Role of Ramayana in Transformation of the Personal and Professional Life of Indians: An Empirical Investigation Based on Age and Regions

Harikumar Pallathadka[1], Laxmi Kirana Pallathadka[2], Pushparaj[3] and Telem Kamlabati Devi[4]
[1]Manipur International University, Imphal, Manipur, INDIA.
[2]Manipur International University, Imphal, Manipur, INDIA.
[3]Manipur International University, Imphal, Manipur, INDIA.
[4]Manipur International University, Imphal, Manipur, INDIA.

[1]Corresponding Author: harikumar@miu.edu.in

ABSTRACT

　　Ramayana is one of the greatest and holiest Sanskrit epics and one of the first written pieces of literature in the context of India. In the past few centuries, several authors have been exploring different dimensions of the epic Ramayana, which range from spirituality, philosophy, economics, politics, language, culture, poetry, literature, and technology. However, management does not seem to be popular in terms of subject analysis from Ramayana, even though Valmik Ramayana offers examples of several managers. Thus, several studies have been done to fill the gap in the literature by simply exploring the relevance of Ramayana for the growth and development of contemporary managers. These papers explore dharmic management, work motivation, vigilance, principles for control from Ramayana that offers lessons for improving managerial efficiency. The prospects to explore Ramayana in the other management domains like people management, and strategy management, may also be considered in the future.

Keywords- Ramayana, Valmiki Ramayana, management lessons.

I.　INTRODUCTION

　　Ramayana remains one of the Hindu epic folklore. An insightful individual will not simply look at Ramayana as a story yet additionally as a mode of schooling. Over the years, sages and masters have embraced the meaning of doing the Dharma (obligation). Ramayana shows us initiative, administration, the board in books, and a couple of regarded executives' organizations. The executive's instruction should be a discipline of a similarly late beginning.

　　Nonetheless, the executives' training is as old as the development as the requirement for dealing with the undertakings was consistently there. Individuals were taking on rehearses that administration books talk about today. The advanced languages were not stylish. The practices were more due to the legitimate need to do everyday business viably rather than because of any hypothesis or an exhortation given by an administration master. References to many of those practices can be found in our old scriptural texts. They brought experiences into the board practice from sacred texts that can illuminate how to viably oversee everyday undertakings in associations (*Agarwal, 2014*).

　　Regardless, according to a general viewpoint, all such messages have improved board-making and practices. The current article has focused on authentic information given in the Ramayana. Ramayana depicts the experience of life and times of Lord Rama, perhaps the most sung about divine animals in the Indian pantheon of God. There are various assortments of Ramayana, which have been deciphered in different tongues; in any case, the two most notable enhancements are those of sage Valmiki and Goswami Tulsi Das, who has made the Ramayana and Ram Charit Manas directly suggested in like way talk as Ramayana. It may be the most shocking Indian story that offers events of statecraft and the bosses that have transcended presence.

With India searching for its association hypotheses and Rama Rajya as the model of good collusion, we may draw various models from this epic, mainly when we see that everything is not well with how the state is being run. Rather than looking westwards, let us search inwards for systems. While the Harvards, the Whartons, and the Stanfords may, regardless, hold their effect over affiliation hypothesis and practice, the Indian epic can in like way fill in as a guaranteed creation on the relationship as it is required (Agarwal, Gupta, Sharma, 2016).

Valmiki Ramayana was writing by Sage Valmiki between 400-500BC.It is among the first text in Indian history whose importance cuts across the class of various ages, stations, sex, and pay. Its significance has been understood in multiple settings for multiple disciplines like otherworldliness, morals, legislative issues, history. The executives are one of the disciplines where the investigation and utilization of Valmiki Ramayana are restricted. Indeed, even inside the administration, the utilization of Valmiki Ramayana to vital administration is inadequate. Different other Indian sacred texts, Bhagavad Gita, Vedas, Upanishads, have been investigated to remove the administration learning is by scientists; however, there is a colossal abstract hole in the utilization of Ramayana to the essential administration field. Studies have been done to fabricate this conceptual hole. This paper is presumably the principal composed record of the presence of the Strategic Management Process in various books (kandas) involving Ramayana. Ramayana and Strategic Management are two unique ways of thinking, and figuring out some shared interest between them requires wise investigation into the writing. The vital Management Process has various definitions and points of view as found in academic exploration and practically speaking. Understanding these subtleties and applying them to Valmiki Ramayana required reasonable comprehension of Ramayana and the Strategic Management Process. The creators utilized a philosophy, "Vedic Hermeneutics," to investigate diverse Kandas. Creators have featured various scenes from Ramayana where the Strategic Management Process was effectively applied and a location where the inappropriate utilization of the Strategic Management Process did not yield wanted outcomes. In this paper, creators have cited stanzas from various parts in 7 kandas to help their work comprehensively (Chauhan, 2016).

