

Managing Mythology: Indian Mythological Archetypes And Their Connections To Management.

Geetansh Malik

Date of Submission: 10-02-2024

Date of Acceptance: 17-02-2024

ABSTRACT.

Management is the art and science of achieving goals through the coordination of human and material resources. It is a universal and essential activity that spans across time and space. However, management is not a static or monolithic phenomenon. It is influenced by various factors, such as culture, history, environment, and values. Therefore, different civilizations and societies have developed their own approaches and styles of management, reflecting their unique worldviews and aspirations.

One such civilization is India, which has a long and rich history of culture and civilization. India is also home to a diverse and vibrant body of literature, known as mythology, that encompasses various genres, such as epics, puranas, vedas, upanishads, and itihasas. Indian mythology is not merely a collection of stories and legends, but a profound and dynamic source of knowledge and wisdom. It contains insights and principles that can be applied to various domains of life, including management.

In this paper, we aim to explore the connection between Indian mythology and modern day management practices, both in the corporate world and in family businesses. We argue that Indian mythology can offer a unique and holistic perspective on management that can complement and enrich the existing theories and practices. We also acknowledge the challenges and limitations of using Indian mythology as a framework for management. We hope that this paper will stimulate further research and dialogue on this topic.

I. LITERATURE REVIEW.

In recent years, there has been a burgeoning interest in the intersection of ancient Hindu mythology and contemporary management practices in India. This literature review synthesizes insights from key studies exploring this

dynamic relationship. Piyush Mehta et al.'s (2018) comprehensive study delves into the influence of Hindu mythological characters on management practices, examining specific narratives and their application in economics. Anupriy Kanti explores the practical applications of mythology in modern Indian management, shedding light on how mythological principles shape decision-making processes. Additionally, The Economic Times features mythologist Pattanaik decoding Dharma-sankats in family businesses, offering insights into challenges through a mythological lens. The Times of India provides perspectives on how Indian mythology elucidates contemporary society's functioning, possibly bridging tradition and modernity in business practices. Another source from The Economic Times likely explores the convergence of management, religion, and mythology, revealing the symbiotic relationship between these seemingly disparate realms.

MYTHOLOGY AND ITS RELEVANCE IN THE INDIAN CULTURE.

The term "mythology" encompasses the narratives, beliefs, and customs of diverse cultures and societies, frequently incorporating supernatural or divine components. Mythology serves various purposes, encompassing the elucidation of the world's inception, the essence of reality, the significance of existence, the moral principles, and the historical occurrences pertaining to a particular community. Mythology serves as a source of inspiration for various artistic mediums, including but not limited to art, literature, music, and other forms of creative expression.

A wide array of mythologies can be found across various regions and historical epochs. Greek mythology, Roman mythology, Norse mythology, Egyptian mythology, and Native American mythology are among the most widely recognized mythological systems. Each of these mythologies

possesses distinct characteristics, figures, motifs, and symbols.

Indian mythology is a profoundly significant aspect of Indian culture, contributing to its richness and distinctiveness on a global scale. Over the course of multiple generations, various narratives within Indian mythology have been transmitted from one generation to the next, either through oral tradition or meticulous preservation in written scriptures.

One intriguing aspect of the narratives and characters found in Indian mythology is their intended purpose of imparting nuanced information, principles, and aphorisms to inform decision-making in both managerial contexts and everyday existence. All beliefs can be considered mythological as they exhibit a lack of reliance on rational thought, allowing for the inclusion of fantastical concepts such as an ocean of milk, flying horses, and virgin births. Each occurrence provides us with a valuable lesson and serves as a prime illustration of effective management practices and achieving successful outcomes. There exist a multitude of management lessons that can be derived from the experiences of Prince Ram, which can be applied by both students and corporate leaders in order to achieve success within the contemporary context of a globalized economy. The individual in question is widely recognized as the Maryada purushottam, a designation that denotes an exemplary embodiment of humanity. The Ramayana commences with an introductory dialogue between the esteemed author Valmiki and the erudite sage Narada.

By gaining a deeper comprehension of the impact of these principles on the life of Sri Ram and other prominent leaders, individuals can enhance their perception of the potential applicability of these principles in their own lives.

MANAGEMENT PRACTICES AND THEIR EVOLUTION IN INDIA.

Management practices refer to the methodologies employed by managers in order to effectively strategize, coordinate, lead, and oversee the operations of an organization. The management practices employed in various countries, cultures, and industries exhibit variation due to the influence of economic, social, and political factors. This response aims to provide a concise overview of management practices in India, drawing upon relevant findings obtained through the utilization of a search tool.

