



Spiritual and Cultural Union of Sarsara in Management of Human Resources and Society

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Abstract: *Spirituality has deep impact in human life. Knowingly or unknowingly we are searching for our purpose of birth and life here. Human being has unique qualities to take care of all resources and creatures here. Human resources form society and culture is brought up by human behaviours. They help each other and live in society happily. Sarsara is such a village that leads for region for spiritual and cultural development of society. Meaning of Sarsara is very pleasing and spiritual in nature. The word conveys meaning to develop inner beauty for personality development basing on spiritual values and unite self with God. Sarsara awakes mind and brings attention of researcher due to leading activities in the region. Management is a beautiful scientific art that needs spirituality in workplace. At present growing trend of materialism has diverted minds of many toward matters only. Running behind grasping short term happiness form material things many of us easily fall in capture of vices and commit mistakes and practice unrighteous actions. Such activities provoke thought. Sarsara feels the importance of spiritual development of people in association of development of culture. Many traditional and cultural rituals, music and dance events are in verge of extinction these days. Importance of these are realised well here for smooth management of society. Revival of spirituality and culture shows here new destination for management. Workplace spirituality deeply impacts human behaviour and attitudes. This study confirms that spiritual and cultural union is very much beneficial in improvement of human resources and development of workplace management effectiveness. Proposed theories named, "Revival Integrative Cultural Effectiveness (RICE) Theory," and "Spiritual Optimistic Promotional Effectiveness (SOPE) theory," both confirm the importance of devotion that is originated from spirituality has close relationship with management and social service of high quality and for organizational effectiveness.*

Keywords: *Spirituality, management, culture, organization, theory and revival*

I. Introduction

Supreme father says, "Sweet children, your records of songs are like a life giving herb. By playing these songs, all your feelings of wilting (feeling low) will be removed," (Morning Murli, 26-12-2014) Life giving herb is popularly known here as *sanjivane*. Eternal father addresses us here as sweet children. We are affectionate to him. He teaches us through flute of wisdom. We have records of songs inside us as those songs are eternal songs. Through these eternal songs we appeal very often to our eternal father. We have spiritual memory inside as we are souls and we drive bodies. We forget our records of spiritual songs which are inside our memories. Due to this cause many of us feel wilting. This means many feel life very clumsy and remain unhappy. They feel that life does not carry anything and most of time they remain in stress and depression. But our eternal songs while we remember and recite gradually we recover from such situation. Spirituality has power to remove stress and depression and due to power of our eternal spiritual songs we never feel wilting. Father assures us to remove our bad situation from life and he clearly indicates to practice spirituality in life to bring ahead our eternal culture of spiritual songs. Time values more and we should not waste this in unnecessary activities. Eternal father further states, "Instead of dancing in knowledge, you waste your time gossiping and this is why your stage is spoilt When you make others unhappy your stage is affected. Your stage will remain good when you remain very sweet and pay full attention to remembrance." We have to dance in spiritual knowledge singing spiritual eternal songs of souls. Wastage of time takes us very back to our lives. Instead of having discussion about Godly knowledge many of us waste time in unnecessary gossiping that affects very much to our living system. From gossiping, conflict arises. Time is precious and we should be careful for performing righteous actions. Through gossiping very often few do not get happiness due to bad and unpleasant discussions about others. Sorrowful vibrations of unhappy person seriously affect human dignity. Paying full attention toward father of eternity and having his remembrance we regain our original status and get joy. Our eternal songs we sing automatically and our behaviours and attitudes please others. Surrounding environment hears our beautiful songs and we practice very nice culture. Every person needs to have sweet personality. When a person becomes sweet life's stage becomes very good. Meaning of Sarsara says the same thing as the meaning of this word is union of soul with God. Dividing this word as *Sarasa-*

ra we know that life should be *sarasa* means very sweet and beautiful from inside. *Ra* means to unite and first *sarasa* means to only God. *Sarasara* leads for the region to revive faith and culture among human resources and make their lives very sweet.