Ramayana has left an indescribable and long-lasting impression on the social and family life, the culture, and the literature of people living in India and out of India. The oldest epic of India is Ramayana. It is the house of knowledge and is a significant source of information about ancient India's social and political ambiance. Ramayana applies much influence to the actions and thoughts of people in India. Ramayana being a famous epic, is an ethical code of Indian Hindus. Due to the ethical contents, the teachings of Ramayana are easy to comprehend. The teachings of Ramayana show us about the perfect husband, wife, mother, father, king, servant, son, and brother should be and how they musty behave in life. Ramayana tells us that the spine of a civilized social order stands on good characteristics such as sincerity, faithfulness, truthfulness, obedience, etc.

As the high ideals are shown in the epic Ramayana, it influences Indians in their everyday activity. Therefore, it assists us in building our character at a very young age. According to Sri Aurobindo, "Valmiki's work works as an agent of infinite power to mold Indian culture, it has been presented to be loved and worship figures like Ram and Sita who were so divine. Figures like Lakshmana, Bharata, and Hanuman were human beings who were ethical ideals. The best and the sweetest character is also fashioned. It has found the finest and firm souls with delicate humanity as those are the most valuable features outside morality and behavior. Religion is part and parcel of social life, and religion plays an essential role in molding socio-cultural life. Ramayana has presented high ideals that are admired as religious teachings. Hence, it is found that the characters shown in the epic Ramayana were ordinary human beings with extraordinary powers with values and dignified as God by familiar Indian people. They are all "Mahatma" or "great-souled." Hanuman was a might monkey and was worshipped as a deity, as Hanuman saved the life of helpless people from calamity. By Indians, Ramayana is considered the oldest epic and holiest religious text. The songs of Ramayana are performed in front of an audience by people of every caste, class, and religion without any differentiation. Ramayana has influenced many people living in India and abroad in the past, and it goes do in the future as well. Ramayana of Valmiki has given lessons to almost every aspect of human life. It has taught economics, politics, psychology, management, sociology, human values, and ethics. Getting things done by people is called the art of management. In ancient civilizations, they had different methods, such as organization, planning, staffing, motivating, staffing, decision-making, controlling, etc.

II.   LITERATURE REVIEW

The Ramayana (smash EYE-ya-na) and the Mahabharata (mama ha-BA-rata), the incomparable Indian stories, are among the principal writing works in South Asia. Both contain significant illustrations on astuteness, conduct, and profound quality, and have been utilized for a long time as amusement, yet in addition as a method of teaching the two kids and grown-ups in the exemplary conduct toward which they are encouraged to endeavor and the corrupt conduct they are asked to avoid. Components of the narratives can be found in South Asian writing, theatre, mold, dance, music, engineering, film, individual and spot names, and surprisingly in statecraft (Gupta and Singh, 2019).

The Ramayana is the record of Rama, the crown sovereign of obsolete Ayodhya, and a brand name appearance of the Hindu god Vishnu. Similarly, he is the legend of the work, whose center is the epic portraying Rama's uncovering. In this framework, understudies will break down a set contrast in the Ramayana. They will take apart the way wherein the record of Rama contains parts, for example, the Epic Hero Cycle, that place it inside the epic section custom (Abidin and Laskar, 2020).

The Ramayana has been the wellspring of extraordinary, social, sociological, political, and creative inspiration for quite a while for people of India and to people of Southeast Asian countries, especially Thailand, Cambodia, Indonesia, and Malaysia. In southeast Asian nations, especially in Thailand, Cambodia, Indonesia, and Malaysia, Ramayana has managed the shaped public works and has equivalently given subjects to every sort of their creative mind like sensation, dance, music, painting, and model. The Ramayana has upgraded the clever public works of these countries and gave subjects to each kind of their craftsmanship like show, dance, music, painting, and figure (Abidin, Joebagio & Sariyatun, 2018).