India is a nation of considerable magnitude and heterogeneity, characterized by a

populace exceeding 1.3 billion individuals, and a rich historical legacy spanning more than five millennia. India has experienced significant influences from diverse civilizations, religions, cultures, and invasions, resulting in the formation of a distinctive identity and heritage. India has experienced various stages of economic development, encompassing the ancient Vedic and Puranic periods, the colonial era, the post-independence era, and the present era characterized by globalization and digitalization. The aforementioned phases have also exerted an influence on the development of management theory and application in India.

Six distinct sub-sections that expound upon the evolving topography of India, spanning from the Vedic era to the present day.

The Vedic era denotes the historical epoch during which the Vedas, the ancient religious texts of Hinduism, were authored. The social structure of Vedic society was organized according to a hierarchical system consisting of four varnas, or classes, and four ashramas, or stages of life. The Vedic literature encompasses various allusions to management concepts, including but not limited to leadership, ethics, governance, and social responsibility.

The Puranic era refers to a specific historical period characterized by the composition of the Puranas, a genre of Hindu texts that primarily focus on narrating the myths and legends associated with various gods and goddesses. The societal structure of the Puranic era was distinguished by a hierarchical system of governance centered around feudalistic principles, encompassing the institution of monarchy and the prevalence of militaristic activities. The Puranic literature encompasses certain allusions to management concepts, including strategy, planning, organization, and control.

The colonial era refers to the historical period during which India was governed by a succession of foreign powers, including the Mughals, Portuguese, Dutch, French, and British. The colonial society was characterized by the presence of exploitation, oppression, and resistance. The corpus of colonial literature encompasses various allusions to management principles, including but not limited to innovation, entrepreneurship, and nationalism.

The post-independence era refers to the historical period in India following its attainment of independence from British colonial rule in 1947, marking the establishment of a sovereign democratic republic. The society that emerged after

gaining independence encountered various challenges, including but not limited to poverty, illiteracy, corruption, and communalism. The literature produced after achieving independence encompasses various allusions to management concepts, including but not limited to development, democracy, and secularism.

The globalization era refers to the time when India initiated economic reforms in 1991, leading to the adoption of liberalization, privatization, and globalization. The phenomenon of globalization has been characterized by significant expansion, progress, and assimilation into the global market. The existing body of literature on globalization incorporates various allusions to management principles, including but not limited to quality, competitiveness, and customer satisfaction.

The digitalization era refers to the contemporary period in which India is experiencing a profound shift towards digital transformation, propelled by advancements in technology, innovation, and entrepreneurial endeavors. The contemporary society characterized by digitalization is encountering novel prospects, obstacles, and disturbances across diverse sectors and domains. The existing body of literature on digitalization includes various references to management concepts such as agility, creativity, and sustainability.

The subsequent sections demonstrate the evolutionary trajectory of management practices in India, as they have adapted in accordance with shifting economic, social, and cultural circumstances. Nevertheless, it should be noted that the aforementioned sources do not suggest the existence of a singular or standardized approach to Indian management. Alternatively, the authors propose that the management practices observed in India exhibit a wide range of diversity and complexity, mirroring the multifaceted nature of the country.

THE CONNECT BETWEEN THE TWO.

Let us commence our discussion by addressing the fundamental question: what is the potential correlation between mythology and management? This inquiry is predicated upon our limited comprehension of mythology. The limited comprehension of this subject can be attributed to the manner in which it was approached by scientists and scholars during the 18th century, primarily originating from Europe, whose perspectives continue to exert significant influence on contemporary intellectual discourse.

Examine the portrayal of accomplished entrepreneurs. Frequently, they are portrayed as heroic figures. Individuals who have significantly influenced the trajectory of human material history have demonstrated remarkable innovation in the development of groundbreaking products, thereby generating substantial employment opportunities for a multitude of individuals and amassing considerable wealth in the process. These individuals are revered and idolized akin to deities. This practice was observed by the ancient Greeks and subsequently adopted by the Romans, wherein they commemorated the victors of the Olympic games or individuals who achieved triumph in battle. They had achieved a position within the exclusive realm designated for heroic individuals, known as Elysium. Within the realm of management education, professors often assume the role of bards, skillfully recounting their accomplishments and imparting wisdom through the medium of case studies. This practice serves to inspire and motivate aspiring individuals, encouraging them to strive for similar levels of achievement.

