

India-Centric Model of Management: Towards a New frontier of Knowledge Creation in Management with reference to Life Insurance Sector

Dr.Neha Anand

(Assistant Director Academics Teerthanker Mahaveer University, Moradabad-244001, India)

nehaanand002@gmail.com,

Abstract. The application of management principles provided in the ancient knowledge as unveiled in the revered scriptures such as the 'Gita,' 'Upanishads,' 'Bible,' and 'Quran' is referred to as Indian ethos for management. Formally, it refers to the knowledge that originates its solutions from the vast and diverse system of Indian ethics. Since, management is a behavioural science that requisites to be culture-specific, Ethos hailing from India for Management is based on India's cultural foundation, and as a nation which has culture rooted in religion, it drives its lessons from the land's numerous religions, be it Hinduism, Jainism, Buddhism, or alike. The timeless Indian ethos can assist Modern Management concepts in transforming into a more viable frame-work of human resource management practises. The Vedas and Puranas, along together with two great epics, the Ramayana and the Mahabharata, provide the firm and everlasting foundation of India's age-old and beautiful architecture of culture and civilisation. The enduring appeal of these treatises continues to have an impact to a large extent, the cultural life and behavioural patterns of crores of Indians. The present study aims to exhibit that Indian ethos, ever since the inception, has indispensable role in human resource practices of modern management. Further, the study envisions recognising deficiencies in the current framework of aforementioned and how Indian ethos may address those gaps with the objective to create a more sustainable model for the same.

Keywords: Indian-culture, Philosophy, Vedas, Upanishads, Leadership, Managerial Effectiveness.

1. Introduction

Needless to say, Management, in the present eon, has become an integral aspect of the lives of all individuals, whether within the workplace, at home, or in government. Due to the rising role of huge and complex organisations in society, management has emerged amongst the most important fields of human activity in the new millennium. Indian Ethos, in the domain of Management, is defined as a field of the knowledge that owns its origins in Indian religion and philosophical philosophy and serves as the foundation of a rich ethical and moral system that controls human behaviour and, as a result, management practises. The importance of such thinking and its consequences for management studies has been recognised, hence, some universities in the country have included a paper on 'Indian Ethos in Management' as part of their postgraduate management programmes.

Indian philosophical philosophy has been recognized in the West equally. As Nobel Laureate Arnold Toynbee declared, "it is already becoming clear that a chapter which had a western beginning in business management will have to have an Indian ending, when the world adopts rich thoughts of Indian ethos and wisdom, if it is not to end in the self-destruction of the human race" (Rao, 2006, p. 15). While Western mentality is output-centric and values individuality and profitability, Indian ethos emphasize on renunciation, detachment, and sacrifice for the sake of others.

2. Objectives/Purposes of the present study

The present paper is a sincere attempt

1. To investigate the management concepts those arise from Indian traditions.
2. To analyse managerial practises rooted in Indian traditions in regard to the human resource development climate, training, and development.
3. To measure the stimulus of human resource practises on staff efficiency
4. Make recommendations along with drawing conclusions for research to be carried out in future.

3. Scope of the study

The present research work covered 13 branch offices of Max life insurance in Delhi Division in North India. Data frame for this study is of the year 2022- 2023 which owns its base on pooled data.

The current research study targets to evaluate the organization's culture in sector of Life Insurance, which has been shaped by Max Life Insurance all throughout India through its centralised management from the Head Office in Gurgaon. A study of the Delhi Division would aid in evaluating the management practises of Max Life Insurance on the ground of Human Resource Development, Training & Development, Quality of Work Life, Employee Productivity and Employee Performance Appraisal

4. Research Methodology The present study is both qualitative and exploratory in nature.

4.1 Primary Data:

Since the data was acquired from a large number of respondents, a survey method has been deployed so as to collect primary data. Furthermore, to gather the data for the current study, the structured questionnaire, containing both open-ended and closed-ended questions, and direct personal interview were put into use. The primary data are direct input received from employees via a developed questionnaire and direct interviews at the managerial level.

4.2 Secondary Data:

Secondary data was gathered round from Max Life Insurance's numerous public records, together with yearly reports, staff regulations, personnel processes, and policies in the Handbook on P & IR problems. The aforementioned data was collected with the help from several governmental and non profit organisations' electronic and non-electronic publications. Several IRDA-published insurance-related publications were cited. Local and international newspapers, journals, and other publications were cited.

4.3 List of Dependent and Independent Variables

Human resource management is, surely, one of the most critical organisational roles that aids in the achievement of organisational goals. While human resources are regarded the organization's precious assets, they play an important part in achieving the organization's objectives and goals. Employee performance is tied to organisational performance to some extent. The purpose of the present paper was to explore the impact of Max Life Insurance's human resource practises on employee productivity. Employee productivity, in the present study, is the dependent variable used, and several human resource practises are used as independent variables, as illustrated in the image below:



Flow Chart of Independent & Dependent Variables used

5. Discussion: Fruition of Indian Management Thoughts

The majority of people hold the opinion that the first rays of management science erupted in the West, thereby propelling the wheel of growth around the world, and that there was darkness in eastern management. Since we were unacquainted that we had our own management tradition, we lag behind in keeping the vision and confidence in our ability to play a part in today's society. Defacto, there is no single country or community that has grown to greatness, strength, or beauty without being allied to the culture and tradition it has to its credit. Sandeep Singh

(2008). By means of their performing arts, the Chinese have retained their culture alive. With an aim to capture the delicate sensitivities hailing from Saracen age, the Arabs remodelled their towns and establishments. Jews have, under their belt, all the appreciation to build their identity on Hebrew and ancient Israel. To express respect for one's own heritage, the past is evoked and recreated. As a land full of diversity in oneness, India is the embodiment of its past and present. Unlike to the past, it cuddles cutting-edge technologies ranging from satellite launches to communication networks. Although, Indian patterns have been interrupted many times over the ages, yet they have not once been fragmented.

Numerous Indian literary works, comprising the Ramanaya, Bhagavad Gita, Mahabharata, and Kautilya's Arthshastra, among others, accommodate the prevailing management principles of vision, the quality expected to attain in work, diligence, the procedures apt to conquer the goals, the modus operandi for decision-making procedures, and planning. Dissimilar to the contemporary management ideas, which are still in their embryonic stage, India has, to its credit, a rich and prehistoric heritage which has glorious record of more than 5000 years.

The old Indian ethos has endured through the ages. Indian management thinking built on Indian Ethos would not only help Indian organisations become more effective and globally competitive, but it will also have much to give the rest of the globe. The current situation suggests that unless Indian management practises are appropriately merged with Indian cultural ethos, corporate India may be unable to cope with management issues in the globalised atmosphere. Many lessons and solutions can be dig out from our own traditions, and the immense information contained in the ancient "Dharmshastras" can help us adapt and Indianize western methodologies to our way of life.

The ancient Indian epics, the Ramayana (ram-EYE-ya-na) and the Mahabharata (ma-ha-BA-ra-ta), are amid the most imperative works of literature in South Asia, along with a source of spiritual, cultural, sociological, political, and aesthetic inspiration for the people of India for centuries. owing to the inclusion of indispensable teachings on knowledge, behaviour, and morality. Consequently, the aforementioned have been utilised for millennia not just for the purpose of entertainment, but also to educate both children and adults in the exemplary behaviour en route for which they are asked to aspire and the immoral behaviour they are advised to avoid.

5.1 RAMAYANA AND MANAGEMENT THOUGHTS

The Ramayana, the life narrative of lord Ram written by Valmiki, is, by and large, regarded as one of the greatest Indian epics. The story is regarded as a real textbook on social sciences, with teachings that span time and space. In reality, this well-known Grantha contains practical advice on ethics and values, statecraft and politics, along with general and human resource management.

