Conceptualizing the Literary Study of Primal Ethics with Management

Author 1 Nidhi Kaushal is a research scholar in the department of Applied Science and Engg. at Indian Institute of Technology Roorkee, India. Email: nidhi.k3333@gmail.com
Author 2 Dr. Sanjit Mishra is an associate professor in the department of Applied Science and Engg. at Indian Institute of Technology Roorkee, India. Email: sanjitmishra2001@yahoo.com

Abstract - Moral values are always there in life of people of the world. Wisdom of any nation has its ethical standards which can be seen in its practices. The code of conduct defined in the modern management studies is for the entrepreneurs so that they can run their enterprise properly. These are also described as Yamas and Niyamas in the ancient Vedas. These have been set up by the people of ancient India to manage the humanity and protect them for misconducts. We are intellectualizing the study of ancient wisdom and describing its significant part in setting up ethical standards for management professionals. If humans behaves morally then, organizations automatically runs in profit. This paper is focusing on ancient ethical literary writings and concluding a new theme of moral values. This study will not enhance the literary studies of ethics, but also integrate the management science with literature.

Keywords: Ancient wisdom, Ethics, Literature, Management, Organization

I. INTRODUCTION

The philosophy of Ethics includes systematizing, defending, and recommending concepts of right and wrong actions. They guide our lives intelligently and it is itself good for us. Ancient ethics provides a central part to human excellence or virtue. A virtue, which amounts to expertise at living, plays a crucial role in living well. Ancient ethical theories describe virtue necessary, and sufficient, for happiness. The famous ancient theories are Stoicism, Academic Skepticism, Epicureanism, Pyrrhonism. Plato and Aristotle have been designated as great ancient philosopher of their time. The philosophy of India contains great ancient traditions. Indian ethics are based on great traditions of moral thought in world of philosophy and old and new philosophers of western countries have been influenced by the insight of ancient Indian ethics. The famous philosophers of ancient India include Nagarjuna, Jaimini, Kabir and Chanakya. Ethics can also be regarded as the moral values for a man of true character.

II. ETHICS AS STANDARDS FOR THE ORGANIZATION

According to Sher (2012), “Ethics can be a branch of knowledge and nothing more than a department of psychology and sociology. There is a direct link between ethics and motivation”. Malik (2016) describes that the ancient Indian mind-set has been influenced from the verse of Rig Veda, “Let noble thought comes to us from all directions”. Swami Vivekananda defines humanity as the right practice of ethical orders depends on individuals. In business management, the Sattvic approach to leadership focuses in ethical issues in relation to the nature of one’s goodness, and other personnel virtues such as courage, self-discipline, austerity, simplicity, on violence and honesty. The term management traditionally has been conceived of as comprising such activities as strategy, planning, administration and control (Zsolnai, 2011). According to Muniapan (2013), ‘CSR refers to the obligation of an organization which considers the interests of all their stakeholders which includes the customers, employees, shareholders, communities and ecological considerations in all aspects of their operations. Organizations are viewed as legitimate and an integral part of society, but essentially it should create wealth for the society through the right means of action. ‘Sarva loka hitam’ in the BG referred to ‘well-being of stakeholders’. This means an ethical and
social responsibility system must be fundamental and functional in all business undertakings’. (Chatterjee, 2009) defines the concept of “wisdom” is particularly relevant to contemporary managerial leadership as it provides a framework for dealing with complexity of knowledge and changing ontological structures of organizational realities. Enterprise, ‘ethics and energy are therefore considered the foundation of any human endeavour’. “The Sanskrit word for “entrepreneurship” is Udyoga with an obvious reference to the concept of Yoga or the wholesomeness of human endeavour”. Ethics described by Bilimoria (2007) also ‘involves reflecting on and evaluating ‘a given set of values particularly if they are translated in to the action, often unselfconsciously or as a matter of habit’. ‘All cultures are thought to have evolved or adopted an ordered moral system and practices or set of norms to guide proper conduct and behaviour of its citizens’. “The practical means for attaining higher consciousness consist of three components; self-discipline and purification”. (Stiles, 2001)