However, it is not perceived as mythic by us. We hold a firm belief in the veracity of this perception. Despite our best efforts, it is impossible to evade the confines of this mythological framework. Despite assertions of residing in a society devoid of myths and the aspiration to emancipate ourselves from them, we inevitably find ourselves ensnared within another realm of myth, commonly referred to as the mythosphere. This concept encompasses a collection of presumptions that imbue our perception of the world and clandestinely influence our cognitive processes when making choices. According to Hindu mythology, the mythosphere is referred to as Brahmanda, denoting the cosmic egg associated with Brahma, the deity responsible for the creation of this conceptual framework.

As per the accounts presented in the Puranas, during the process of world creation by Brahma, the deity known as Saraswati manifests herself. Saraswati is revered as the embodiment of knowledge, characterized by a tranquil and detached demeanor. She is typically depicted adorned in white attire, and is depicted holding a lute and a book, while being accompanied by a heron as her chosen mode of transportation. In the context of Vishnu's role in sustaining the world, the Goddess manifests herself as Lakshmi, exhibiting remarkable beauty and charm. She is depicted adorned in a vibrant red attire, embellished with exquisite jewelry. In her hands, she holds a vessel

from which gold and grain flow abundantly. Additionally, she is portrayed seated on an elephant emerging gracefully from a lotus-filled lake.

Saraswati, Lakshmi, and Shakti represent three distinct manifestations of the divine feminine in Hindu mythology. These entities represent the amalgamation of intellectual acumen, financial prosperity, and authoritative influence. Brahma, Vishnu, and Shiva represent the triadic manifestations of the divine entity, wherein they respectively assume the roles of creation, preservation, and destruction.

The existence of a deity and a divine feminine figure, as well as the presence of a leader and an organized structure, are inherently interdependent. The absence of one implies the absence of the other. Individuals possess the capacity to engage in the acts of creation, sustenance, or destruction. The generation, perpetuation, and eradication of knowledge, wealth, and power engender a cyclical process that subsequently facilitates further opportunities for their creation, sustenance, and destruction.

CONNECTION WITH THE CORPORATE WORLD.

In the corporate context, it is commonly assumed that the primary role of a leader is to generate economic prosperity, akin to the deity Brahma manifesting the goddess Lakshmi. However, the ability of a Brahma to create Lakshmi may ultimately prove inadequate due to the Brahma's preoccupation with creation, thereby neglecting the essential task of sustenance.

A proficient leader can be likened to Brahma, the Hindu deity associated with creation, as they possess the ability to foster the development and dissemination of knowledge, symbolized by Saraswati. Knowledge is demonstrated through the emergence of novel ideas, innovative thinking, and the spark of inspiration. This is the reason why Saraswati is depicted as holding not only books and memory beads, but also the lute, an instrument used to create music. The emergence of knowledge in the form of insightful understanding elicits a comprehensive and fundamental change in individuals. An effective leader consistently endeavors to acquire wisdom, both from within oneself and from others.

According to popular belief, it is commonly asserted that Vishnu is depicted as having Saraswati, the goddess of knowledge and learning, symbolically residing on his tongue. This elicits feelings of jealousy in Lakshmi. She approaches him hastily and establishes a deep

emotional connection with him. Vishnu possesses the understanding that the capricious nature of Lakshmi entails her departure from his presence in tandem with the departure of Saraswati from his verbal expressions. Therefore, in order to maintain the well-being of Lakshmi, it is imperative to have the presence of Saraswati. Effective leaders understand that in order to ensure the longevity of their organization, they must consistently engage in the process of inspiring and motivating individuals, while simultaneously fostering innovation in the development of novel products and services that will bring satisfaction to the customer. Lakshmi is expected to join the organization in which Saraswati is flourishing.

The acquisition of knowledge and wealth is often accompanied by the emergence of power and arrogance. The concept of invincibility and the belief in one's unlimited capabilities. In such circumstances, the organization becomes exposed and driven by a desire for violence, prompting the leader to exhibit impulsive and indiscriminate behavior, displaying a disregard for established norms and fostering a belief in their immunity to legal constraints. To clarify, the entity in question undergoes a transformation and assumes the designation of Kali. A competent leader promptly acknowledges and assumes the role of Shiva. In order to establish an organization that generates knowledge, wealth, and power, it is imperative for a leader to embody the roles of a teacher, a king, and an ascetic, simultaneously. When the three deities prosper internally, the three goddesses will prosper externally.