For those who aspire to learn the management concept, the Ramayana might be an excellent reference book. With Rama Rajya as an illustration for exemplary governance, the Ramayana is a must-read for statecraft practitioners. The second chapter, Ayodhya Kanda, boasts lessons on effective leadership. When Bharat goes to meet Rama in the woods to persuade him to return to Ayodhya and lead the kingdom, the two brothers have a long and valuable discourse. Rama counsels Bharata the way to effectively govern. Rama expounds on all the nuances of statecraft in a simple manner, from the calibre of ministers he picks to the importance of strategic sessions, to temperance in administration, to justice. Though it appears that Rama is inquiring about Bharata's well-being and whether all is good in Ayodhya, in truth, He is teaching him about efficient government in a strong manner.

Since quality advice is the vital to effective governance, Rama advises Bharata not to make a decision on a hard matter unilaterally or after consulting with too many people. There should be an efficient core group with high emotional intelligence.

Rama tells his brother Bharata to choose one effective man out of thousands of fools given that only the proficient can secure success during a financial crisis. Even if merely one minister is truly effective, the monarch will benefit immensely. Rama asserted that the secret to successful governance is to appoint tested men of noble heritage and integrity to important posts. He also urged that modest taxes be put on the subjects, because otherwise they would revolt. Rama went on to say that he ought to take care of his men well and pay their legal salary on schedule. Delays in the payment of wages and other entitlements might have disastrous repercussions. He further added that a good leader should also fairly reward his personnel and avoid charging expensive fees to his clients.

Rama's battle with Ravana also exemplifies certain managerial abilities and attributes of a strong leader notable among them are Vision and Mission, Clarity of Goals, Principle of Equality, Plans and Strategies, Social Responsibility, Lead by Example and Follow the Code of Ethics.

Ram's entire life is worth adopting. His life has been managed with unparalleled knowledge and competence. Ram is a person who is vibrant, visionary, and diplomatic in nature, besides humble, sensitive, and virtuous. The aforementioned is a big advocate of his buddies and brothers. He respects all elders and walks the road of truth. The perfect kingdom is thought to be Rama's kingdom, which is led by Rama.

5.1.1 Management Lessons taught by the various characters of Ramayana

i. **SWOT Analysis:** A comprehensive study of the Lankans, measuring their strengths and weaknesses, over and above the different threats and chances he witnessed in the enemy's camp, was the first thing conducted by Hanuman just after reaching the Lanka.

ii. **Team Management:** Motivation to Hanuman by Jamvant is a perfect example of a good manager recognising and acting on his employees' potential.

iii. **Faith in the competency of the team:** The army of the Rakshasas was formidable. In contrast, Rama's army was comprised of tribal tribes who had never met a sophisticated army before. Nonetheless, Rama maintained trust in his army's ability to cope with this seemingly inconceivable oddity, and energised by his belief, his army fought to triumph.

iv. **Consider your subordinates' advises as your valuable assets:** Ravana had the features of a poor manager, resulting in the ruin of his kingdom. He defied the advice of his managers from the start and plunged his kingdom into war with Lord Ram.

v. **Interpersonal skills:** Lord Rama always interacted spontaneously with the people in his realm and shaped relationships with all of his subjects, irrespective of social class or background. He handled everyone with dignity and respect.

vi. **Excellence in execution:** Hanuman brilliantly executes the strategy to find Sita. The acumen with which he conducts the search and the single-minded pursuit of the goal are examples that managers at all levels should emulate.

vii. **Innovation:** The most notable example of innovation is the construction of the very unconventional Ram Setu bridge, which bridged the enormous gap between India and Lanka, allowing the Vanaras army to reach Lanka and defeat Ravana's army in battle.

viii. **Not to Disclose Secret:** According to the Ramayana, Raavan made the error of disclosing the secret of his death to his younger Vibhishan, which resulted in Raavan's death. Similarly, there are many corporate secrets that must not be publicized.

5.2 BHAGVAD GITA AND MANAGEMENT THOUGHTS

The great epic, Gita is as relevant and pertinent today as it was when it was composed 5000 years ago. Lord Krishna sings it in the siege of Kurukshetra. It consists of 700 Shlokas. Gita is not only for Hindus or a specific sect, but for the one in a quandary. Through this book, Lord Krishna teaches not only Arjuna, but the entire universe, the deep, universal reality of life that speaks to everyone's needs and desires. Management is the field of unifying people and motivating them to work on the way to a single goal of maximum social value - the pursuit of excellence. The key issue on everyone's mind as a manager is how to be effective in their work. The solution to this fundamental question can be retrieved from the Bhagavad Gita, which emphasises repeatedly that "you must try to manage yourself."

Ever since, everyone yearns to be disciplined, to achieve a good work-life balance, and to celebrate harmony in life, the teaching of Bhagvad Gita can bring positive shift only by investing a couple of minutes in the reading of this great epic. Krishna expounded to Arjuna the frame of ethics that has endured the test of time on the battlefield of Kurukshetra considered as symbolic of man's internal fight against the hundred forces of evil and the few forces of good, straightaway before the onset of the Mahabharata war. Krishna educates Arjuna not merely on character development, but also on the core reason of ethical let-down and how to stay away from it.

To be contented and successful, the Gita says, one must govern kama, or lust or selfish desire. Most people think kama only refers to sexual craving, but it simply refers to an overwhelming desire for anything, such as lust for power. Greed, untruthfulness, and illicit activity are all by-products of lust.

Governing the senses with divine strength is Gita's remedy to the ethical fiasco and collapse of corporations, society, and family. Spirituality and ethics are inextricably interwoven. Kurukshetra was likewise concerned with mind control. Each of us, whether as a boss or an employee, is fighting our own battle, our own Kurukshetra. The Gita teaches us how to manage our brains, govern our senses, and achieve spiritual strength.

As management is a vital element of life, the philosophy of the Bhagavad Gita should be understood not just from a spiritual standpoint, but also as a guidance in building managerial effectiveness. The Bhagavad Gita contains 700 verses (Shlokas) divided into 18 chapters that address mankind's spiritual, emotional, mental, cognitive, and physical ailments.

The Modern Management concepts have been presented below on the ground of the Bhagavad Gita, a primer on management by values.

BHAGAVAD GITA	MANAGEMENT
1.Karma	1. Action
2.Gyan	2.Knowledge
3.Bhakti	3.Dedication
4.Yukti	4.Intellect of Subordinates
5.Mukti	5.Freedom to Employees
6.Warrior	6.As an Executive
7.Sarathi	7. As a Manager

5.2.1 Work Commitment

A prevalent line from the great Gita stimulates 'detachment' from the outcomes of activities taken in the course of one's duty. If an individual is continuously assessing the period of increase, date of promotion, or the rate of commission prior to putting in time and effort, then the work is not detached. In reality, the epic is chock-full of instruction on the philosophy of Cause & Effect, which holds people accountable for the repercussions of their actions. The best tool for effective management of performance is the work itself. Attaining the state of mind (known as 'nishkama karma') is the true mind-set that enables you to carry out things in a mature manner. The core objectives of aforesaid karma are perfection, inner autonomy, and work commitment, all of which should be worshipped.

5.2.2 Optimum utilization of Available Resources

The most imperative lesson of management science is to pick wisely and to generate the best use of available scarce resources. Duryodhana chose Sri Krishna's large army as his ally at the curtain raiser before the Mahabharata War, while Arjuna chose Sri Krishna's knowledge as his ally. This episode reveals something about the essence of an effective manager: the former chooses numbers, while the latter chooses wisdom.