Commonly management refers to the process of dealing or controlling people. The term human resources means the personnel of any business or organization, regarded as significant asset in terms of skills and abilities. In common we can understand human resources as people who make up the workforce of an organization. We understand culture as arts and other manifestations of intellectual achievements regarded collectively of human resources. Edward Burnett Tylor (1871) states that culture is the complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Richard G. Gaillardetz (2000), states that spirituality by meaning is search of God in our daily engagement and an asceticism that cultivates the paschal rhythms of life and death. Elizabeth J. Tisdell (2003), states that spirituality explores culture. Spiritual development is informed by culture and its knowledge is relevant to knowledge and learning. Spirituality assists in decision and meaning making. Henry Fayol (1916), defines management means this is to forecast and to plan, to organize, to command, to coordinate and to control. Matthew S. Hedstrom. (2015), states that culture and spirituality are closely associated. Spirituality nourishes culture well and we feel cultural union with life and spirituality. Culture is art of trust and management perspective of life. Spirituality is defined as the path where we manage life with moral, ethical and universal principles that gives real meaning to life with memory of God. Thomas Barrie and Julio Bermudez (2016) state that architecture is understood as a cultural discipline that is able to articulate human condition to lift human spirit. Spirituality in designed environment nicely impact cultural discipline.

II. Objectives

- To know about impact of spirituality in culture and cultural union of society.
- To know about impact of spirituality in organizational effectiveness.
- To know about role of spiritual and cultural union in development and management of human resources.
- To know about human behaviour and attitudes during devotional condition and participation of human resources in socio-cultural development.
- To develop new theories for organizational effectiveness basing on spiritual and devotional attitudes.

III. Sarsara in related Literature review

“Able I am by your bless to stand near you,
Oh Sarsara! Wisdom you give is pure new.
Dew of new dawn adores joy of the dusk,
Busk I hear in street, it greets giving musk.”

(Mahakul, Pintu. “Sarsara the New Fable;” Third stanza,)

A soul declares his dignity and ability that depend on bless of God to stand near. Sarsara is often referred as Mother Earth. Even in standing in her lap her bless plays an important role. Because Earth nourishes life providing food, shelter and clothes that we get by her boon only. Here dawn and dusk we see. Both are associated in natural system. Poet here declares about cultural and spiritual union of dawn and dusk. Every dawn (early morning with first appearance of light in sky before sunrise) comes with fresh light of wisdom everyday newly. This gives us joy as birth of each human being gives us joy. Dawn also means to begin. This means to become evident, being perceived or understood. Dusk (the last darker stage of twilight at time of evening) is the end of the day but this is brought up by dawn only. Dew of dawn adores dusk means trust and truth both are adored by nature and joy we get here is connected to eternity. We see dusk to see dawn and we see dawn to see dusk. Both are closely associated. Both carry true wisdom of universal system. While there is birth there is death. Death is not the end of life. This is also beginning for another life’s journey. We have to realize this truth very well and feel true joy in life. The word busk means to play music in the street or in public place for voluntary donations or for purposeful service. Here word busk is used for expressive music we here during spiritual and cultural union in street of Sarsasa. This music greets minds of many. Poet feels that here musk means the strong-smelling reddish brown substance which is secreted from male musk deer and locally known as *kasturi* and this is regarded as one important ingredient in perfumery. This clearly indicates that the life becomes sweet and beautiful by practice of spirituality while we trust on self and God and follow principles of truth and nature. Giving their review comments on poem, “Sarsara the New Fable,” of this researcher cum poet following poets and poetesses express their views as following here. Poet Jarid Miller from New Orleans, Louisiana, United States, on date 14 January 2017 (time 7:35:00 PM) states, “Amazing poem with a great flow to it. Love the feel that it gives me. This is superb job!” Poetess Madam Rosie Villorejo from Tabango, Leyte, Philippines, on date 14 January 2017 (time 8:03:00 PM) states, “Nice poem! This is a beautiful expression of thanksgiving which God endows upon us each day in his beautiful creation. Poetess Madam LaSoaphia QuXazs born in 1934 in Budapest, Hungary, who lives in Annapolis, Maryland, United States, who is writing poetry since World War-II, on 15 January 2017, (time 11:17:00 AM), states, “this is beautiful poem about nature and spirit.” Poetess Madam Fay Slimm from Cornwall, United Kingdom, on 15, January 2017 time (4:19:00 PM) giving her review comment on same poem of researcher she states, “your words weave a scene which raises the spirit- the village sounds just the right place to be for a

warm welcome-thank you for sharing Sarsara with us.” Sarsara is enriched with natural beauty. Organization named *Pashchima Bonai Pancha Sakha Kala Parishad* (PBPKP) plays important role in the region of Western Bonai to unite people for cultural and spiritual development. Many of the traditional and tribal cultural teams are registered under this organization. Mr. Jashobanta Behera of this village talks more about importance of this organization giving his valuable information to the researcher. Within short period of time Sarsara’s this organization has gained popularity. This organization has opened new directions in social service. Due to effort of this many get spiritual awareness. Western Bonai is the region of Bonai Subdivision situated in western bank of well known River Brahmani. Bonaigarh is also called as Bonai is the sub-divisional headquarter of Bonai subdivision. This is situated in coordinates with latitude 21.75°N and longitude 84.97°E. Sarsara belongs to Bonai sub- division of Sundargarh district in Odisha state of India.