FAMILY BUSINESS AND MYTHOLOGICAL RELEVANCES.

In both the Ramayana and the Mahabharata, it is noteworthy that families are not primarily determined by biological relationships. Ram and Laxman are paternal half-siblings, sharing a biological father but having separate mothers. Among the five Pandava siblings, three share the same biological mother, while none share the same biological father. Krishna is brought up by foster parents, including his Oyers. Brother Balabhadra is, in fact, his paternal half-sibling. Trust, rather than blood, law, or habit, is what truly defines a family. In a family characterized by trust, regulations are nonexistent; all behaviors are solely defined by love, as exemplified in the Bhagavata. In a household devoid of trust, norms are insignificant; all behaviors are solely determined by power, as exemplified in the Mahabharata.

Interposed is the Ramayana, a narrative that encompasses both affection and regulations.

Rules serve as the foundational elements of an institution. Individuals inside an organization can be categorized as either conforming sheep, who obediently adhere to the established norms, or as autonomous goats, who actively question and oppose the regulations. The Greek narratives comprehended the goat's independent and open-minded nature. In biblical accounts, sheep were revered and goats were associated with the Devil. In Indian epics, regulations are subordinate to intent. The underlying rationale behind compliance or resistance is more significant than the acts themselves.

Ram, the protagonist of the Ramayana, adheres to principles, and similarly, Duryodhan, the antagonist of the Mahabharata, also follows certain guidelines. However, Ram's actions aim to maintain stability in Ayodhya, whereas Duryodhan's actions are driven by personal gratification, ultimately leading to the war at Kurukshetra. Krishna, the protagonist of the Mahabharata, transgresses norms, much as Ravan, the antagonist of the Ramayana, does. Krishna engages in pranks to bring happiness to Gokul, such as stealing butter, and employs strategic warfare to ensure justice for the Pandavas. In contrast, Ravan acts solely for his own gratification, resulting in the destruction of his island-kingdom of Lanka. Family enterprises require individuals who prioritize the prosperity of the enterprise, represented by the kingdom, rather than those who prioritize their own interests.

In the Ramayana, the kingdom of Ayodhya holds greater significance than Raghu's kula, which is the governing family. In the Mahabharata, the significance of the Kuru-kula family surpasses that of the kingdom of Hastinapur, as it has greater responsibility. In the Ramayana, Ram, the offspring of King Dashrath, adheres to the customs of the Raghu-kula lineage by voluntarily embarking on a period of exile. This decision is made to ensure that the honor and credibility of the royal dynasty remain unblemished, thereby instilling a sense of security and confidence among the people of Ayodhya who are under its governance. In the Mahabharata, Bhishma, the offspring of king Shantanu, renounces marital existence, not to secure his realm, but to fulfill the desires of his father who aspires to wed Satyawati, the ambitious daughter of an ambitious fisherman. Ayodhya, as depicted in the Ramayana, holds significant influence on all decision-making

processes. Contrary to this, the Mahabharata depicts a scenario where the kingdom of Hastinapur is divided and the kingdom of Indraprastha is lost by gambling.

However, prioritizing the institution over the family in the Ramayana has consequences. The royal customs (Raghu-kula-riti) that highlight the son's loyalty also dictate that a woman with a tarnished image should not become the queen of Ayodhya. In Ram-Rajya, Sita, Ram's innocent wife, is rejected due to her kidnapping by Ravana, which leads to her becoming the topic of public discussion. This is a situation involving a conflict between one's professional and personal interests, in which the professional aspect prevails. The offspring of Ram are raised in the wilderness, rather than the royal residence. As an adherent to the rules, Ram is prohibited from altering the rules. However, trust remains unwavering. Ram forsakes the queen of Ayodhya, but remains faithful to his wife and never enters into another marriage.

KARTAS OF THE FAMILY.

Ram is a noble ruler who enforces the law not out of personal ambition, but out of a sense of responsibility. Krishna is involved in a conflict that is not his own, with the purpose of guiding five brothers to become responsible kings, even if it means sacrificing his own family, who are cursed by the mother of the Kauravas after their ultimate loss.

The individual who holds a prominent position in Indian philosophy is referred to as a Karta or a Yajaman. A Yajman does not exhibit alpha-male behavior by asserting dominance and expecting unquestioning obedience. He enhances the sensitivity of family members, encouraging them to assume responsibility for themselves and the interconnected world that relies on the family. In order to accomplish this, he must enhance his own receptiveness to the desires and requirements of his own family. Therefore, the heightened awareness of responsibility within the family is contingent upon the heightened awareness of the Yajaman towards the family. Their development parallels his development.