5.2.3 Attitudes towards Work

The Gita instructs us to cultivate a visionary mindset in our profession. Gita shows how we might use a bigger vision in our job to achieve a shared goal from a different perspective. This can be conveyed by telling the story of three stone cutters working on the construction of a temple.

I am a poor man. I have to maintain my family. I am making a living here,' said the first stone-cutter with a dejected face. 'Well, I use to work because I want to show that I am, surely, the best stone-cutter in the country,' said these condone with as sense of pride. 'Oh, I want to build the most beautiful temple in the country,' said the third one with a visionary gleam.

Their jobs were identical, but their mindsets were not. Gita advises us to cultivate a visionary mindset in our profession. It instructs us to cultivate a bigger perspective in our work for the greater good.

5.2.4 Work Culture

The work culture which should be named as effective, entails making strenuous attempts to complete assigned or preferred duties. Sri Krishna discusses two styles of aforesaid: 'daivi sampat' or heavenly work-culture and 'asuri sampat' or demonic work-culture. The former one (work culture) entails bravery, pureness, self-discipline, sacrifice, directness, abstinence, tranquilly, lack of picking holes, lack of gluttony, gentleness, modesty, lack of

jealousy and pride. Asuri sampat (work culture) consists of egoism, illusion, personal desires, poor performance, and labour that is not service-oriented.

Devi Sampat is acknowledged as the best work culture across the globe which facilitates in transforming the organization into the world class enterprise through utilising the utmost potential of the employees.

5.2.5 Manager's mental health

The ultimate purpose of any human activity is to achieve worthy mental health. It is equally significant from a managerial standpoint. As per, World Health Organisation (WHO), the aforementioned is defined as "a state of being in which an individual recognises his or her own abilities, can cope with normal stresses of life, can work productively and fruitfully, and is able to make a difference." It is equally significant from a managerial standpoint. A sound emotional well-being is that perspective that can maintain a tranquil, positive, balanced atmosphere while doing anything or recover it when it is disrupted, amongst all the outside concepts of work life and social presence. Internal stability and harmony are prerequisites for a firm calm psyche.

5.2.6 The Ultimate Message of Gita for Managers

Arjuna's depressed posture in opening episode of the Gita is a typical human scenario that might occur, at any point of time, in lives of each and every man of action. Sri Krishna's motivating remarks lifted Arjuna's mind from a state of passivity to a state of righteous action, from a condition of doubt to a state of faith and self-confidence in Dharma's (ethical action's) eventual victory. They are the strong expressions of courage, strength, self-confidence, faith in one's own limitless power, glory, valour in busy people's lives, and the necessity for profound calm at the core of intense action.

When Arjuna recovered from his depression and prepared to fight, Sri Krishna gave him the message of righteousness for using his spirit of intense action not for his own gain, or for gratifying his own avarice and desire, but for the well-being of many, with reliance in the final conquest of ethics over illicit conduct and truth over untruth. Arjuna responses by loudly saying that all of his delusions have been eradicated and that he is willing to do what must be asked of him in the particular scenario.

When it comes to momentary failures in activities, Sri Krishna says, "No doer of good ever ends in misery." Every activity ought to yield results: noble actions yield noble consequences, whereas evil actions generate the evil. Consequently, do well and you will be rewarded.

To conclude, the ancient Indian scriptures are a rich trove of management practises that can be implemented into modern management practises by organisations and enterprises worldwide.

6.RESULTS & FINDINGS:

This section discusses data outcomes and data conversations. The tasks of organising, analysing, and interpreting data, as well as drawing inferences and generalisations, are required to create a expressive picture from the received raw data The objective material and the subjective reactions pertaining to it and aspirations to infer the integral senses in their kinship to the problem are the one which are involved in data analysis and interpretation.

6.1 HUMAN RESOURCE DEVELOPMENT CLIMATE

Table-10.1.1 Frequency distribution about top traditional management of this organization goes extra mile to ensure that employees celebrate their work.

	Responses	Frequency	Percent
Valid	SD	48	12
	D	30	7.5
	ID	76	19
	A	158	39.5
	SA	88	22
	Total	400	100

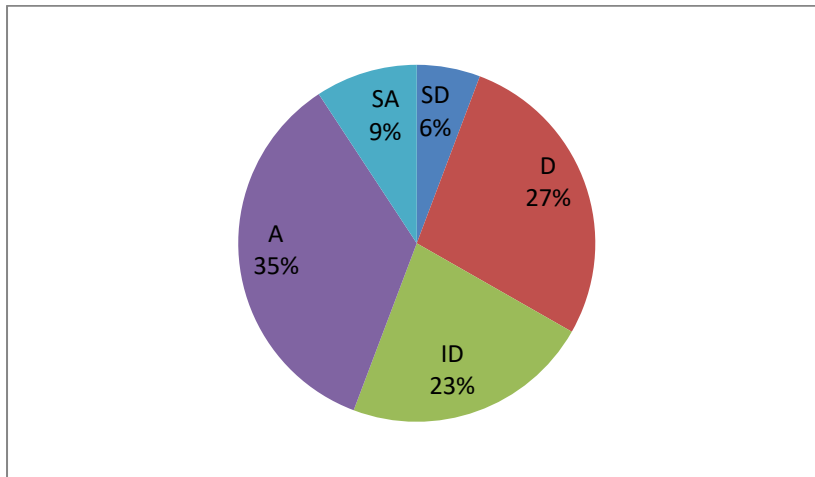


Figure 6.1.1.

Table-10.1.1 & Figure 10.1.1 reflect the perception of respondents about top traditional management of this organization goes extra mile to ensure that employees celebrate their work and it is found that bulk of respondents i.e. 39.5percent were those who were Agree, 22 percent were Strongly Agree, 19 percent were totally Indifferent, 7.5 percent were under disagreement category and 12 percent were those who were strongly disagree about this statement.

Table-6.1.2 Frequency distribution about the top traditional management have the view that human resources are an particularly indispensable resource. Hence, they ought to be treated altogether with more humanly

	Responses	Frequency	Percent
Valid	SD	29	7
	D	76	19
	ID	122	31
	A	87	22
	SA	86	22
	Total	400	100

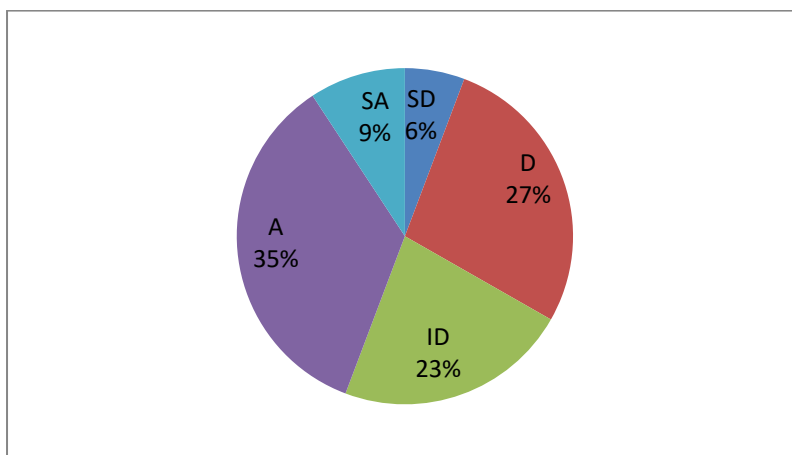


Figure 6.1.2 : Percentage of Respondents having perception that the top traditional management have the opinion that human resources are an particularly indispensable resource. Hence, they ought to be treated altogether with more humanly

Table-6.1.2 & Figure 6.1.2 expose the opinions of respondents that the top traditional management have the view that human resources are an particularly indispensable resource. Hence, they ought to be treated altogether with more humanly and it is found that majority of respondents i.e. 30 percent were those who were Indifferent on this, 22 percent were under the category of Agree and same proportion was for Strongly Agree, whereas 19 percent were Disagree and 7 percent were those who were Strongly Disagree about this statement.