III. LITERATURE REVIEW

Bilimoria (2007) describes ‘Ethics is an enquiry in to the nature of morality and its foundations, particularly the way in which human conduct is ordered. Guided and praised’. ‘The task of the ethics is to give an account of the ways in which human beings ought to act, and to describe the sort of action they are, at any given time, morally permissible to perform’. According to Zsolnai (2011), “Ethics is needed in a business context of uncertainty to reach the most cost efficient alternative and to stimulate co-operation. In management, ethics refers to a system of norms and procedures introduced by external incentives. Ethics includes moral commitment”. Zsolnai (2011) also suggested that ‘there are major problems involves in ethical issues in global business such as Violation of human rights, discrimination of women at work place, environmental pollution, violation of copy rights and software laws, low wages, child labour, unsafe working condition. All these issues can be minimized by the implementation of proper ethical guidelines’. ‘Earning of profits is necessary for any business enterprise. But it is also the responsibility of management to reconcile the interest of owners, workers, customers and society. Business ethics comprises core values such as honesty, integrity, respect, fairness, purposefulness, trust, responsibility, citizenship and caring’. According to Hardy (2014), “Form the ancient times, Individuals and social ethics depends on Indian metaphysics of self. Self is composed of three qualities of nature and matter such that Sattva- pure being, light or truth, Rajas- energy activity or passion and Tamas- darkness or inertia. This tri guna has wide applications such as the divine realm is purely sattvic and rajas permeates the human world. Goodness is knowledge tradition tells us; Darkness is ignorance; and Vigor is passionate and hatred. These three qualities are linked with three basic values in ancient Indian society of Wealth and worldly success (Artha), Sensual or aesthetic pleasure (Karma), and Righteousness (Dharma)”. According to Malik (2016), “The leaders in organization are always confronted with ethical dilemmas in making ethical decisions. ‘The principle objective of ethics has always been to produce morally upright individual leaders with good and acceptable behaviour. The practice of ethics in business management and leadership is culture specific”. ‘Ancient Indian literary works have business solutions based on ethical code of conduct are readily available for contemporary organization and managers who are faced with ethical dilemma and corporate social responsibility’. (Sher, 2012) describes ‘the ordinary system of ethics, as elaborated in the works of ethical philosophers includes four main classes’. ‘The first class has propositions which express definitions of ethical terms, or judgment about the legitimacy or possibility of certain definitions. Secondly, there are propositions
describing the phenomenon of moral experience, and their causes. Thirdly, there are exhortations to moral values. And fourth, there are actual ethical judgments’. Ranganathan (2007) defines, “In history of ancient India, the term ethics is described as moral values or dharma, the historical concepts of ethics is defined in two categories of Intention and extention. Intension or intention bears certain similarly, as do extension and extention. The former two concepts refers to something that can exist, fully, within the subjective awareness of person whereas, extension, and extention, that are not necessarily mental in nature. All Indian philosophy of ethics is based on historical model of Purusartha”. According to Appala Raju (2000), “Gandhi defines Yamas and Niyamas in Vedas as cardinal and casual virtues. The logic and facts in Upanishads helped him to interpret the life based on Ahimsa (non-violence) and it’s onwards march towards truth”. ‘The yamas and niyamas are a common sense code recorded in the final section of Vedas called Upanishads, namely the Shandilya and Varuha. These have preserved through the centuries as the foundation (Himalayan, 2007)’. According to Stiles (2001), “By cultivating attitude of friendliness towards happiness, compassion towards suffering, delight towards virtue, and equanimity towards vice, thoughts become purified, and obstacles to self-knowledge are lessened”.

A. Research Methodology

B. Hypothesis H1- Perception of employees about Ancient ethical literary writings and relevance in modern management studies.

