

 <p>ISSN NO. 2320-5407</p>	<p>Journal Homepage: - www.journalijar.com</p> <h2 style="text-align: center;">INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</h2> <p style="text-align: center;">Article DOI: 10.21474/IJAR01/3730 DOI URL: http://dx.doi.org/10.21474/IJAR01/3730</p>	
---	--	---

RESEARCH ARTICLE

INTRODUCING LITERARY WRITINGS TO DEVELOP COGNIZANCE IN PERSONNEL

Nidhi Kaushal and Dr.Sanjit Mishra.

Manuscript Info

Manuscript History

Received: 15 January 2017
Final Accepted: 05 February 2017
Published: March 2017

Key words:-

Literature, Management, Wisdom,
Workforce.

Abstract

Management of organization is the management of its staff in real terms because the work is executed by them and it ultimately runs organization. Every employee has its own customs to solve the problems of life. Literature studies not only enhance the knowledge, but also provide solutions to the life issues. Reading motivational and inspirational stories fills us with a new insight. For this study, employees have been asked that an interesting proverb or saying written on notices can ever encourage them. They admit that fictional writings can be used a new technique to get clarifications of their glitches. The aim of this study is to develop new criteria of literature and management, so that we get to know our culture, traditions and history. The modern management studies can be enriched with literature studies and organization can have better people with more alertness and improved work efficiency.

Copy Right, IJAR, 2017,. All rights reserved.

Introduction:-

Literature is the base of any culture. One can easily identify the richness of culture by studying it. It demonstrates the traditions, rituals, styles, habits and beliefs of the various present and earliest civilizations. These practices are available in the form of stories, sayings, teachings, poems and proverbs. It constitutes a folk wisdom through creative literature. Some sayings are most popular and become a part of everyday life. 'Folk psychology is a unique kind of narrative practice and that viewing it as such is the best way to account for its ultimate origins and everyday applications. Many of our routine encounters with others take place in situations in which the social roles and rules are well established, so much so that unless we behave in deviant manner we typically have no need to understand one another by means of the belief or desire schema'. "Folk psychological narratives work to regulate our actions, as such they are instruments of culture, and they summarize not simply how things are but (often implicitly) how they should be (Hutto 2012)".

Insight Through Narratives:-

"Each narrative text is a singular unit and needs to be seen as such. The characters in the stories are identified by their caste, and when the stories are interpreted collectively, the social fabric of attitudes towards each caste emerges. This adds variety to the folktales. The narration of the oral tales undergoes constant innovation and renewal. For this reason, the narratives of late nineteenth century contain many direct references to contemporary social reality (Naithani 2006)". 'Stories are a way of understanding the underlying operating principles behind organizational communication and learning. Organizations need to be their own unique, customized processes and tools to implement the push - to - pull -to - push strategy. Stories are giving employees a greater sense of alignment between their job responsibilities, the business objectives they need to execute, and the organization's mission'. The majority of management literature on stories places emphasis on characterizing stories as vehicle of communication.

'The communicating power of stories lies in their role as a tool for listening and reflecting. Stories also demystify the way in which in which our mind synthesize information in order to produce new insights and learning (Gargiulo 2014)'. The wisdom loving person is the one who searches for the timeless and unchanging truths, never contend with the shifting phenomenon of the material world (Sternberg 1990). "Folk wisdom has been to explore sources of wisdom that have stood the test of time and culture and that might serve to help individuals cope with challenges of life (Lopez 2011)".