Table-6.1.3 Frequency distribution about the top traditional management is enthusiastic to put in a substantial part of their time and other resources to make sure the growth of employees.

Responses		Frequency	Percent
Valid	SD	30	8
	D	59	15
	ID	107	27
	A	146	37
	SA	58	15
Total		400	100

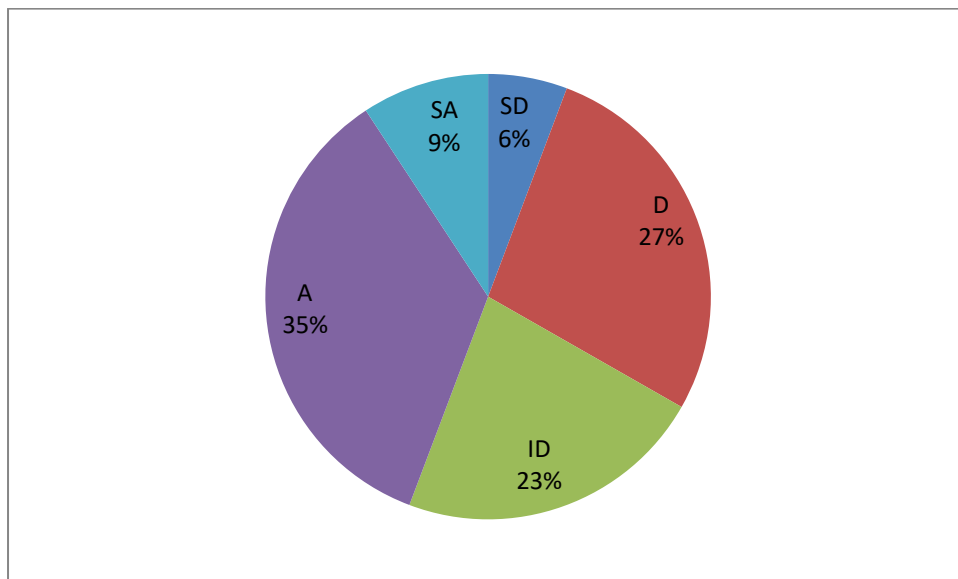


Figure 6.1.3 : Percentage of Respondents having perception about the top traditional management is enthusiastic to put in a substantial part of their time and other resources to make sure the growth of employees.

Table-6.1.3 & Figure 6.1.3 demonstrate the information regarding the perceptions of respondents about the top traditional management is enthusiastic to put in a substantial part of their time and other resources to make sure the growth of employees and it is established that majority of respondents i.e. 36.0 percent were those who were Agree, 27.0 percent were totally Indifferent, 15 percent were those who were Disagree, 14.8 percent were under the category of being Strongly Agree, and 7 percent were the one who were Strongly Disagree about this statement.

Table-6.1.4 Frequency distribution about the psychological climate in an organization remains very encouraging to any employee fascinated in mounting himself by attaining traditional knowledge and skills

Responses		Frequency	Percent
Valid	SD	40	10
	D	73	18
	ID	89	22
	A	125	31
	SA	73	18
	Total	400	100

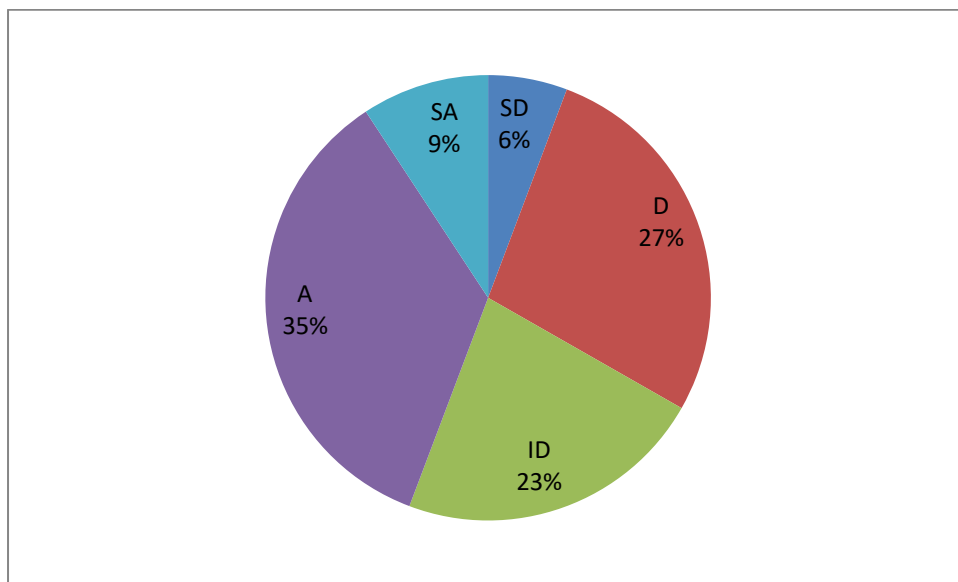


Figure 6.1.4: Percentage of Respondents having perception about psychological climate in an organization remains very encouraging to any employee fascinated in mounting himself by attaining traditional knowledge and skills.

Table-6.1.4 & Figure 6.1.4 display the information regarding the perceptions of psychological climate in an organization remains very encouraging to any employee fascinated in mounting himself by attaining traditional knowledge and skills and it is observed that majority of respondents i.e. 31 percent were totally Agree, 22 percent were the one who were Indifferent, 19 percent were found Disagree, 18 percent were those who were Strongly Agree and 10 percent were Strongly Disagree about this statement.

Table-6.1.5 Frequency distribution about the Employees along with traditional knowledge in an organization, go extra mile to dig out their strengths and weaknesses from their supervising officers or colleagues.

Responses		Frequency	Percent
Valid	SD	50	13
	D	30	8
	ID	45	11
	A	127	32

	SA	148	37
	Total	400	100

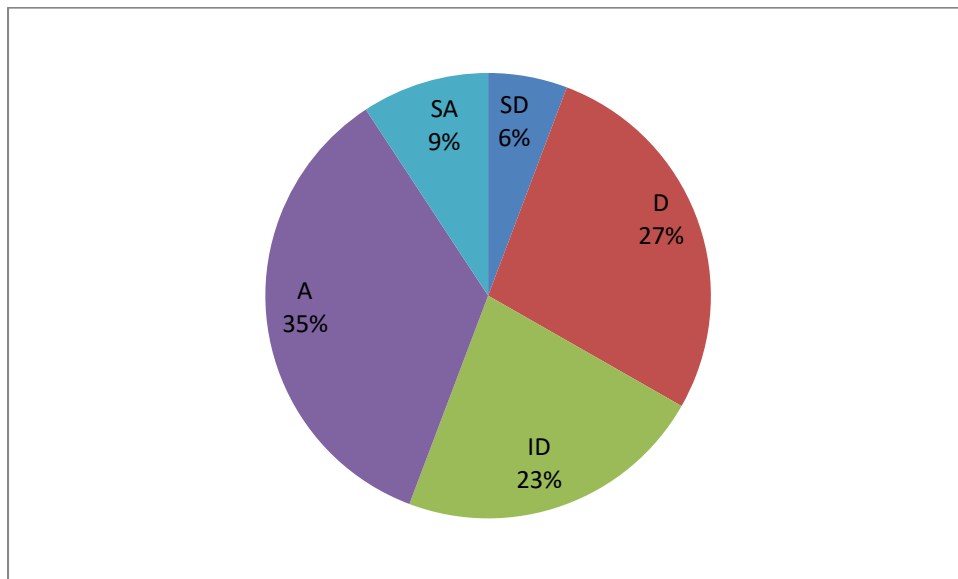


Figure 6.1.5:Percentage of Respondents having perception about the Employees along with traditional knowledge in an organization, go extra mile to dig out their strengths and weaknesses from their supervising officers or colleagues.