C. Analysis- For this we interviewed almost 200 professionals from various categories in the age groups of 20-30, 30-40, 40-50, and 50-60 years respectively and asked then about moral values, ethical knowledge from our ancient Vedic system. We introduced them with ancient ethics and asked them to give their response whether these primal values are relevant in the modern business practices and to upgrade the moral standard of the employees. We applied statistical test like coefficient of contingency and anova to test and find more accurate results. We set four hypothesis for more correct analysis of the data, check the data at 5% level of significance and tried to reduce any kind of errors. Questionnaires have been filled up and response is presented in the form of pie charts here below.
TABLE1. Respondents like ancient ethical literary writing in management science

<table>
<thead>
<tr>
<th>Age Group</th>
<th>20-30</th>
<th>30-40</th>
<th>40-50</th>
<th>50-60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like</td>
<td>22</td>
<td>40</td>
<td>21</td>
<td>27</td>
</tr>
</tbody>
</table>

Figure1: Respondents like with Ancient Ethical Literary writings

Table2. Respondents do not like ancient ethical literary writing in management science

<table>
<thead>
<tr>
<th>Age Group</th>
<th>20-30</th>
<th>30-40</th>
<th>40-50</th>
<th>50-60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Like</td>
<td>17</td>
<td>32</td>
<td>19</td>
<td>40</td>
</tr>
</tbody>
</table>

Figure 2: Respondents do not like Ancient Ethical Literary writings.
D. Application Of The Statistical Tests

TABLE 3. Employees liking according to their age groups

<table>
<thead>
<tr>
<th></th>
<th>20-30</th>
<th>30-40</th>
<th>40-50</th>
<th>50-60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like</td>
<td>22</td>
<td>40</td>
<td>21</td>
<td>27</td>
</tr>
<tr>
<td>Not Like</td>
<td>17</td>
<td>32</td>
<td>19</td>
<td>40</td>
</tr>
</tbody>
</table>

The values of the test such that observed values, expected values and the value of the chi square are shown in the table below

TABLE 4. For Coefficient of contingency

<table>
<thead>
<tr>
<th>Oij</th>
<th>Eij</th>
<th>Oij-Eij</th>
<th>Oij-Eij^2</th>
<th>Oij-Eij/Eij</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>19.68</td>
<td>2.32</td>
<td>5.388</td>
<td>0.274</td>
</tr>
<tr>
<td>40</td>
<td>36.33</td>
<td>3.67</td>
<td>13.47</td>
<td>0.371</td>
</tr>
<tr>
<td>21</td>
<td>20.18</td>
<td>0.82</td>
<td>0.667</td>
<td>0.033</td>
</tr>
<tr>
<td>27</td>
<td>33.81</td>
<td>-6.81</td>
<td>46.34</td>
<td>1.371</td>
</tr>
<tr>
<td>17</td>
<td>19.32</td>
<td>-2.32</td>
<td>5.388</td>
<td>0.279</td>
</tr>
<tr>
<td>32</td>
<td>35.67</td>
<td>-3.67</td>
<td>13.47</td>
<td>0.378</td>
</tr>
<tr>
<td>19</td>
<td>19.82</td>
<td>-0.82</td>
<td>0.667</td>
<td>0.034</td>
</tr>
<tr>
<td>40</td>
<td>33.19</td>
<td>6.81</td>
<td>46.34</td>
<td>1.396</td>
</tr>
</tbody>
</table>

The value for the test is 4.136.

The coefficient of contingency is C= 0.1364. here the values of c is positive and less than one .

E. Hypothesis H2: Ancient ethical literary writings have significant lessons of management for modern managers.

F. Hypothesis H3: Ancient ethical literary writings have significant lessons for modern entrepreneurs to run their organizations successfully.