Valmiki Ramayana changed into the place of intermingling for some other conspicuous assortments of Ramayana, for instance, Adhyatma Ramayana (Sanskrit), Tulsidas Ramayana (Hindi), Kamba Ramayana (Tamil), Ezhuttachan Ramayana (Malayalam), and various types of Ramayana in each of the vernaculars of the states in India correspondingly as in South East Asian tongues, for instance, Burmese, Cambodian, Thai, Javanese, Khotanese Laotian, Malay, Indonesian and Tagalog. The Ramayana is called Ramakien in Thailand, Serat Rama in Indonesia, Hikayat Seri Rama in Malaysia, the Yama Pwe in Myanmar and the Maharadia Lawana in the Philippines (Bhattacharjee, 2017).

If there was anybody in the Ramayana who had the best administrative attributes, it was Sughriv. He showed characteristics of an incredible administrator by getting Ram to work thus and getting back his realm from siblings more grounded than him (Dhamija, Dhamija & Kumar, 2017).

His administrative abilities are seen in different occurrences, too, mainly when Angad worked for him. Envision Sughriv to be an average chief; Angad could become one of their most despised adversaries (Limbasiya, 2018).

A decent chief demonstrates over and over that organizations run on a proper relationship. Furthermore, an ideal supervisor would esteem excellent relations with the workers and customers to make the associations the most. Ruler Ram was one such pro at cultivating perfect ties. Think about the finish of a fight between Ram and Ravana. Even on Ravana's deathbed, he was injured, lying in the combat zone; he illuminated not many of the

fundamental life illustrations he learned throughout everyday life (Kumar, Mahapatra & Bhuyan, 2018).

When Hanuman effectively found Sita's whereabouts, he, on his own decision, set afire the city of Lanka. This choice of Hanuman displeased Ram. This prompted Hanuman not to take other options for his own (Janssenswillen & Lisaité, 2014).

However, being an incredible pioneer that Ram was, he took out himself from the scene where further navigation was involved. This allowed Hanuman to restore his dynamic capacity (Pathak, Singh & Anshul., 2016).

Consider this situation in the conflict where Mahiravan snatched Ram and Lakshman, intending to drag them to the Patal Lok. Hanuman had the proper insight and actual ability to safeguard them. In the end, Hanuman prevailed concerning saving Ram and Lakshman. What Ram did here is something that each pioneer ought to learn – making more pioneers inside the association stay with regards to accomplishing a shared objective (Sonwalkar & Maheshkar, 2018).

A genuine pioneer is a person who makes pioneers around. This is a highly steep assignment, yet when followed with an alert, it will have individuals inside the association who are fit to make autonomous choices for aggregate fabulous (Wasino et al., 2019).

The basic appearance of Ramayana is that paying little mind to how incredible evil is. Goodwill reliably squashes it. Truth consistently wins, regardless of how terrible or poisonous a lie is because even an unforgiving reality floods with energy, and the best falsehood has the darkest arrangement behind it. The achievement of Good over evil is an overall predetermination. An individual should reliably have a decent heart and excellent characteristics. Those are how Lord Rama squashed the most taught individual ever, Ravana (Kumawat, 2019).

Dashratha has four children out of three spouses, and every one of them cherished each other monstrously. Even though they are physically separated, their hearts were joined together when life put them through difficult times. You should always stick with your family because they can overcome any problem together. The harmony products enable cruise off the boat when the tide appears to be higher than the sky (Sharma, 2017).

Besides being Sita's better half, Ram was likewise the King of Ayodhya. Furthermore, the ruler must keep his subjects cheerful. Again, thus, he needed to leave his significant other for the majority after scrutinizing her virtue. A solemn obligation compelled him towards his better half as a spouse. Nevertheless, as a King, he needed to think about his subjects' desires before his ones (Kumar and Mahapatra, 2018).