Table-6.1.5 & Figure 6.1.5 show that majority of respondents i.e. 37 percent were those who were Strongly Agree, 32 percent were under Agree category, 12 percent were the one who were Strongly Disagree, 11 percent were totally Indifferent and 8 percent were those who were Disagree about this statement.

6.2 TRAINING AND DEVELOPMENT

Table-6..2.1 Frequency distribution about the Induction training to employees in conjunction with traditional knowledge is given suitable significance now than in the past

Responses		Frequency	Percent
Valid	SD	20	5
	D	35	9
	ID	70	18
	A	225	56
	SA	50	13
Total		400	100

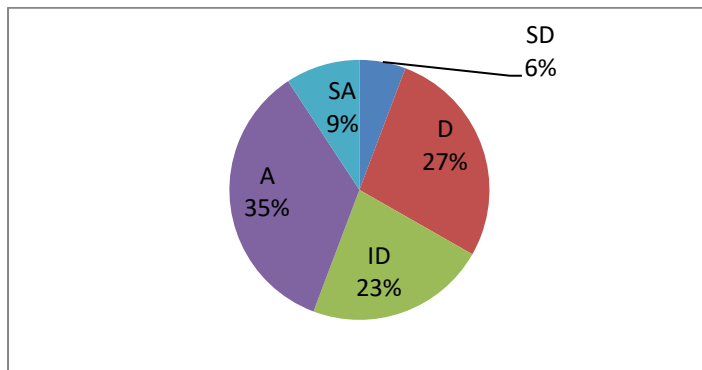


Figure 6.2.1 : Percentage of Respondents having perception about the Induction training to employees in conjunction with traditional knowledge is given suitable significance now than in the past.

Table-6.2.1 & Figure 6.2.1 demonstrated that majority of respondents i.e. 56 percent were totally Agree, 13 percent were those who were Strongly Agree, 17 percent were totally Indifferent, 5 percent were the one who were Disagree, 9 percent were Disagree about this statement.

Table 6.2.2

Frequency distribution about the Human relations competencies are sufficiently matured in a corporation by training in human skills.

Responses		Frequency	Percent
Valid	SD	22	6
	D	97	24
	ID	75	19
	A	152	38
	SA	54	14
Total		400	100

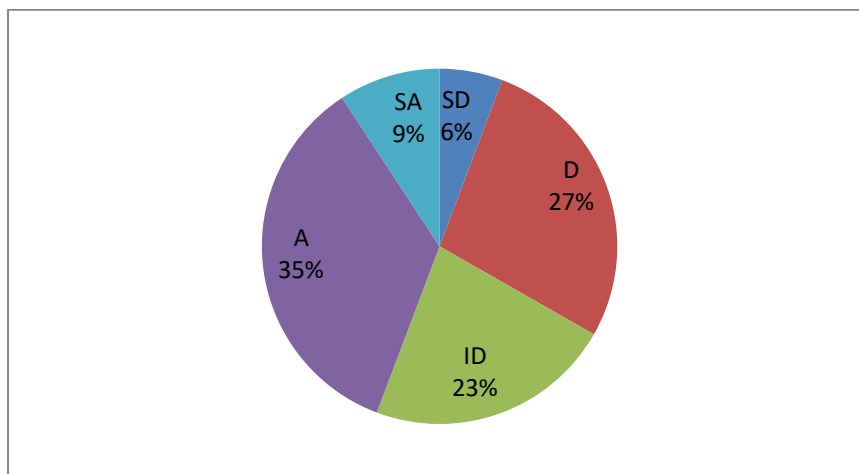


Figure 6.2.2: Percentage of Respondents having perception the Human relations competencies are sufficiently matured in a corporation by training in human skills..

Table-6.2.2 & Figure 6.2.2 disclose the information regarding the perceptions of the Human relations competencies are sufficiently matured in a corporation by training in human skills.

and it is observed that majority of respondents i.e. 38 percent were totally Agree, 19 percent were those who were Indifferent, 24 percent were the one who were under the category of being Disagree, 14 percent were Strongly Agree and 5 percent were the one who were Strongly Disagree.

Table-6.2.3 Frequency distribution about the numerous traditional methods are utilized to aid employees acquire and implement ingenious ideas.

Responses		Frequency	Percent
Valid	SD	4	1
	D	33	8
	ID	85	21
	A	230	58
	SA	48	12
	Total	400	100

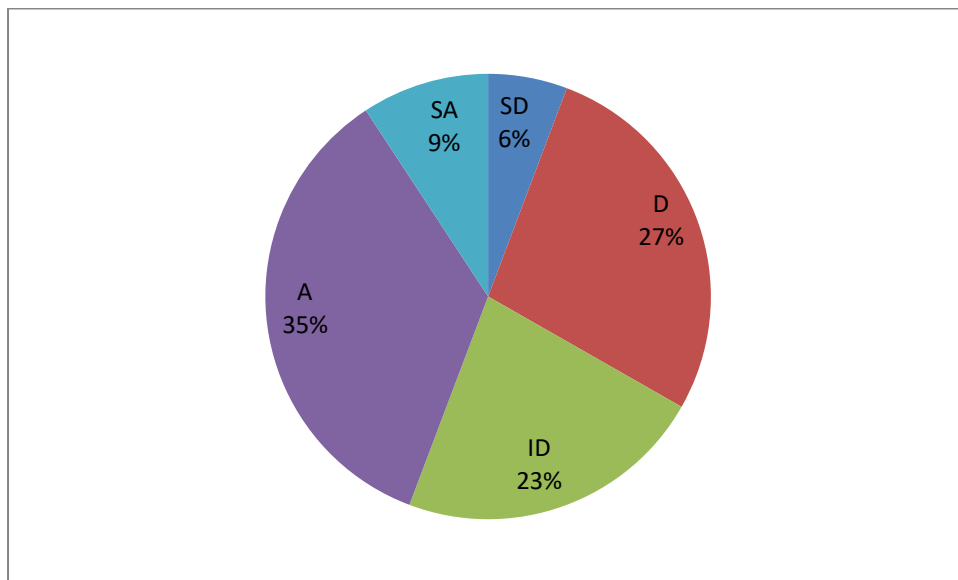


Figure 6.2.3: Percentage of Respondents having perception about the numerous traditional methods are utilized to aid employees acquire and implement ingenious ideas.

Through this table 6.2.3 and figure 6.2.3is found that majority of respondents i.e. 58 percent were the one who were Agree, 21 percent were Indifferent, 12 percent were those who were Strongly Agree, 8 percent were the one who were Disagree and 1 percent were under the category of being Strongly Disagree about the statement related to the Training and Development.