IV. Importance of Sarsara in this study

Culture always plays an important role in social development. Spirituality rectifies human behaviour. In society, many, many people unite whose behaviours do not match each other. For mass development union of people is necessary. There is chance of conflict and miscommunication. Violence is raised from serious conflicts. In such case this becomes very difficult to manage, to plan and coordinate people. At present growth of materialism has diverted attention from righteous path. Many of youths today follow unrighteous practices and do not differentiate between virtue and sin. Committing sins, they like to give pain to others. We need peace and love to maintain stability in modern day’s world. Further many traditional cultural events are in verge of extinction these days. Keeping such problems in mind we think for spiritual and cultural union for more awareness of people. Combined spiritual and cultural festivals not only develop society but also bring long term awareness. Due to spiritual learning from such festivals people practice spirituality in workplace. We feel importance of such study for development of human resources and pleasing management of society. This study highlights influence of organizational effectiveness.

A. Influence of Pashchima Bonai Panchasakha Kala Parishd (PBPKP)

This is an organization headquartered at Sarsara and many members are united here for social service. PBPKP takes care of people instead of race, colour, caste and religions and gives right to all to participate in events and festivals across the region. This organization deeply influences people. This has improved eagerness among all. Researcher realizes to have an overview here with following points.

A.1. Dignity of association – Organization improves dignity of association by giving and implementing rights. While people realize this in true sense they unite and keep their both personal and social dignities ahead.

A.2. Freedom of expression of art – Here every individual realizes his or her freedom. Freely a person either individually or in mass represents his creative art or learnt traditional art in front of all. Getting such freedom a person gets happiness

A.3. Voluntary participation – For participation as a member or as a volunteer during festival every person shows eagerness here. Participation is important for planning and organizing events. Volunteers help other people and visitors very much.

A.4. Mass motivation – Due to influence of organization mass motivation is seen here. In management of people and for future participation of mass motivation plays an important role.

A.5. Creating communication channels – This organization creates communication channels among various groups and people get chance to interact with each other. Communication allows us to share ideas and decisions for organizational achievement.

B. Revival Integrative Cultural Effectiveness (RICE) Theory

Researcher of this study proposes this RICE theory basing on perception on people of Sarsara. For improvement of status of living conditions, strength and fortune, performance of excellence is necessary. This organization looks forward for such improvement among people and also in individual level. Improvement of culture shows improvement of a person in society. One should get opportunity to develop from inside with values and from outside with earnings and economy. For smooth management revival is necessary and effectiveness comes from activities and actions performed in righteous ways. Eating rice, which is our main food, we get effective energy in body. Likewise bearing devotional culture we get effective energy for righteousness in workplace and practicing spirituality. This theory we can understand under tow headings. These are as following.

B.1. Devotional and Cultural Effectiveness (DACE)

Devotion is a mind’s culture that originates from eagerness of spiritual feeling. Love or loyalty or enthusiasm grows more of a person in association to culture. Religious observances or spiritual festivals allow us to have devotion based on cultural effectiveness. Dace is a small freshwater fish who lives in typically running water and this is seen in nearer streams in forests closer to Sarsara. Observing this fish, we know that in running water this dances and sings. Without running water this does not carry any meaning in life. Spirituality based culture is just like running water and life here is like happy dace.

B.1.1. Devotion at sight – While more devotional people meet together for mass prayer with music new vibrations of devotion are created and this transfers pleasantness. Behaviours and attitudes become righteous and nice. Witnessing devotion at sight other people become devotional and spiritually alert.

B.1.2. Cross cultural meeting – Effectiveness is grown by devotion of spiritual feelings and this allows us to accept many cultures in unity. One cultural person meets another and one culture relates with another. Due to cross cultural meeting effectiveness grows rapidly.

B.1.3. Promotional devotion - Devotion at sight is very much essential for Godly trust and for merging minds with emotional status for cultural performances. Devotion for work and achievement is well judged from performances in mass. Devotion promotes culture and values are well learnt in get-together.

B.1.4. Cultural integration – Due to cultural integration teams or groups of artists or people get chance of exchanging beliefs, practicing rituals etc. with another group without sacrificing culture's original nature and all accept this exchange.