King of Ayodhya, Rama, treated everybody similarly, and that is how he procured the adoration and regard among everybody. Regardless of the case, an individual was more youthful or senior, poor or rich; he

was a similar individual for everybody. In any case, he ate the all-around tasted berry natural products without batting an eye when Sabri (the savvy's little girl) offered them to him. Individuals found him to be continuously kind and humble. We should toe inhere this quality. We should always treat everybody with uniformity and not segregate based on status, sex, age, or cast. We should treat creatures similarly as the genuine person is the person who realizes that everybody merits equal treatment (Naik, 2018).

These snags are overwhelmed considering an unmistakable vision and objective. It is significant for a pioneer to clarify what he needs to accomplish. He ought to comprehend the dangers of the undertaking and handle them. Really at that time, he will not succumb to such downers. Regardless of how great it appears, anything that goes astray from his venture plan hinders. Assuming that we rest for quite a while on Minaka, we might forget about our undertakings and wind up missing cutoff times. Such snags are conquered by taking advantage of leverage. We can use our referent power and affably persuade the partners to get a 'Yes' from them (Ramachandran, 2016).

These hindrances are surprisingly positive developments. These are the unavoidable entanglements each task would confront, like timetable overwhelm, cost invade, change in necessities, and irrational cutoff times. A chief needs to beat these obstructions to finish an undertaking effectively. These deterrents offer a chance to up-ability and broadly educate. Once defeated, these hindrances become learning for the following task (Mehta et al., 2018).

A pioneer must be furnished with decisive reasoning critical thinking abilities to defeat such difficulties. He wants to make genuine choices to determine these issues. Then, Surasa will favor us on our way to progress (Ketut and Yulianti, 2020).

These are the obscure evil spirits that are hiding in the profundity to get you unconscious. These certainly affect your undertaking or mission. A good pioneer should be able to deal with such challenges head-on. He ought to be outfitted with nitty-gritty danger examination and vigorous danger moderation plan. Really at that time, he will want to explore the problematic situations to arrive at the objective (Sulaksono and Sadhhono, 2019).

The available considerable number of advances in association speculations, examination, and practices in any case. With the coming up of Management coaching affiliations altogether, there is a need to show up toward the end concerning the best association rehearses. Additionally, this has stayed unassuming. At any rate, looking for a model authoritative point of view is also out of date as headway. From Greek scientists like Plato and Aristotle to the French academic Voltaire have considered how a state ought to be coordinated. While their bits of knowledge may give the occidental point of

view on an optimal administrative strategy, the orient likewise has made the fundamental obligation to the shot at Governance (Paleti, 2015).

Our sacred writings, especially the Ramayana, are viewed as a storage facility of intelligence to the extent the board, administration, and state create are concerned. Nonetheless, even after over ten years and a half into the 21st century, we are as yet grabbing the remedy for an ideal worldview for the board practice. The equivalent can be said to describe great administration. We are discussing excellent administration and searching for choices emerging from philosophy to innovation to make a decent government; however, we are battling to discover the ideal administration model. From Capitalism to Socialism and Communism, all structures have been attempted and exist in some spot or other throughout the planet. In any case, the one decision pretty much each of the three facilities has not had the option to accomplish an optimal State. Be that as it may, infamous language in India, this ideal state is regularly alluded to as Ram Rajya. Why it is called Rama Rajya might be available to theory, yet a comprehensive understanding of Ram Rajya exemplifies good administration (Mastanvali, 2016).

Depicting Good Governance may not be essential; regardless, we should give up that it genuinely concerns association and less concerning government. A remarkably eminent affirmation identified with this is Thoreau (1964), who showed that administration is best that manages the least. Basically, in the association theory, also, the supported style is to keep away from close management. McGregor's famous Theory Y is about this identical method: men are phenomenal and should be trusted from an overall perspective. Most cherished main impetuses like Jefferson or Emerson have detailed less government as a bewildering association. The embodiment of this point of view is given by unquestionable creator Harper Lee (1989) in her Classic, To Kill a Mocking Bird wherein, one of its driving characters Jean Atticus Finch while clarifying vote-based structure, says – Comparable freedoms to all, excellent advantages to none." Though difficult to achieve, glorious association, considering everything, is what everybody needs. It is the norm for state-run associations' execution to benchmark best practices. Be it the subject of an ideal state or ideal association practice, Ramayana can fill in as a feasible manual for both (Singh, 2017).