Table-6.2.4 Frequency distribution about the senior officers are keen to facilitate their juniors to grow their competencies through training

Responses		Frequency	Percent
Valid	SD	20	5

	D	114	29
	ID	100	25
	A	133	33
	SA	33	8
	Total	400	100

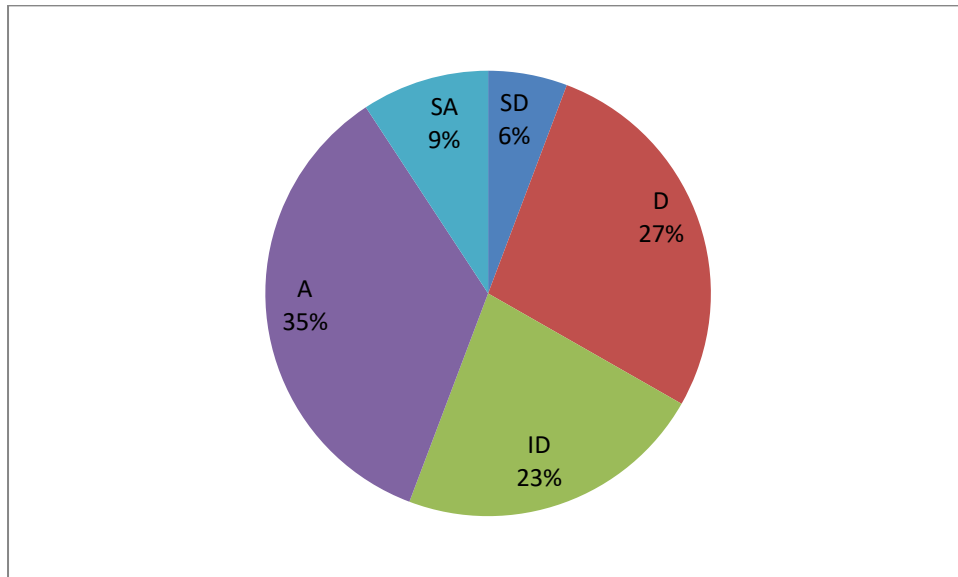


Figure 6.2.4 Percentage of Respondents having perception about the senior officers are keen to facilitate their juniors to grow their competencies through training

It is found that majority of respondents i.e. 33 percent were those who were Agree, 29 percent were Disagree, 25 percent were the one who were Indifferent, 8 percent were under the category of being Strongly Agree and 5 percent were those who were Strongly Disagree about this statement.

6.3 Performance Appraisal

Table-6.3.1

Frequency distribution about the Periodic orientation programmes are required to be executed to elucidate the purposes and other necessary details of the appraisal system to the employees with traditional knowledge.

Responses		Frequency	Percent
Valid	SD	14	4
	D	45	11
	ID	100	25
	A	191	48
	SA	50	13
	Total	400	100

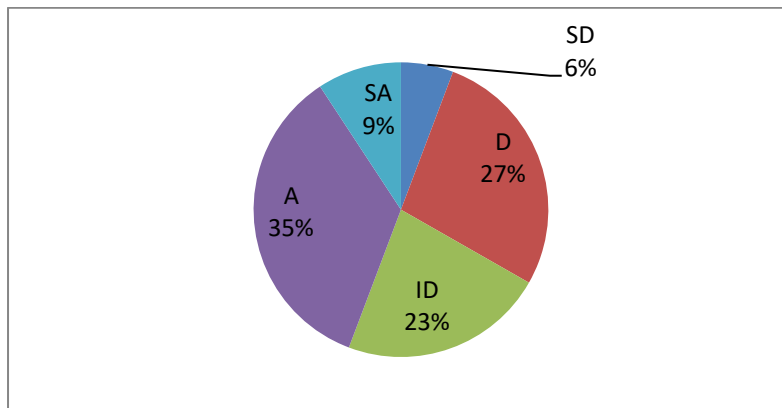


Figure 6.3.1: Percentage of Respondents having perception the Periodic orientation programmes are required to be executed to elucidate the purposes and other necessary details of the appraisal system to the employees with traditional knowledge.

It is established that majority of respondents i.e. 48 percent were those who were Agree, 25 percent were totally Indifferent, 11 percent were the one who were Disagree, 13 percent were under category of being Strongly Agree and 3 percent were the one who were Strongly Disagree about the statement related to the Performance Appraisal of the employees.

Table-6.3.2 Frequency distribution about the appraisal system aids appraiser to edify their assistants with traditional knowledge to overwhelmed their personal biases and favoritisms.

Responses		Frequency	Percent
Valid	SD	10	3
	D	28	7
	ID	88	22
	A	190	48
	SA	84	21
Total		400	100

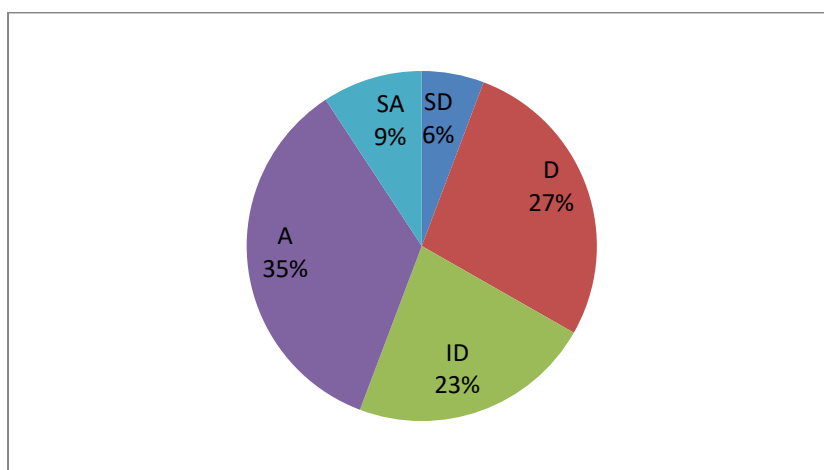


Figure 6.3.2:Percentage of Respondents having perception about about the appraisal system aids appraiser to edify their assistants with traditional knowledge to overwhelmed their personal biases and favoritisms.

It has been discovered that majority of respondents i.e. 48 percent were those who were Agree, 22 percent were totally Indifferent, 7 percent were under Disagree category, 21 percent were the one who were Strongly Agree and 2 percent were under Strongly Disagree category about this statement.

Table-6.3.3 Frequency distribution about the performance appraisal of employees along with traditional knowledge by the officer in a corporation delivers a prospect for each and every employees to possess a crystal clear understanding of what is expected of a job

Responses		Frequency	Percent
Valid	SD	23	6
	D	110	28
	ID	90	23
	A	140	35
	SA	37	9
	Total	400	100

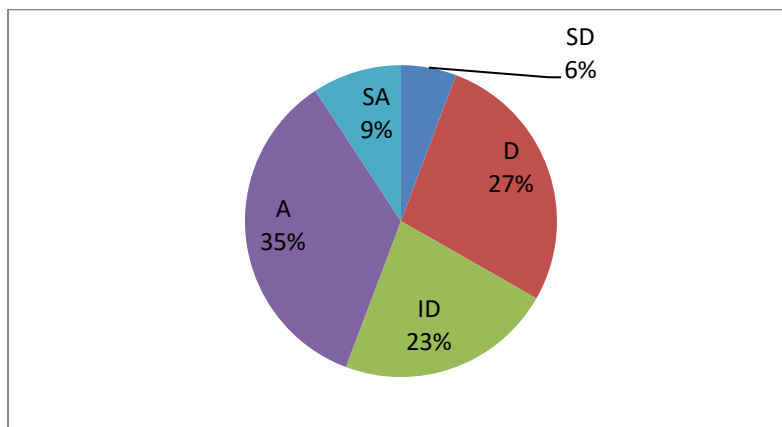


Figure 6.3.3 :Percentage of Respondents having perception about the performance appraisal of employees along with traditional knowledge by the officer in a corporation delivers a prospect for each and every employees to possess a crystal clear understanding of what is expected of a job

It is found that majority of respondents i.e. 35 percent were those who were Agree, 9 percent were the one who were Strongly Agree, 23 percent were totally Indifferent, 27 percent were Disagree, 6 percent were those who were Strongly Disagree about this.

