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Impact of human values on managerial effectiveness

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Abstract

The sense of value is an essential attribute of the human consciousness. The word 'value' expresses the qualitative significance we assign to ideas, feeling, activities and experiences. Value are the evaluative standards we use for deciding what is right and what is wrong, what is good and what is bad, what is desirable and what is undesirable? We experience life in innumerable ways. Our inner self sifts and analyses these experiences, sometimes consciously but more often unconsciously, and attaches different degrees of significance to them. To be effective the mission statement should be used for the guidance in all fields of management: planning, organising, leading and controlling. The plans, policies, procedures, work-rules, etc., should all be in consonance with the stated principles and values. Every decision, whether technical, economic or administrative, should be checked against the mission statement to ensure that it is not violative of the guiding principles. That is, the mission statement should have the same sanctity and importance as the Constitution has for the governance of the country. The main difficulty in realizing these ideals of management by values is that most managers do not possess the art and the skills necessary for practising values. Knowing the values, appreciating their importance and being committed to them is certainly necessary. Managers are educated, trained, motivated, only to think efficiency, competitive advantage, production targets etc., not values, ethics, principles. Even the conceptual tools for making values based business decision have not been adequately developed. It is only now that some tentative suggestions are being made in this regard. This paper focuses upon the study of knowing the impact of human values on managerial effectiveness.

Keywords: Divine personality, human values, managerial effectiveness, mental attitude, value education

Introduction

The value system we acquire and develop affects our attitudes preferences, goal and aspiration. It sets the standards and guidelines, which govern our behaviour, the quality of relationship, we build, and the responses we make to life situations. For them human relationship will have instrumental value, to be nurtured to the extent it helps in their career growth. Even moral and human value will have only secondary, if at all any, role for them. On the other hand those who value morality, justice, kindness, compassion may decline even lucrative career options if it requires compromising these values. The quality of living space we create for ourselves is determined by our system of value.

The managers in the modern industrial world are operating within a very complex and fast changing environment. They cannot be just like hogs in the wheel because their basic task is to create a hole that turns more than the inputs into it There are several external as well as internal forces like competitive market technological dynamics organisation forces and inter relationship with those who hold power authority status and responsibility and highly violative changes that are occurring in physical and social environment. These forces are bombarding the managerial effectiveness. But the most challenging factor remains the cultural and social values which are changing very fast. The emerging new social values based on modern values demand a sense of equality on the one hand and compliance to the rule of law on the other. The indifferent attitude to inefficiencies and indiscipline, coupled with the social feelings and the general feeling of getting away by doing anything has percolated down to all levels, thereby, further complicating the problem of enhancing, managerial effectiveness. Over the last couple of decades, the managerial problems have multiplied in terms of numbers and degrees of complexity, most of the organisations are finding the existing pedagogy tools and skills ineffective in finding solution to the problems.

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The unsolved problems lead to crisis which needs to be managed by enhancing managerial effectiveness. With a view to find out the possible solution there arises a need to correctly diagnose the different dimensions of managerial effectiveness.

The perspective of human values has to be viewed as a management tool and not just as an ephemeral ideology. It is not always possible to measure the impact of human values and ethical fraction on business. To look at values and ethics as merely a contributors to short-term perspective of showing higher profitability would mean talking a myopic view of ethics and doing business. If one looks from the point of view of sustainable growth certainly corporates would flourish if evolve round the simple sentiment - trust between manager and managed. Modules on human values are important but they are not solutions. The solution obviously would lie with the management which has to define a set of care values and implement them.

Human Values in Indian Scenario

In the pre-independence years, India learned the techniques of modern management mostly from the United Kingdom. In the post independence years, India turned to United States for management knowledge and techniques. In due course of time, we also started looking towards Japan for management tools. Today USA and Japan are the two great nations which are highly industrialised and have their own philosophies of management. Many in India do not know that their own country has also its own philosophy of management. Our philosophy is based on human values and on the great YOGA philosophy and technique of the Bhagwad Geeta. The weaknesses in American management that have been a fault in our declining management effectiveness have not been so much on over reliance on analysis and technique as an its failure to fit the application of technique into a broader more complete and more coherent concept of what enables an organisation to perform in a superior way and do endure our time. This is provided by our YOGA Philosophy which is based on KARM YOGA i.e. the Art of Working based on Human values treating work as workshop as an Art and not science.

Change of Mental Attitude for making Workplace Peace

We should bear in mind, however, that it is not wise to disregard the body wholly. One should eat proper foods in preference to wrong foods. And if you must live with people who make you nervous, then once in a while you should change your surroundings. But it is better still if you can change your mental environment, so that you won't be disturbed by others' actions. Change yourself, and you can then live anywhere in peace and happiness.