III.   OBJECTIVES OF THE STUDY

1.   To find the role of Ramayana in the transformation of the personal and professional life of Indians.
2.   To ascertain the position of Ramayana in the transformation of the personal and professional life of Indians.

IV. RESEARCH METHODOLOGY

The present study is descriptive wherein the role of Ramayana in the transformation of the personal and professional life of Indians was analyzed. The sample taken for the study is 150. The information was gathered with the assistance of an organized poll on a five-point scale and investigated with the assistance of the mean qualities and t-test.

Table 1: Demographic profile of the respondents

Variables	Number of respondents	% age
Gender		
Males	87	58%
Females	63	42%
Total	**150**	**100%**
Profession		
Businessman	41	27%
Teacher	25	17%
Housewife	39	26%
Student	45	30%
Total	**150**	**100%**
Age		
20-35	62	41%
35-50	58	39%
50-65	30	20%
Total	**150**	**100%**

The demographic profile of the responders is shown in Table 1. on the role of Ramayana in the transformation of the personal and professional life of Indians. There are 58% males and 42% females in the study. Among the respondents, 27% are business, 17% are teachers, 26% are homemakers, and 30% are students. 41% of the respondents are 20-35 years of age, 39% are 35-50 years of age, and 20% are 50-65.

Table 2: Mean Value

Sr. No.	The role of Ramayana in the transformation of the personal and professional life of Indians	Mean Score
1.	Ramayana offers some lessons to managers	4.09
2.	Ramayana helps in improving the managerial efficiency	4.02
3.	Ramayana is considered to be an institution of management	4.08
4.	Ramayana teaches us how to solve everyday life problems	4.15
5.	Ramayana relates to the strategic way of thinking	4.12
6.	Sughriv in Ramayana had the best	4.11
	administrative abilities	
7.	A true leader understands his team well	4.10
8.	Planning and foresightedness are the essential abilities of managers	4.17
9.	Just like Rama kept his subjects happy, managers need to keep their employees happy	4.14
10.	Since Rama treated everyone equally, he gained people's love and confidence which is another critical attribute of a leader	4.16

Table 2 shows the opinions of the respondents. It is observed that planning and foresightedness are the essential abilities of managers, with a mean value of 4.17. It is followed by Since Rama treated everyone. Equally, he gained people's love and confidence, another essential attribute of a leader (4.16). Ramayana teaches us how to solve everyday problems (4.15). Like Rama kept his subjects happy, managers need to keep their employees happy (4.14). Ramayana relates to the strategic way of thinking (4.12), Sughriv in Ramayana had the best administrative abilities (4.11), A true leader is the one who understands his team well (4.10), Ramayana offers several lessons to managers (4.09), and Ramayana is considered to be an institution of management (4.08) were also regarded as necessary. Reasons like Ramayana helps in improving managerial efficiency (4.02) were also viewed as essential.

Table 3: Results of t-test

Sr. No.	The role of Ramayana in the transformation of the personal and professional life of Indians	Mean Score	t-Value	Sig
1.	Ramayana offers several lessons to managers	4.09	7.304	0.000
2.	Ramayana helps in improving the managerial efficiency	4.02	6.054	0.000
3.	Ramayana is considered to be an institution of management	4.08	6.586	0.000
4.	Ramayana teaches us how to solve everyday life problems	4.15	6.304	0.000
5.	Ramayana relates to the strategic way of thinking	4.12	6.310	0.000
6.	Sughriv in	4.11	7.002	0.000

	Ramayana had the best administrative abilities			
7.	A true leader understands his team well	4.10	7.155	0.000
8.	Planning and foresightedness are the essential abilities of managers	4.17	8.837	0.000
9.	Just like Rama kept his subjects happy, managers need to keep their employees happy	4.14	7.672	0.000
10.	Since Rama treated everyone equally, he gained people's love and confidence which is another critical attribute of a leader	4.16	7.963	0.000

Table 3 shows the results of the t-test. It is found from the table that the significance value for all the statements is below 0.05; hence all the statements regarding the role of Ramayana in the transformation of the personal and professional life of Indians are significant.