6.4 Quality of Work Life

Table 6.4.1 Frequency distribution about the Employees with traditional knowledge are gratified with the working conditions offered by the organization

Responses		Frequency	Percent
Valid	SD	7	2
	D	63	16
	ID	81	20
	A	187	47
	SA	62	16

	Total	400	100
--	-------	-----	-----

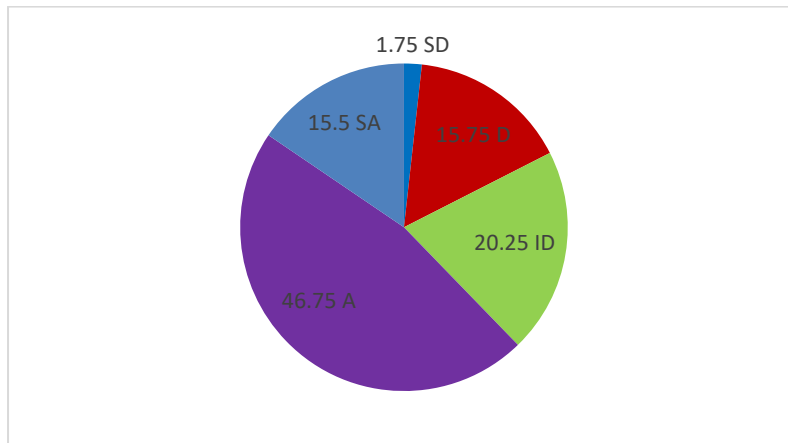


Figure 6.4.1 reveals the information regarding the perceptions of respondents about the Employees with traditional knowledge are gratified with the working conditions offered by the organization and it is found that majority of respondents i.e. 47 percent were those who were Agree, 20 percent were totally Indifferent, 16 percent were the one who were Strongly Agree, 16 percent were under Disagree category and 2 percent were those who were Strongly Disagree about the statement.

6.4.2 Frequency distribution about the Employees with traditional knowledge feel relaxed and pleased with job

Responses		Frequency	Percent
Valid	SD	35	9
	D	76	19
	ID	118	30
	A	134	34
	SA	37	9
	Total	400	100

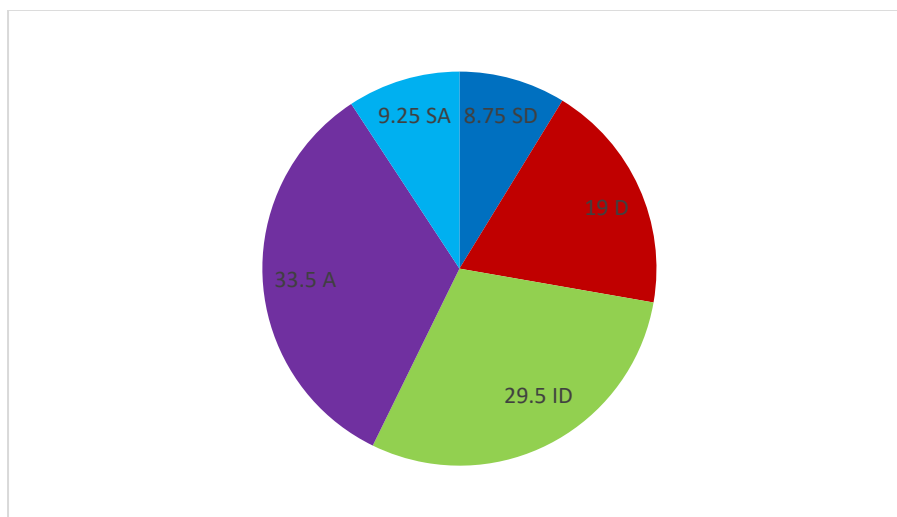


Figure 6.4.2 depicts the information regarding the perceptions of respondents about the Employees with traditional knowledge feel relaxed and pleased with job and it is found that majority of respondents i.e. 33 percent were the

one who were Agree, 30 percent were totally Indifferent, 19 percent were those who were Disagree, 9 percent were under Strongly Agree category and 9 percent were those who were Strongly Disagree about the statemet..

6.4.3 Frequency distribution about the Quality of working life benefits in increasing employee's efficiency

Responses		Frequency	Percent
Valid	SD	10	3
	D	98	25
	ID	73	18
	A	175	44
	SA	44	11
	Total	400	100

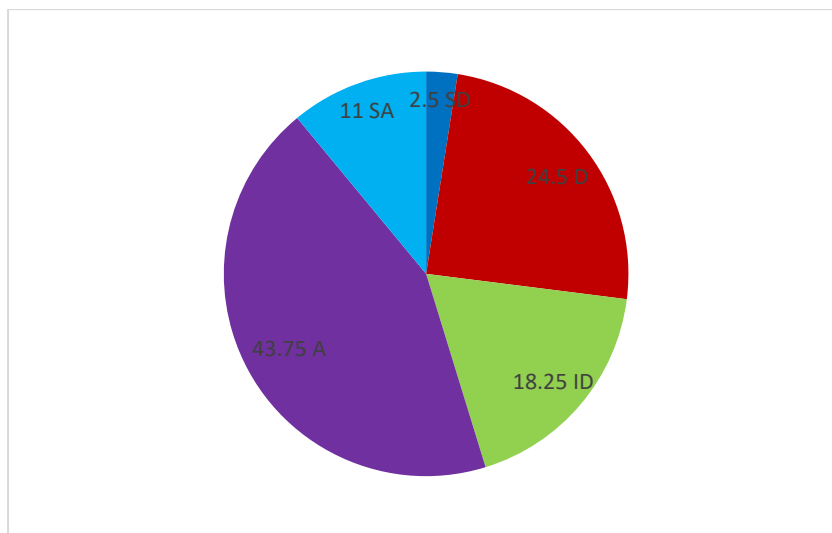


Figure 6.4.3 shows the information regarding the perceptions of respondents about the Quality of working life benefits in increasing employee's efficiency and it is found that majority of respondents i.e 44 percent were those who were Agree, 25 percent were under Disagree category, 18 percent were totally Indifferent, 11 percent were under Strongly Agree category and 3 percent were the one who were Strongly Disagree about this statement.

6.5 Employee Productivity

6.5.1 Frequency distributions about the Employees with traditional knowledge witness the state of being happy to work in teams

Responses		Frequency	Percent
Valid	SD	19	5
	D	104	26
	ID	98	25
	A	136	34
	SA	43	11
	Total	400	100

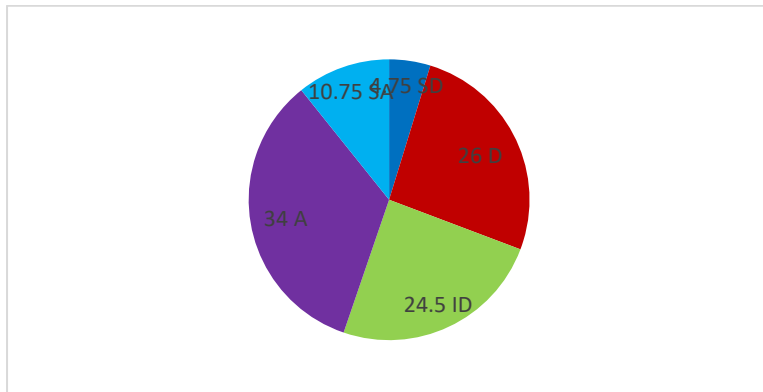


Figure 6.5.1 shows the information regarding the perceptions of respondents about the Employees with traditional knowledge witness the state of being happy to work in teams and it is found that majority of respondents i.e. 34 percent were the one who were Agree, 26 percent were under Disagree category, 25 percent were totally Indifferent, 11 percent were under Strongly Agree category and 5 percent were those who were Strongly Disagree about the statement.

