which work is carried out. It does not judge the performance based on the results. Even if the results are in line with

the expectation, Vedantic Management requires the individuals to examine their performance critically with a view to attain perfection. Vedanta reveals that there will always be scope for improvements in performance and the results will always be inadequate. Based on this revelation, Vedantic Management guides the organization on continuous path of process improvement without paying too much attention on the results. Results are important only for planning. It is wrong to judge the performance based on results.

Vedantic Management guides the employee to find out his/ her ultimate goal of life and then shows a path, which will lead them to that goal. If the employee gets clarity on the goal and the path, then the journey is performed through self-motivation. It is of course a difficult task to educate the employee and give clarity on the goal and means. However, when it is done, there is nothing more to be done to motivate the employee. He will perform to the best of his ability without ever requiring any prompting from the organization. Vedantic Management prescribes that the employees are compensated at industry standards and they are provided with a work environment that is conducive for performing Karma Yoga. This will ensure that the employee is retained in the organization. In such an environment, the performance of the individual will continuously increase, without any expressed or implied demand. This phenomenon happens because as a part of Karma Yoga, the employee is expected to increase his performance continuously

#### REFERENCES:

- A business ethics reader (2007) - Ciulla, Martin & Solomon
- Business ethics: ethical decision making and cases (2011) - Ferrell, Fraedrich, & Ferrell
- Andrews, Kenneth. 1989. Ethics in practice. *Harvard Business Review* (Sept- Oct): 99-104.
- Chaloupka, Mel G. 1987. Ethical responses: how to influence one's organization. *Naval War College Review*.
- [https://en.wikipedia.org/wiki/Ethics\\_in\\_management](https://en.wikipedia.org/wiki/Ethics_in_management)
- [www.businessdictionary.com](http://www.businessdictionary.com)