[Picture-1 Photographs reflecting Devotional and Cultural Effectiveness (DACE) are captured during PBPKP's annual spiritual and cultural festival of 2015-2016 on date 9th April 2016 at evening. Left photo reflects ceremonial procession of cultural teams where Bijadihi Samkirtan team is ahead among all. In Right picture Mr. Chema Oram and his ABJ Kuduk Nrutya Team of Barghat perform Kuduk Nrutya, that is devotion based cultural traditional tribal dance. Source: Mahakul, Pintu. File Pictures-2016]

B.2. Spiritually Observed Cultural Effectiveness (SOCE)

Soce is an archaic word that means comrade means an intimate friend or companion. Cultural devotion is brought up by mind's sensation and perception having in a cultural scenario that conveys us as God is our intimate companion. Various postures and gestures are seen which express spiritual feelings. Devotion walks with culture. People feel their inner happiness and promote culture ahead with mass celebration. Effectiveness comes through happiness for future promotion of culture. Observing devotion and culture we know that spirituality gives amazing effectiveness.

B.2.1. Promotion of self esteem – Confidence grows more with skills and ability in each human individual. Culture promotes personal effectiveness and thus mass effectiveness is seen in groups of people. Every one with confidence feels self respect and unity.

B.2.2. Mass prayer – Unity promotes mass prayer. Worshiping in group is justified with cultural revival. Devotion becomes very much expressive in mass prayer. People feel new realms of human values in mass celebration.

B.2.3. Cultural extremity to devotion – Cultural extremity takes us to extreme position of devotion. Mind completely gets involvement in joy of Godly communication. Righteousness dwells in heart and mind. Humanity is well nourished in such condition.

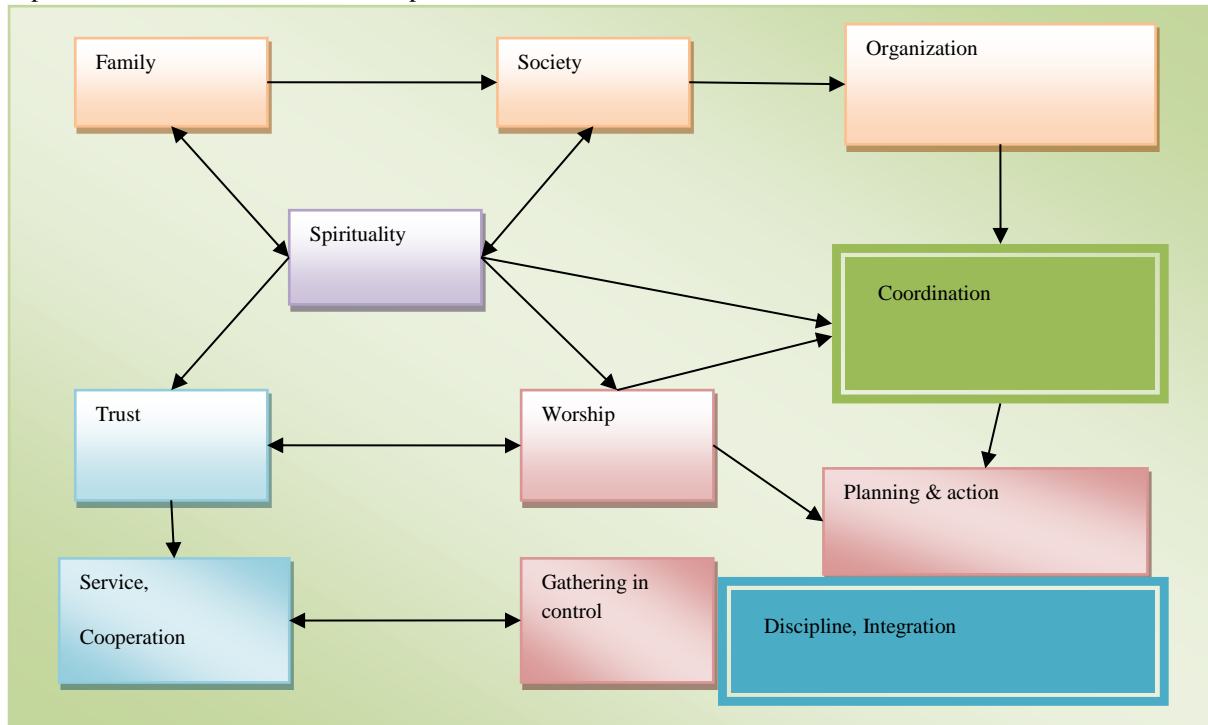
B.2.4. Vibrations of love and unity – There is love for self. Love comes for others through cultural appearances. Unity is well seen in cultural activities. Vibrations of love generated by all unite to communicate God by subtle path.