G. Hypothesis H4: Ancient ethics literary writings has significant lessons for modern managers and beneficial for modern entrepreneurs to run their organization.
TABLE 5. Category wise response of the employees distributed according to age group

<table>
<thead>
<tr>
<th>Category</th>
<th>Age Group I</th>
<th>Age Group II</th>
<th>Age Group III</th>
<th>Age Group IV</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20-30</td>
<td>30-40</td>
<td>40-50</td>
<td>50-60</td>
</tr>
<tr>
<td>Category1</td>
<td>6</td>
<td>4</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Category2</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Category3</td>
<td>8</td>
<td>5</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>5</td>
<td>9</td>
<td>10</td>
</tr>
</tbody>
</table>

TABLE 6. For analysis of results.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>Row Sum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>6</td>
<td>4</td>
<td>8</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>2.</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>9</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>7</td>
<td>7</td>
<td>8</td>
<td>36</td>
</tr>
<tr>
<td>3.</td>
<td>8</td>
<td>5</td>
<td>10</td>
<td>9</td>
<td>63</td>
</tr>
<tr>
<td>Column Sum</td>
<td>39</td>
<td>32</td>
<td>46</td>
<td>46</td>
<td>Grand total- 163</td>
</tr>
</tbody>
</table>

Correction factor = 1107.0

TSS = 72

Sum of square due to row = 23.1

Sum of square due to column = 22.5

SSI = 17.92

Sum of squares due to errors= TSS-SSR-SSC-SSI = 8.5

TABLE 7 Anova table and application of the statistical test.

<table>
<thead>
<tr>
<th>Sources of variation</th>
<th>Sum of Squares</th>
<th>Degrees of Freedom</th>
<th>Mean sum of Squares MSS</th>
<th>F=MSST/MSSE</th>
<th>α = 5%</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Row</td>
<td>23.1</td>
<td>2</td>
<td>11.5</td>
<td>16.3</td>
<td>3.8853</td>
<td>Reject</td>
</tr>
<tr>
<td>Column</td>
<td>22.5</td>
<td>3</td>
<td>7.5</td>
<td>10.6</td>
<td>3.4903</td>
<td>Reject</td>
</tr>
<tr>
<td>Interaction</td>
<td>17.9</td>
<td>6</td>
<td>3.0</td>
<td>4.2</td>
<td>2.9961</td>
<td>Reject</td>
</tr>
<tr>
<td>Error</td>
<td>8.5</td>
<td>12</td>
<td>0.71</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>72</td>
<td>23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
H. **Results** - Ancient ethical literary writings have significant lessons of management for modern managers and modern entrepreneurs and beneficial for them to run their organizations successfully and more ethically.


F. **Findings**

A statistical hypothesis is an assumption about any aspect of population. In fact hypothesis is an integral part of any research or investigation. From the table 1, we find that out of 200 employees only 110 liked the ancient ethical literary writings and it is clearly predicted form the pie charts. About 60 respondents become does not reply or unable to fill the questionnaire due to lack of time and their busy schedule. We applied coefficient of contingency on the responses we get, to check the data available. After the application of the statistical test, we find our hypothesis H1 correct because the value of the c is positive and below 1. For more accuracy, we applied one more test on the data and set the hypothesis to prove our point of view. We apply Anova and check the type 1 error at 5% level of significance. From all the calculation described above, we find that our hypothesis are correct because tabulated values is less than the calculated values at 5% level of significance and hence proved from the anova table that ancient ethical literary writing has significant lessons for modern managers and entrepreneurs. In today’s modern society and competitive world, most of the working professionals agreed on requirement of a basic moral values that not only helpful in their business organizations, but also helpful in their personal succession of their needs. They admit that ancient literary writings can play a better role in improving the ethical standards of the employees and serve as a guide of morality in business management.

IV. **WISDOM FROM TEACHINGS OF CHANAKYA A GREAT INDIAN PHILOSOPHER**

According to Bhatia V. P. (2016), “Ethics defined by Chanakya in his Niti-Shastra such as duties of king as a leader, code of conduct, in general, do’s and don’ts are also stands good in modern management studies”. In his literary writings, he prohibited some major acts in the society like, ‘coveting the properties of others or attacking another in strong language, talking ill of others, or injuring living beings’.