Importance Of Vasudhaive Kutumbakamb To Entrepreneures:-

'The most important message that one can extract from the study of Indian literature is *Vasudhaive Kutumbakam*. This word has its own significance and it gives the message of unity being a family. This word has been used by many scholars in their speeches and writings. We are trying to relate this with the practices of management studies in the organization, because the organization is not a single entity. It's a group of people in which people work for their mutual benefits and for the organization itself. So the theory of *Vasudhaive Kutumbakam* can be best applied in the organization which can help the organization to bring the change in the performance of employees by having a feeling of unity among them and can work for each other's benefit rather than having individualistic approach. Everyone has their own worldview which is quite often different from person to person. *Vasudhaiva Kutumbakam* means respecting this difference. Contrary to single worldview, *Vasudhaiva Kutumbakam* says animals, birds, plants, trees and other organisms in the ecosystem have Atma they are part of our family (Nanuk 2012)'. "*Vasudhaive Kutumbkam* occurs in the *Hitopadesha* or 'Beneficial Instruction' a collection of fables that was intended to be a manual for teaching young princes how to get ahead in the world. One of the fables concern the machinations of hungry jackal. As the larger narrative frames provide the best context for interpreting the verse in question, I shall paraphrase loosely from the *hitopadesha* and find in each case the end in mind is a dastardly one. 'The cat wants to devour the birds, and the jackal has his eyes on the deer. Both make hypocritical appeals to what sounds like accepted moral rules in order to attain their ends. Thus, both play upon the conscience of their prey, turning it to their own evil purpose. The one difference between the verses cited by these two scoundrels is that while the cat's epigram suggests the possible fate that might befall a consistently dutiful host, the jackal cites a verse that has no shadow side'. It seems merely to exhort one to a higher level of humanity (overlooking the character's animal personas) (Hatcher 1994)".

"Far away in Behar there is a forest called Champak-Grove, and in it had long lived in much affection a Deer and a Crow. The Deer, roaming unrestrained, happy and fat of the carcase, was one day described by a Jackal. 'Ho! Ho!' thought the Jackal on observing him, 'if I could but get this soft meat for a meal! It might be—if I can only win his confidence,' Thus reflecting he approached, and saluted him. 'Health be to thee, friend Deer!' 'Who art thou?' said the Deer. 'I'm Small-wit, the Jackal,' replied the other. 'I live in the wood here, as the dead do, without a friend; but now that I have met with such a friend as thou, I feel as if I were beginning life again with plenty of relations. Consider me your faithful servant.' 'Very well,' said the Deer; and then, as the glorious King of Day, whose diadem is the light, had withdrawn himself, the two went together to the residence of the Deer. In that same spot, on a branch of Champak, dwelt the Crow Sharp-sense, an old friend of the Deer. Seeing them approach together, the Crow said, 'Who is this number two, friend Deer?' 'It is a Jackal,' answered the Deer, 'that desires our acquaintance.' 'You should not become friendly to a stranger without reason,' Said Sharp-sense. 'Don't you know?' "To folks by no one known house-room deny:-

The Vulture housed the Cat, and thence did die." "No! How was that?" said both.

'In this wise,' answered the Crow. "On the banks of the Ganges there is a cliff called Vulture-Crag, and thereupon grew a great fig-tree. It was hollow, and within its shelter lived an old Vulture, named Grey-pate, whose hard fortune it was to have lost both eyes and talons. The birds that roosted in the tree made subscriptions from their own store, out of sheer pity for the poor fellow, and by that means he managed to live. One day, when the old birds were gone, Longear, the Cat, came there to get a meal of the nestlings; and they, alarmed at perceiving him, set up a chirruping that roused Greypate. 'Who comes there?' croaked Grey-pate.

"Now Long-ear, on espying the Vulture, thought himself undone; but as flight was impossible, he resolved to trust his destiny and approach. 'My lord,' said he, 'I have the honor to salute them.' 'Who is it?' said the Vulture. 'I am a Cat.' 'Be off, Cat, or I shall slay thee,' said the Vulture. 'I am ready to die if I deserve death,' answered the Cat; 'but let what I have to say be heard.' 'Wherefore, then, comest thou?' said the Vulture. 'I live,' began Long-ear, 'on the Ganges, bathing, and eating no flesh, practicing the moon-penance, like a Bramacharya. The birds that resort thither constantly praise your worship to me as one wholly given to the study of morality, and worthy of all trust; and so I

came here to learn law from the, Sir, who art so deep gone into learning and in years. Dost thou, then, so read the law of strangers as to be ready to slay a guest? What say the books about the householder?-