[Picture -2 Photographs reflecting Spiritually Observed Cultural Effectiveness (SOCE) are taken during PBPKP'S annual spiritual and cultural festival of 2015-2016 on date 9th April 2016 at evening. In left photo Smt. Mithila Pradhan and her team of Kulta Sahi Kirtan Mandali perform devotional ritualistic prayer known as Samkirtana. In right picture Mr. Chema Oram and his ABJ Kuduk Nrutya Team of Barghat perform Kuduk Nrutya, that is devotion based cultural traditional tribal dance. Source: Mahakul, Pintu. File Pictures-2016]

C. Spiritual Optimistic Promotional Effectiveness (SOPE) Theory

Researcher of this study proposes this new theory of organizational management of effectiveness after observing activities of people of Sarsara and Western Bonai with reference to role of PBPKP. Gaining excellence in life matters a lot. Our ambition and vision we keep for organizational achievement. Spirituality has deep role in regulating life's path. Modern Business requires promotional basics. When we talk about optimistic promotion then we are hopefully confident about future. This future rests on present scenario. Confidence in mind gets concrete place while a person keeps spiritual values within. A man resides in family and family resides in society. A man works in organization. So learning art of cooperation and coordination is very much important. Being hopeful and confident about future to provide nice service we need effectiveness.



[Picture-3: This is representing Spiritual Optimistic Promotional Effectiveness (SOPE) Theory]

C.1. Relationship between family, society and organization – We have close relationship with family, society and organization. Due to this we are dependent on family. Family depends in society. Next to this we go for working in organization. Organization works as face of society. Many developmental activities are carried on by organization.

C.2. Dependability of family and society in spirituality – Love inside family is spiritual. Affection that remains in family and society comes out from spiritual efficiency. Only we need to realize this. Family and society depend on spirituality and spirituality makes flow of energy to family and society.

C.3. Trust and worship produced from spirituality – From spiritual mind trust grows. Entire Earth sustains basing on trust. Worship we do due to trust on God and due to worship we trust. Both remain in dependent condition.

C.4. Trust gives rise to service and cooperation - Due to concrete trust we get opportunity to provide service and do cooperation from true mind and heart. These service and cooperation bring control in gathering.

C.5. Organization promotes coordination, planning and action – Every promotion regarding coordination, planning and action is carried on by organization. Organization through planning and action constructs discipline and integration.

C.6. Discipline and integration control service – Life needs discipline. This discipline carries moral and ethical values in organization those are known as core values. These help in controlling people in gathering. Through disciplinary principles gathering is well controlled and organizational effectiveness is witnessed.

V. Discussion

We have to play our eternal songs to sustain in life. We are conscious beings and we need to awake ourselves. Very often many problems we face in life. We break a lot and feel that our status is going dawn. But we have to develop our status by practice of spirituality. We have to sing songs of souls for God, our creature. Through such activity we can practice spirituality at workplace. Culture and spirituality both we have to carry on. Spirituality guides our inner core and fills us with valuable eternal energy. Meaning of Sarsara reveals our original status to be beautiful from inside and we should practice spiritual knowledge. Management needs such organizational culture that is better guided by spirituality. Culture and society are associated with each other. Spiritual and

cultural union determines strength of development of human resources. Proposed theory named, “Revival Integrative Cultural Effectiveness (RICE) Theory,” with its two arms known as Devotional and Cultural Effectiveness (DACE) and Spiritually Observed Cultural Effectiveness (SOCE), talks about role of devotion and dependence of culture on it. Spiritual Optimistic Promotional Effectiveness (SOPE) Theory gives an idea about connection of life and society to organization and spirituality. For effectiveness this highlights importance of spirituality in balancing trust and service with control of gathering.

VI. Conclusion

This study briefly discusses about spiritual and cultural union. This reflects eagerness of people in coordination and organizational effectiveness. This study conveys us about importance of culture in life and each organization should have spiritually developed culture. Practice of workplace spirituality guides human resources to walk and work in righteous path. This study helps in balancing social and organizational life. After this study we know that importance and effects of spiritual practices and devotional rituals are helpful in disciplined life. This study becomes beneficial for authorities and managers to coordinate and control workforce or employees in organization. This also helps in planning and organizing. Gaining effectiveness by highly developed organizational culture becomes evident and possible due to this study.

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