A. **Some of His Relevant Moral Values For Employees Are Defined As Below:**

1. Well measured and thorough effort not ever is unsuccessful.
2. For entrepreneurs, good estimation is always helpful.
3. A strong determined work definitely becomes goal of the person.
4. When a person strongly determined to complete his work then he automatically gets God’s blessings.
5. Never sit idle during the work.
6. An unstable person never achieves his goals.
7. We should start our work with present resources rather than worry about that we not have.
8. A perfect work is very rare.
9. Before starting a work, one should think about its consequences.
10. A person who knows the values of time, he will definitely achieve his target.
11. WE should complete our work on time always.
12. Never waste moment in completion of the task.
13. A person should start his work by the carefully examination of the place and time.
14. Work should be distributed according to the qualities of the person.
15. Well skilled people change the task from impossible to possible.
16. There is nothing hefty for a strongest man, no path is too long for a competitor, no country is overseas for a literary man and no enemy is there for soft spoken person.
17. If employees learned to control their senses then they can maximize their efficiency and inner potential.
18. Do not reveal the secrets of the plan before execution.
19. Never use foul language in the while communicating with others.
20. We should make our lifespan worthy before it ends because life is short and time is less.

V. YAMAS AND NIYAMAS (ANCIENT ETHICS)

According to Himalayan (2007), “It is not unlike the moral code of any religion, outlining sound ethics for respect and harmony among humans. Those seeking successful in life strive to fulfil a moral code whether ‘on the job’ or off”. Hinduism and scripture on Yoga have this code as twenty ethical guidelines called “yamas and niyamas”, “restraints and observance.” These do’s and don’ts are found in 6000 to 8000 years –old Vedas, mankind’s oldest body of scriptures. Fox (2013) describes ‘Yamas and Niyamas are starting points of intentional restriction aiding to bind certain outputs of internal psychological activity. Both Yama and Niyams complement one another and are eventually gauged in tandem when one knows the duality in the combination of these opposing limbs’. According to Rosen (2011), “Yamas are universal among all the soteriological (liberation based) spiritual traditions of ancient India. The more one practice benevolent and insightful satvic thinking in opposition to rajasic and tamasic thoughts that underpin inclination towards violence, the more the texture of the chitta is transformed from rajasic and tamasic to satvic. It also describes the vegetarianism as the ideal dietary regimen for human beings”. Bryant (2015) describes ‘The yamas are the most external proscribing relations with other beings and niyams deal more internally with one’s own practices. Devotion to God is the most important and one can get all the boons from the observance of yamas and niyamas’. Garg (2015) describes ‘the yamas and Niyamsa (morals) in his book and we explain them regarding to the management and entrepreneurs’.

A. Yamas consists of five commandments

1. ‘Non-killing and Non-hurting.
   Non killing and hurting any living being for food or entertainment. Considering all living beings as friends.
2. Truthfulness.
   Speaking of truth. Following and speaking what we know.
3. Abstinence from stealing.
   Not think of taking anything that belongs to others and earning by honest means.
4. Continence
   Observing celibacy and complete control during the studies. Always have discipline and control.
Not hoarding the things and sharing with the needy. Avoiding arrogance and giving excess to charity’.

B. Niyamas consists of five commandments

1. ‘Cleanliness
   External body hygiene and purity of thought, speech and action.

2. Contentment
   Not chasing worldly pleasures, and have limiting desires, live simple and natural lifestyle.

3. Austerity
   Attaining sattvik (good) qualities. Being active and hardworking. Not being a slave to luxuries and comforts. Enduring high and low, hot and cold, profit and loss.

4. Self-study
   Regularly listening to intellectual disclosures and examining it for truth.

5. Contemplation of God.
   Complete devotion of mind and soul to god. Believe in God. This will give us power in odd circumstances’.

VI. CONCLUSION

After carefully analyzing all the primeval literary writing from the Vedas and Chankaya’s teachings for the corporate persons, we found literature studies have rich source of moral values which are helpful in incorporating the modern management studies. These ethical standards described by intellectuals have wisdom for the society and persons. Human beings are the asset of society and any organization. Moral values not only prevent the persons from wrong doings but also show them a true path of life. The yamas and niyamas are beneficial enough for cultivating morality in the humans. At the end, we are concluding this paper by this quotation from the book written by (Himalayan, 2007), “If you are patient in one moment of anger, you will escape a hundred days of sorrow”.

REFERENCES