*'Bar thy door not to the stranger, be he friend or be he foe,
For the tree will shade the Woodman while his axe doth lay it low.'*

And if means fail, what there is should be given with kind words, as-'Greeting fair and room to rest in; fire, and water from the well-Simple gifts-are given freely in the house were good. Men dwell,- and without respect of person-'Young, or bent with many winters; rich, or poor, whate'er thy guest, Honor him for thine own honor-better is he than the best,'

Else comes the rebuke-'Pity them that ask thy pity: who art thou to stint thy hoard, When the holy moon shines equal on the leper and the lord!' And that other, too, 'When thy gate is roughly fastened, and the asker turns away, Thence he bears thy good deeds with him, and his sins on thee doth lay.' For verily, 'In the house the husband ruleth, men the Brahmins "master" call; Agni is the Twice-born Master-but the guest is lord of all.' "To these weighty words Grey-pate answered, 'Yes! But cats like meat, and there are young birds here, and therefore I said, go.' 'Sir,' said the Cat (and as he spoke, he touched the ground, and then his two ears, and called on Krishna to witness to his words), 'I that have overcome passion, and practiced the moonpenance, know the Scriptures; and howsoever they contend, in this primal duty of abstaining from injury they are unanimous. Which of them sayeth not-'He who does and thinks no wrong-He who suffers, being strong-He whose harmlessness men know-Unto Swerga such doth go.' "And so, winning the old Vulture's confidence, Long-ear, the Cat, entered the hollow tree and lived there. And day after day he stole away some of the nestlings, and brought them down to the hollow to devour. Meantime the parent birds, whose little ones were being eaten, made an inquiry after them in all quarters; and the Cat, discovering this fact, slipped out from the hollow, and made his escape. Afterwards, when the birds came to look closely, they found the bones of their young ones in the hollow of the tree where Grey-pate lived; and the birds at once concluded that their nestlings had been killed and eaten by the old Vulture, whom they accordingly executed. That is my story, and why I warned you against unknown acquaintances." (Edwin 1861)

Literature Review:-

"Wisdom consists of proverbial sentence or instruction, debate, intellectual reflection; thematically wisdom comprises self-evident intuitions about mastering life for human betterment, groping after life secrets with regard to innocent suffering, grappling with finitude, and quest for truth concealed in the created order and manifested in Dame Wisdom. When a marriage between form and content exists, there is wisdom literature". 'Wisdom literature is not dry-as-dust academic work, but strongly poetic in character (Weeks 2010)'. 'Wisdom is a comprehensive grasp of knowledge that is characterized by both breadth and depth of understanding. It is one of the cardinal virtues and thus transcends the realm of the merely cognitive. The great philosophers of the wisdom are Socrates (469- 399 B.C.), Plato, Aristotle (384-322 B.C.), Lucretius (99-55B.C.), and Zeno of Citium (336- 265 B.C.) (Sternberg 1990)'. "Panchatantra have become part of common Indian folklore transmitted orally from parents to children down the centuries. The literary sources of the Panchatantra therefore, are twofold: the expert tradition of political science and the folk and literary traditions of storytelling (Olivelle 2009)". "Proverbs are the excellent source of wisdom". 'Proverbs have been classified in to three types: synonymous, antithetic, and synthetic. Another classification includes Aussagewort (Statement) and the Mahnwort (warning or admonition) (Whybray 1995)'. 'Ancient authors sought to capture wisdom in collection of proverbs and fables. Language and Literacy are generally regarded as two of the foundation stones of human civilization (Curnow 2015)'. "In Vasudhaive Kutumbakam, the relationship between individuals, families, institutions, communities and nations and between men and nature should be cemented on the basis of equity, mutuality and respect" (Shah 2013). "Folk wisdom also contain a treasure itself of positive psychology- a psychology that was not just about suffering, trauma, depression ,victims, irrationality, madness and crime" (Lopez 2011).