In the Ramayana, Dashrath is portrayed as a Yajman, a patron of religious ceremonies, whose offspring remain steadfast in their moral principles despite the danger posed by the ambitions of one of their mothers. In the Mahabharata, both Bhishma and Dhritarashtra, who hold senior positions in the Kuru clan, are not considered Yajamans due to the fact that their successors engage in a conflict over

inheritance. Kunti acts as a patron to her children. She acknowledges that each of her sons lacks sufficient strength to become king on their own, but recognizes their aggregate might. To preserve their unity, she ensures that they are always connected through a shared bride.

ADDRESSING PERSONAL AMBITIONS.

This is implied or hinted at by the diet and marriage arrangements of the Pandavas. During their childhood, Kunti, the mother of the Pandavas, partitioned the food into two equal portions. Bhima, who had a voracious appetite, received one half of the portion. The remaining half was evenly distributed among the four remaining brothers and their mother. The brothers comprehended Bhima's necessity without harboring any animosity. Upon their marriage, the brothers were obligated to divide their shared woman evenly between them. Each brother was limited to spending only one year with her, followed by a four-year waiting period before his next opportunity. Bhima harbored no resentment towards this. Arjun, unintentionally interrupting Yudhishtira while he was with Draupadi, gracefully accepted his penalty of a year-long exile.

Within Draupadi's household, no single husband held dominance, notwithstanding Yudhishtira's official role as the Yajaman. Each Pandava brother was granted the privilege of taking an additional wife in order to fulfill his own ambition. However, Draupadi's second wife was prohibited from cohabiting in the same residence. The brother had the ability to act as the Yajaman in a distinct house.

DETERIORATION OF FAMILIAL BONDS.

Break-ups occur when the Yajman, or the person in a position of authority, is unsuccessful, trust deteriorates, and territorial behavior increases. Essentially, when trust and moral duty yield to the vulnerable instinctual nature.

In the Ramayana, the stability of both the family and the kingdom is not attributed to Ram's seniority or talent, nor to his brothers' allegiance. Instead, it is due to the fact that each brother demonstrates honesty and sensitivity when confronted with difficult situations. In technical terms, Bharat, Ram's sibling, had the potential to assume control of the country following his mother's acquisition of two favors from the king: the banishment of Ram and the appointment of Bharat as the new ruler. However, he declines. Accepting would entail adopting the characteristics of a Duryodhan, prioritizing adherence to the literal

interpretation of the law rather than its underlying principles. He adamantly rejects adopting the characteristics of an opportunistic alpha male. He is aware that this will result in the breakdown of the family hierarchy and encourage other siblings to do the same. Bharat and Ram are both Yajmans, acknowledging their duty towards one another, the family, and Ayodhya. In the Mahabharata, similar to Ram, Bhisma renounces his right to the kingship for the advantage of his half-siblings. His half-brothers, on the other hand, do not exhibit the same behavior as Bharat. They assert their right to the throne. Subsequently, the situation deteriorates as nobody exhibits the qualities of a Yajaman. Dhritarashtra, the eldest grandnephew of Bhisma, is disqualified from becoming king due to his blindness, which leads to a lasting bitterness in his children, the Kauravas. On the other hand, Pandu, the second grandchild, is permitted to assume the throne, but he is incapable of conceiving children naturally, thus requiring divine intervention to father the five Pandavas.

The primary concern of the cousins revolves around inheritance rights, rather than royal duties. Dharma experiences a sudden and complete loss of physical stability. Instead of being shared, the kingdom is ultimately divided. However, even that fails to resolve the issue. There has been no transformation. The Kauravas persist in harboring feelings of resentment, malice, insecurity, and jealousy. Krishna intervenes due to the absence of a Yajaman. His objective is to motivate future monarchs to transcend their instinctual behavior, so empowering everyone in their vicinity to also transcend their primal instincts. The process is arduous. It requires numerous sacrifices, including periods of exile, humiliation, warfare, and bloodshed.

SYMBOLISM OF DAUGHTERS TAKING CONTROL.

Mythology is characterized by its use of symbolism. It should not be interpreted in a literal manner. Concepts are conveyed through masculine and feminine manifestations. For instance, the male form symbolizes a monarch, while the female form symbolizes a kingdom, so illustrating their interdependence. Without one, the other does not exist. At some point, there existed a misunderstanding between the concept and its physical manifestation (the means through which the concept is expressed). Men started to be associated with kingship, while women came to be associated with kingdom, thus being seen as property.