6.5.2 Frequency distributions about the Majority of employees can work freely and they, in return, offer high performance

Responses		Frequency	Percent
Valid	SD	20	5
	D	98	25
	ID	117	29
	A	130	32
	SA	35	9
	Total	400	100

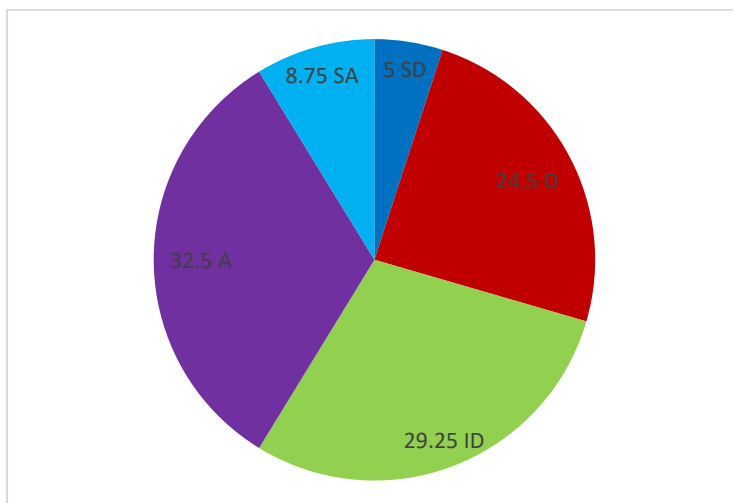


Figure 6.5.2 reveals the information regarding the perceptions of respondents about the Majority of employees can work freely and they, in return, offer high performance and it is found that majority of respondents i.e. 32 percent were those who were Agree, 29 percent were totally Indifferent, 25 percent were the one who were Disagree, 8.75 percent were under Strongly Agree category and 5 percent were those who were Strongly Disagree about the statement.

6.5.3 Frequency distributions about the Employees with traditional knowledge, in an organization, have been empowered to make decisions well

Responses		Frequency	Percent
Valid	SD	24	6
	D	84	21
	ID	125	31
	A	145	36
	SA	22	6
	Total	400	100

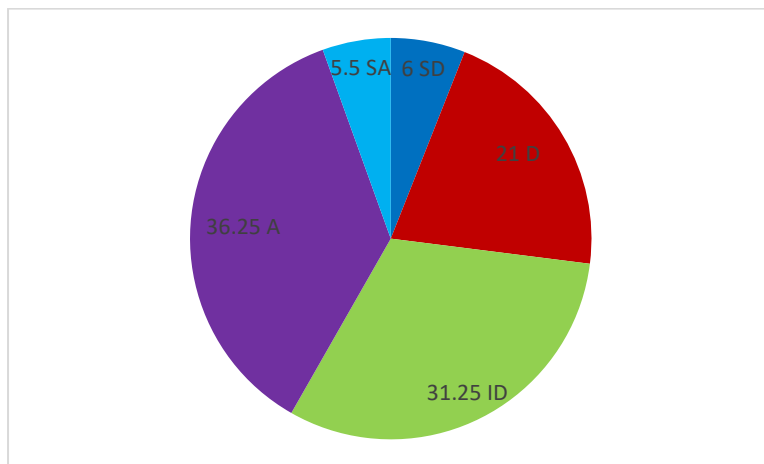


Figure 6.5.3 depicts the information regarding the perceptions of respondents about the Employees with traditional knowledge, in an organization, have been empowered to make decisions well and it is found that majority of respondents i.e. 36 percent were those who were Agree, 31 percent were totally Indifferent, 21 percent were the one who were Disagree, 6 percent were those who were Strongly Agree and 6 percent were under Strongly Disagree category about the statement.

7.CONCLUSIONS

Spirituality, good works, and culture are all important. These sources are used to create leadership and management theories. It strives to develop a comprehensive management style so that ideas can spread globally. The Bharatheeya Sanskriti is primarily intended to serve leadership ideas. The fundamental goal is to uphold ideals and practise ethically. It practises honesty and transparency so that creative contributions can be made in management practises and strategic decisions. Moral values, conventions, culture, and attitude are integrated to generate efficient management practises so as to view an organisation in a different light.

The study concluded that quality of work life, performance appraisal and human resource development climate has significant impact on employee productivity. The Vedic Management concepts cultured in ancient time are relevant in the present world and organizations can have the best business model based on the regulation of ethos. The knowledge and wisdom in the ancient Vedas definitely show the righteous path to the entrepreneur of the modern world.

REFERENCES

1. Chattopadhyay, Chandrani. 2012. "Indian philosophy and business ethics: A review." *Advances in Management and Applied Economics* 2, no. 3: 111
2. Berger, Ron, and Ram Herstein. 2014. "The evolution of business ethics in India." *International Journal of Social Economics*.

3. Rajeev, Priya Nair. 2012. "Teaching business ethics: an integrated approach." *Journal of International Business Ethics* Vol 5, no. 2.
4. Abbert, C.M., Pulapa, S.R., & Benedicta, T.M. (2015). The Effects of Traditional and Modern Human Resource Management Practices on Employee Performance in Business Organisations in Papua New Guinea, *Universal Journal of Management*, 3(10): 389-394.
5. Ahmad, Abad (1999), *Management by Human Values : An Overview*, *Journal of Human Values*, Vol. 5, pp. 15-23.
6. <http://hdl.handle.net/10603/365634>
7. Barman, Himadri (2009), *Indian Ethos & Values in Modern Management* Available at himadri.cmsdu.org/documents/IndianEthos.pdf-Similar
8. Berger, R., & Herstein, R. (2014). The Evolution of Business Ethics in India, *International Journal of Social Economics*, 41(11), 1073-1086. Bhattacharjee, A. (2011). *Modern Management Through Ancient Indian Wisdom: Towards a More Sustainable Paradigm*. SMS Varanasi. 4(1).
9. Chakraborty, D. (2003). Leadership in the East and West : A Few Examples, *Journal of Human Values*, Vol. 9, pp. 29-52.
10. Kaushal, N., and Mishra, S. (2017). Management Practices in the Ancient Vedas, *Global Journal of Management and Business Research: Interdisciplinary*, 17(2).
11. Pandey, R.K., & Tripathi, P.S (2002). Vedic Values and Corporate Excellence, in Dhamija, S.C., Singh, V.K(Eds), *Vedic Corporate Excellence*, Gurukul Kaugri, University, Haridwar, pp. 168-71.
12. Vaibhav (2008), *Management and Ramayana*, www.zhagdoo.com/2008/07/27/management-and-ramayana. Value system and Indian
13. Swami (2004). *Mahabharata and Indian Management*, Bodhananda Part 1, New Delhi, Sambodh Foundation.
14. *Indian Ethos and Values in Management* by R. Nandagopal & Ajith Shankar R. N.
15. himdari.cmsdu.org/documents/IndianEthos.pdf
16. SHARMA, NISHTHA, MANJULA JAIN, and RITIKA KHANNA. "Impact of HRM Practices and Policies on Employee Job Satisfaction In Banking Industry With Special Reference To Moradabad City." *Tactful Management Research Journal* 1 (2013).
17. Varshney, Nidhi, and Manjula Jain. "Cash flow statement of Bank of Baroda and Syndicate bank: a comparative analysis of operating, investing and financing activities." *Voice of Research* 5.2 (2016): 43-45.
18. Jain, Manjula, and Jatin Arya. "Role of Foreign Capital in Economic Development of India." *ABHINA International Monthly Refereed Journal of Research In Management And Technology* 4.6 (2015): 33-41.
19. Jain, Manjula, Monica C. Singh, and Amitabh Pandey. "ASSET-LIABILITY MANAGEMENT IN THE INDIAN BANKS: ISSUES AND IMPLICATIONS." *Management Insight* 4.1 (2008): 30-46.
20. Himdari Burman, 2009, Centre for Management Studies, Dhirugarh University, *Indian Ethos and Values in Modern Management*. Available at himdari.cmsdu.org/documents/IndianEthos.pdf