Research Methodology:-

Hypothesis- Proverbs and Literary writings has its significant place in the modern world and ethical and working knowledge can be imparted to employees through these works.

Data analysis:-

We have done survey and interviewed about 200 people professions. Questions were divided on different issues related to our problem. The sample was taken randomly from the Institute, itself. The respondents are divided in to

the different categories. Almost 200 respondents filled the questionnaire very well. Survey was done in very short duration of time of one week due to busy schedule of the respondents. We have asked the respondents about their interest in literature, the concept of Vasudhaiva Kutumbakam and the moral lessons in the proverbs. Two tables are drawn of the response; one table has answers of the questions. And other table is drawn on the basis of the grouping of the respondents according to their profession. The response that we get is described here in the form of charts and tables.

Table 1:- Response From The Employees.

Issue	Reply –Yes	Reply –No
Issue 1	185	15
Issue 2	190	10
Issue 3	160	40
Issue 4	180	20
Issue 5	195	5
Issue 6	170	30
Issue 7	175	25

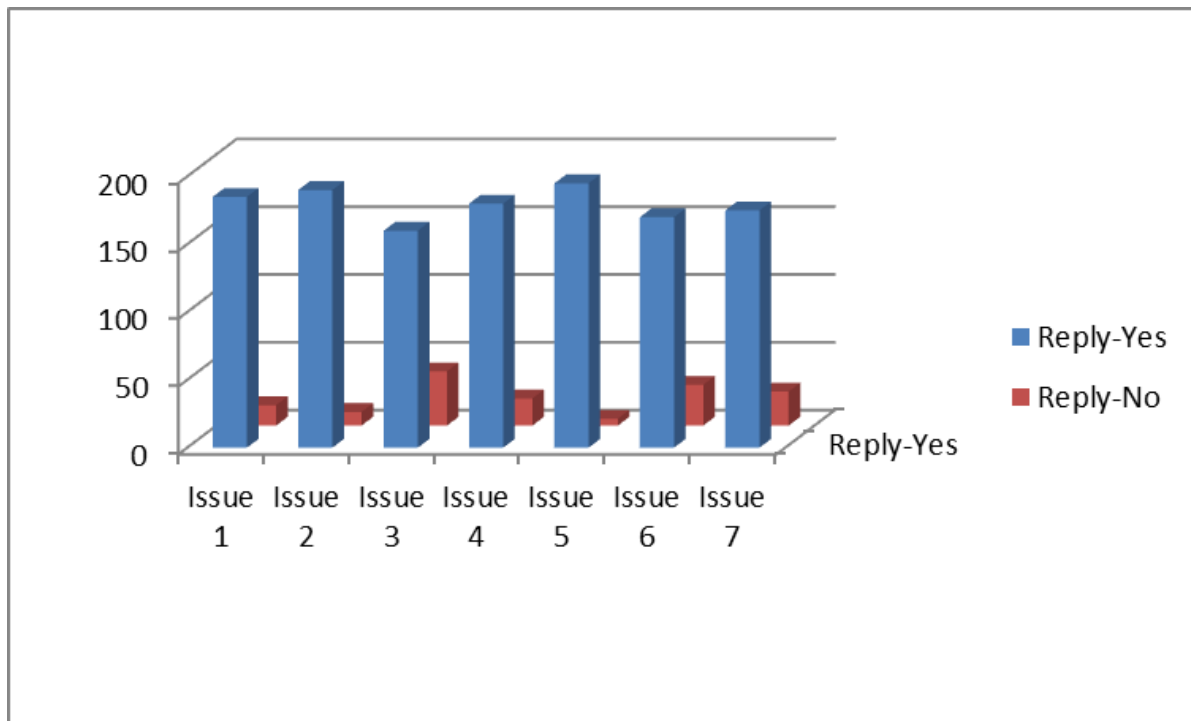


Figure 1:-

Findings:-

After interviewing them, we have found that all the respondents like reading literature. One of the important achievement of the survey is that all the respondents believe that that literature reading definitely helpful to come out of the problematic situations. It will energizes them and helpful in character building. All the respondents were educated persons and they also suggest their colleagues to read literature because it just not entertaining them, but also helps them in building Good moral character. Most of them read literary writings for entertainment but after this survey they read finest literary writing to improve the moral of their employees and set up a good mechanism of management based on literature. Reading literature is not a leisure activity, but it guides and shows the right path. Some entrepreneurs admitted that the business should be run on the basis of the Vasudhaiva kutumbakam. All the respondents gave their wonderful feedback. They agreed that by introducing literature in management studies because one can learn the lessons of good management through their own culture and literary writings. They are very good response about the proverbs because proverbs can be a source of quick learning.

Lessons From The Proverbs:-

'Proverbs expresses what a fundamental truth is apparently; - that is a truism in homely language often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be'. "A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times". This last requirement we must often waive in dealing with very early literature, where the material at our disposal is incomplete". (Whiting 1932) For example "Do not work under an irrational boss. If it is fate accomplice, try to get rid of him soon" (Dadhich 2014). 'Some proverbs contain a truth of general application which holds good for all time and stands its ground in the phase of social change and political or economic revolution. Such proverbs are based on universal experience and embody the common sense of mankind. Some proverbs have a more limited range. They express a truth rooted in experience, but the experience is that of a particular people, or of a particular nation, and the saying in which it is summed up are colored by the spirit of the time when they were coined and of the nation which produced them. They hold well for their birth place, but not for the entire world' (Risley 1999).