V.   CONCLUSION

Present-day, the board composing talks about reasonable organization practices through various theories and norms that seem, by all accounts, to be encountering miscommunication to one another, routinely bewildering the analysts and specialists of the leaders. Ramayana momentarily offers models on management that are clear and immediate, and the brilliance lies in their broadness. It is typically recognized that supervisors need to act in different ethos, including the essential for unequivocal association practice culture. In any case, there is a need to check whether there are the pioneer's practices that can work across social orders, past nations, and even ages. Then again, constantly end, is there an association practice that would rise above the natural world and be compelling at all times a genuinely socially different and strong association point of view. The writers advocate the inescapable lessons of Ramayana, particularly in Business Schools, for investigating the executive's examples from the business perspective. The creators genuinely trust that current supervisors can utilize this priceless text to discover vital administration replies in their ordinary day-to-day existence. Chiefs of everyday occasions need to engrain in their mind that Lord Rama's victory separated from following the way of nobility,

morals, and ethics. The executive's cycle featured in different scenes across Ramayana also comes from following the right key.

There are rich lessons in Ramayana of Valmiki that are important for developing managerial effectiveness. This paper has shown different verses and the crucial tasks in personal and social life and management. It was impossible to explore all these books of Valmiki Ramayana based on managerial effectiveness, and it can be considered the limitation of this paper. Many lessons must be learned for personal, social, and management from the epic Ramayana and applied for success. Modern managers can learn valuable lessons from Ramayana and use them in their managerial lives and effectiveness. It is recommended that the lessons of Ramayana must be included in the management curriculum to teach students about its messages along with the western approach and studies of management. One of the fundamental importance of Valmiki's Ramayana is to teach how to move ahead with ethical living without violating the rules of nature. Lord Ram is a perfect example of virtue or Dharma. In Sanskrit, it has right been said as "Ramo Vigrahavan Dharma," which means that Sri Ram is the example of Dharma. The Valmiki's Ramayana reveals the Dharmic living. The life and actions of Sri Lord Ram have inspired Mahatama Gandhi a lot, and he has loved his song the "Ram Dhun - Raghupati Raaghav Ram, Patit Paavan Sitaram." Through this song, Mahatama Gandhi wants to message India's leaders that good governance always takes us towards glorifying the depressed and disheartened, the people who fall like that of "Ram Rajya," Mahatma Gandhi Ji was passionately advocating "Ram Rajya." The ideal lifestyle of Lord Rama is a message itself to the managers of the modern era to understand the moral values of life. If they do not do that, they can be perished, even as powerful as Ravana.

Mahabharata and Ramayana, two major Sanskrit epics of ancient India (Pallathadka et al., 2020), are important texts of Hinduism and Sanathana Dharma, which were also considered to be the Text Books of Indian culture, ethics, and values. They are also seen as ultimate guides for personal growth, leadership, skill, and management. There is an urgent need to include them in the textbooks of modern times and implement their values and lessons in day-to-day life to lead a happy and peaceful life.

DISCLOSURE

This research paper has been presented as a full-length paper at the International Conference on Humanities, Sciences & Technical Education (IC-HSTE-2022) organized on 25th and 26th February 2022 at Thakur College of Engineering and Technology situated at Kandivali (E), Mumbai, Maharashtra, India.

REFERENCES

[1] Agarwal S., (2014), An analytical study of the application of RAMAYANA in business management. *International Research Journal of Management Science and Technology*, 5(12), 2250- 1959.

[2] Sharma S., (2016), Towards RAM (Real Awakening of Mind): A New Perspective on Ramayana. *IBA Journal of Management and Leadership*, 8(1), 7-15.

[3] Chauhan M., (2016), Leaders in Competitive Business Environment: Lessons from Ancient Text Ramayana. *IBA Journal of Management and Leadership*, 8(1), 26-33.

[4] Gupta P. and Singh N., (2019), A Comparative Study of the Strategies and Lessons of Two Great Indian Epics: Mahabharata and Ramayana. *4th International Conference On Recent Trends in Humanities, Technology, Management & Social Development (RTHTMS 2K19)*, 9 (Special Issue), 310- 318.

[5] Abidin N.F., Laskar F.I., (2020), Managing diversity in history learning based on the perspective of kakawin Ramayana. *Paramita: Historical Studies Journal*, 30(2), 193- 207.