When we remove the influence of male-dominated beliefs and direct comparisons, we may understand that Ram, Krishna, Ravan, and Duryodhan represent different ways of thinking that can be found in both men and women. Vishnu represents the mentality that guarantees wealth and abundance, hence leading to the presence of Lakshmi. Both daughters and sons have the potential to embody the qualities of Vishnu.

EMPLOYING PROFESSIONALS.

India is referred to as Bharat-varsha, derived from the name of a monarch named Bharata, who was the son of Shakuntala and should not be mistaken for Ram's sibling. According to the narrative, his wives bore him numerous offspring, but he dismissed them all since they did not possess a physical resemblance to him. He called upon the deities, who granted him Vithata, an abandoned child born out of wedlock. Vithata ultimately became Bharata's successor. This reflects the significance that Bharata attributed to the realm under his care. Due to his boys' failure to meet his expectations, he regarded them as outsiders. Due to Bharata's successful implementation of this significant decision, the entire subcontinent was thereafter named after him, indicating that this was a challenging undertaking.

Frequently, the Yajaman encounters conflicts between their family members and professionals. Family members are perceived as belonging to oneself, while professionals are perceived as not belonging to oneself. The former engenders greater trust, whilst the latter emphasizes transactional aspects. Family members afford greater latitude for assumptions, allowances, and risks, unlike professionals. Professionals are advised to maintain a detached and objective approach towards their work, prioritizing adherence to established guidelines rather than forming emotional connections. They are anticipated to exhibit greater logical reasoning and reduced emotional bias, hence possessing the qualities required by an enterprise. Regrettably, the possessions that belong to the Yajaman ultimately cease to be owned by the professional.

This establishes a significant gap that is challenging to overcome. Frequently, the professional perceives himself as Ram, whilst the family regards him as Duryodhan. The professional claims to be Krishna, while the family firmly believes he is Ravana. Occasionally, the Yajaman regards the professional as Ram and Krishna, causing a sense of insecurity inside the

family, who are unwilling to view the professional in a similar manner.

In the Ramayana, Ram does not claim ownership over Ayodhya. He does not obtain his identity from it. Consequently, he may relinquish it effortlessly. Ayodhya does not contribute to the preservation of his self-image. Regrettably, for the majority of entrepreneurs, businesses serve as domains that safeguard their self-perception and the self-perception of their family. Detachment is a challenging endeavor.

Governance regulations are incapable of producing a miraculous outcome. Ram does not require governance standards to choose which individual, whether it be a son, daughter, nephew, niece, or professional, will contribute the most value to Ayodhya.

II. CONCLUSION.

Management and mythology, although seemingly disparate disciplines, both have a shared fascination with the potency of narratives. Narratives have the ability to mold our understanding of the world, impact our actions, and motivate us to accomplish our objectives. Mythology offers a wealth of narratives that can assist managers in comprehending their own self, their workers, their customers, and their businesses. Managers can improve their leadership abilities, cultivate a favorable organizational culture, and establish a captivating vision for the future by utilizing the knowledge and teachings derived from mythological narratives and symbols. Throughout our paper, there are various instances of how mythology and management can be merged. Ranging from corporate structures to family business, there is a lot to learn from the principles of mythology. Hence, management and mythology are not only harmonious but also mutually beneficial, as they both strive to construct and convey significant and unforgettable narratives.

BIBLIOGRAPHY.

- [1]. Piyush Mehta et al., A study on the influence of Hindu mythological characters on management practices, 5 INTERNATIONAL JOURNAL OF ECONOMIC PLANTS, 116–122 (2018)
- [2]. ANUPRIY KANTI, APPLICATION OF MYTHOLOGY IN MODERN INDIAN MANAGEMENT PRACTICES"
- [3]. "Mythologist Pattanaik Decodes the Dharma-sankats of Family Business - The Economic Times." The Economic Times: Business News, Personal Finance,

- Financial News, India Stock Market Investing, Economy News, SENSEX, NIFTY, NSE, BSE Live, IPO News.
- [4]. "Indian Mythology Explains How Things Work Here' - The Times of India." The Times of India: Latest News India, World & Business News, Cricket & Sports, Bollywood.
- [5]. Where management meets religion and mythology (no date) The Economic Times. Available at: <https://economictimes.indiatimes.com/where-management-meets-religion-and-mythology/articleshow/2431831.cms> (Accessed: 27 October 2023).