Most of the world is like a mental hospital. Some people are sick with jealousy, others with anger, hatred, passion. They are victims of their habits and emotions. But you can make your workplace of peace. Analyse yourself. All emotions are reflected in the body and mind. Envy and fear cause the face to pale, and love makes it glow. Learn to be calm and you will always be happy.

So remember, whatever type of ego you have, whatever personality you are trying to express, you should make an effort to analyse your true nature and to develop its best qualities. One may have a moral ego or a patriotic ego or an artistic ego or a businessman's ego, and so on. If morality is your ideal, live uprightly and express your goodwill to all.

That is real morality. It is pride that makes self-righteous persons so ready to judge those about them who are weak. True morality includes compassion for others in their ignorant wrongdoings.

Those who are products of the material ego suffer much and needlessly. Such persons should learn self-control; otherwise they are just like pieces of matter in action—they have to smoke so many times a day, they must eat certain foods, they always get a headache if they miss their lunch, they can sleep only in a particular kind of bed. It is all right to utilize creature comforts, but never be enslaved by them. If you are a cross between an intellectual and a materialistic ego, that is better. But unless you develop and maintain a balanced nature—intellectually, materially, and spiritually—you are not going to be happy. Your spiritual intuition tells you how to control your life, so that you are not mastered by it. It is unwise to let the materialistic ego govern your judgment; your conscience and intuition should decide.

Awaken your Divine Personality

Remember that it is not harmful to own things, but it is harmful to be owned by them. It is difficult to have the right balance. Struggling too hard for money, you may neglect your health. You will find that everything will betray you if you betray your loyalty to God. So let not one drop of oil fall from the lamp of your attention in the sanctuary of inner silence as you meditate each day, and as you carefully perform your duties in the world. * That is the personality you want to develop—dutiful in carrying out your obligations in life, but aware that your real Home lies within. What is the use of developing a personality based on worldly values, which are ever changeable and fleeting? Rather strive for a personality that is derived from your living in the continuous consciousness of God. Bhagavan Krishna said: "When a man completely relinquishes all desires of the mind, and is entirely contented in the Self, by the Self, he is then considered to be one settled in wisdom.

Awaken that meek yet thunderous divine personality—strong as the lion, gentle as the dove. When you make up your mind that you will meditate and follow this path, nothing will be able to take you away from it. Perform your worldly tasks faithfully, without forgetting for a moment your highest duty, to organisation.

Value Education for Managers

For management by values to succeed it is necessary that managers be educated about social, moral and human values. One objective of this values education will be to clarify the abstract value concept. Such conceptual clarity can be brought about by proper examination of the meaning, scope, interrelationship, and significance of different kinds of values. Many think that this kind of academic or philosophical discussion is superfluous for working managers who already have good university education and sufficient experience of life and its problems. Experience in conducting such programmes indicates that most of us even in the later years of life, show glaring blind spots in our understanding of value concepts. In the process of growing up, going through formal educational programmes, and no opportunity to engage in a systematic enquiry into the nature of different values.

A theoretical and intellectual understanding of values is only one aspect of value education. Of greater importance is learning how to practice these values in the professional

work-life. Knowing about values and knowing how to practice them in real life are two different things. Both need to be learnt through the process of value education. This second aspect of value education involves learning about the difficulties and road blocks in practising values based management, the nature of different kinds of value-conflicts, the ways of analysing such value problems, and conflicts.

Conclusion

The Indian philosophy of management visualises organizational effectiveness based on human values putting people at the centre of all concerns by following the principles of management based on Indian ethos and ethics to enable individuals in discovering their inner self. It is an exhortation conveying a truth about the wholesome impact of human values not only on management but also on the flowering of character in spiritual realisation and fulfillment. I conclude "Teach yourselves, teach every manager his real nature Call upon the sleeping soul and see how it awakes Power will come glory will come goodness will come purity will come and excellence in management will come when the sleeping soul is aroused through values to conscious activity. The organisation is an entity distinct from the collectivity of its members. Its values are reflected in the goals it sets for itself, and in the plans, policies, procedures it follow in its functioning. Organisational values very much depend upon the way the organisation looks upon itself. Generally organisations tend to define their roles narrowly: in terms of satisfactory performance of some specific technical, economic or functional role. But organisations are not merely formal structures of men, machine, processes and procedures, created for achieving specified techno economic goals. They are also social and human units, fulfilling social and human purposes. They affect the quality of life of the persons working in them, as well as of the society at large. Hence they must operate within a value framework which is consistent with the larger set of human values, and the ethical, social and cultural values of the society.

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