"For example:-

1. A little wit will serve a fortunate man. It means that fortune is nourished by intelligence.
2. A man must plough with such oxen as he hath. It means one should not wait for great efforts and must start with the efforts which he has.
3. Both together do best of all. Appreciation of togetherness.
4. Do not put all your eggs in one basket. One should not risk everything he has in a single venture.
5. Every tub must stand on its own bottom. Hard work is a foundation of mend person.
6. First think and then speak. What will be the effects of speaking? Think it first. First think and then start the work.
7. Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot. Bearness, balance of mind and watchful thirst are the best options of them respectively.
8. Health is wealth. It is true because health earns wealth.
9. Honesty keeps the crown of the cause away. Honesty never is questionable.
10. In to a shut mouth flies fly not. The person who is satisfied never be with ill work. Satisfaction keeps away all the evil things".
11. "Kindness like grain, increase by sowing. Grain increase by sowing so the kindness by doing kind things.
12. Opportunity hardly comes twice. It comes once in a while manner.
13. Punctuality is the soul of business. Most Important merit of business.
14. Religion is the rule of life. It is a chief source of life.
15. Second thoughts are best. Second thoughts are the wise and correct thinking.
16. The greatest wealth is contentment with a little. Gratification is also a great wealth.
17. The morning hour has gold in its mouth. Good hours for effective working as well as good for your health too.
18. There is a good time coming. One should hope for the best.
19. Think before doing. One should think before doing.
20. Truth fears no colours. Truth always is a ferules thing. Whatever the authority is.
21. Union is strength. Untidiness is a sign of power.
22. Virtue has all things in itself. Moral goodness is a perfect thing.
23. We much not lie down and cry, God help us. God helps those who help themselves so it is essential that we should help ourselves first.
24. You may know by a handful the whole sack. Little quantity is sufficient to know the whole sack or if you want to know a person completely then his few specialties are sufficient enough.
25. Zeal without knowledge is fire without light. Enthusiasm without cognition is like a body without soul" (Sharma 2015).

Famous proverbs in the world:-

1. 'By preserving the egg walk on legs. Patience enables one to scucced.to succeeds in any endeavour we have to be patient and preserve till our effort comes to fruition.
2. When the bag tears, the shoulders get a rest. When plans run in to problems, one does not have to become overly frustrated. Frustrating our plans may be god's gracious way of giving.