[6] Abidin, N. F., Joebagio, H., & Sariyatun, (2018), A Path to Altruistic Leader Based on the Nine Values of Indonesian and India Ramayana. *Purushartha*: *A Journal of Management, Ethics, and Spirituality*, 10(2), 1–7.

[7] Bhattacharjee, A., (2017), Ancient Philosophy, Quantum Reality, and Management. Purushartha: *A Journal of Management, Ethics, and Spirituality*, 10(43–52).

[8] Dhamija, A., Dhamija, S., & Kumar, A., (2017), Wisdom of Yoga and Meditation: A Tight Rope to Walk. Purushartha: *A Journal of Management, Ethics, and Spirituality,* 10(1), 117–125.

[9] Limbasiya, N. R., (2018), Management in the Bhagavad Gita. *Sankalpa*, 8(1), 138–141.

[10] Kumar, D., Mahapatra, J., & Bhuyan, M. (2018). Teachings of Bhagavad Gita for Marketing. Purushartha: *A Journal of Management, Ethics, and Spirituality*, 11(2), 76– 88.

[11] Janssenswillen, P., & Lisaité, D., (2014), History education and ethnic cultural diversity. *Journal of didactics. -Place of publication unknown,* 5(1-2), 18-63.

[12] Pathak, P., Singh, S., & Ankita, Anshul., (2016), Modern Management Lessons from Ramayana. Purushartha: *A Journal of Management, Ethics, and Spirituality*, 9 (1).

[13] Sonwalkar, J., & Maheshkar, C., (2018), Chanakya's' Arthashastra': management practices by Indian values. *International Journal of Indian Culture and Business Management*, 16(4), 460–473.

[14] Wasino, P., Aji S., Kurniawan A., Sintasiwi, F.A., (2019), From Assimilation to Pluralism and Multiculturalism Policy: State Policy Towards Ethnic Chinese in Indonesia. *Paramita: Historical Studies Journal*, 29(2), 213-223.

[15] Kumawat D., (2019), Managerial Dimensions of Ramayana: A Managerial Point- of- View. *International Journal on Future Revolution in Computer Science & Communication Engineering,* 5(3).

[16] Sharma J.K., (2017), Relevance of ancient Indian scriptures - business wisdom drawn from Ramayana, Gita and Thirukkural. *International Journal of Indian Culture and Business Management*, 15(3), 278- 298.

[17] Kumar D., Mahapatra J., (2018), Role of spiritual Leadership in responsible and sustainable organizations – A study of select organizations in India. *SMS Journal of Entrepreneurship & Innovation*, 4(2), 1-12.

[18] Naik M., (2018), Fictionalizing facts or actualizing fiction: evaluating the validity of Devdutt Patnaik's management lessons drawn from mythology, 1, 23- 34.

[19] Ramachandran P., (2016), The Multifaceted Leadership Model from Ramayana. *IBA Journal of Management & Leadership*, 8(1), 52-64.

[20] Mehta P., Thakur A.K., Chauhan I., Uprety N., (2018), A study on the influence of Hindu mythological characters on management practices. *International Journal of Economic Plants*, 5(3), 116-122.

[21] Dewi Yulianti, N. K. (2020). Epic Ramayana As A Medium for Teaching Indonesian Culture and Language: A Perspective of Darmasiswa Students. *Lekesan: Interdisciplinary Journal of Asia Pacific Arts*, 3(1), 15–19.

[22] Sulaksono D., Sadhhono K., (2019), Ecological message in the Ramayana story of the Wayang Purwa Shadow Puppet Play. *Lekesan Interdisciplinary Journal of Asia Pacific Arts*, 2(1), 1-7.

[23] Paleti N.R., (2015), Relevance of Ramayana to modern life, 4(2), 90-246.

[24] Mastanvali S.K.N, (2016), Human values of Ramayana to modern life. *International Journals of Multidisciplinary Research Academy*, 6(4), 48- 59.

[25] Singh P., (2017), Concept of Rajdharma in Adi-Kavya: Ramayana and Mahabharta. *Indian Journal of Public Administration*, 61(1), 132- 138.

[26] Pallathadka H., Pallathadka L.K., (2020), India through Mahabharata: A Critical View. *European Journal of Molecular & Clinical Medicine*, 7(11), 8257-8268.