3. One who bathes willingly with cold water doesn't feel the cold. It expresses the positive benefit of choosing one's fate and accepting circumstances'.
4. 'If you refuse the elder's advice you will walk the whole day.
5. A person who is not disciplined cannot be cautioned
6. Say only a little but say it well.
7. A man a smiling face must not open shop.
8. Experience is a comb which nature gives us when we are bald' (Sawhney 2004).

Conclusion:-

Literature is the medium to learn and explore new things. Ancient literary writings and proverbs are full of wisdom and helpful in transforming personalities of people. People of the modern world always looking for an extra pathway to tackle with the problems of today's demanding life and solution should be quick and easy. In that case proverbs play a better role to show them a true direction and empower them with strength of positivity. We are concluding this paper by significantly remarking that narratives in literature are the best source of wisdom to an ordinary man, and to an entrepreneur.

References:-

1. Curnow, Trevor. *Wisdom: A History*. Islington, United Kingdom: Reaktion Books, 2015.
2. Dadhich, C.L. *Management Through Folk Wisdom*. New Delhi: Diamond Pocket Books Pvt Ltd, 2014.
3. Edwin, Arnold. *The Book of Good Counsels: From the Sanskrit of the "Hitopadeśa"*. London: Smith, Elder, 1861.
4. Gargiulo, Terrence L. *The Strategic Use of Stories in Organizational Communication and Learning*. Abingdon, United Kingdom: Routledge, 2014.
5. Hatcher, Brian A. "'The Cosmos is One Family' (Vasudhaiva Kutumbakam): Problematic Mantra of Hindu Humanism." *Contributions to Indian Sociology (n.s)* 28,1 1994 SAGE Publication New Delhi/ Thousand Oaks/ London, 1994: 151-153.
6. Hutto, Daniel D. *Folk Psychological Narratives: The Sociocultural Basis of Understanding Reasons*. Cambridge, Massachusetts, United States: MIT Press, 2012
7. Lopez, Shane J. *The Encyclopedia of Positive Psychology*. Hoboken, New Jersey, United States: John Wiley & Sons, 2011.
8. Naithani, Sadhana. *In Quest of Indian Folktales: Pandit Ram Gharib Chaube and William Crooke*. Bloomington, IN 47405, USA: Indiana University Press, 2006.
9. Nanuk, Jura. "Vasudhaiva Kutumbakam the Whole World is One Family." *vedicambassador.wordpress*. 29September2012. <https://vedicambassador.wordpress.com/2012/09/29/vasudhaiva-kutumbakam-the-whole-world-is-one-family/> (accessed January 29, 2017).
10. Olivelle, Patrick. *Pancatantra: The Book of India's Folk Wisdom*. Oxford, United Kingdom: Oxford University Press, 2009.
11. Risley, Herbert and Crooke, William. *The People of India*. New Delhi: Asian Educational Services, 1999.
12. Sawhney, Clifford. *Book of Common and Uncommon Proverbs*. New Delhi: Pustak Mahal, 2004.
13. Shah, Shashank and Ramamoorthy, V.E. *Soulful Corporations: A Values-Based Perspective on Corporate Social Responsibility*. Berlin, Germany: Springer Science & Business Media, 2013.
14. Sharma, Chetan Prakash. *Dictionary of famous Proverbs Sayings that Add Richness & Glamour to your Language*. New Delhi: Manoj Publications, 2015.
15. Sternberg, Robert J. *Wisdom: Its Nature, Origins, and Development*. Cambridge, United Kingdom: Cambridge University Press, 1990.
16. Weeks, Stuart. *An Introduction to the Study of Wisdom Literature*. London, United Kingdom: A&C Black, 2010.
17. Whiting, Bartlett Jere. *The nature of the proverb*. Cambridge: Cambridge, Harvard University Press, 1932.
18. Whybray, Roger Norman. *The Book of the Proverbs: A Survey of Modern Study*. Leiden, Netherlands: BRILL, 1995.