

CHAPTER - VI: FINDINGS, CONCLUSION & IMPLICATIONS OF THE STUDY

- 6.1 Introduction
- 6.2 Importance of Vamiki Ramayana
- 6.3 Valmiki Ramayana's Importance – In The Words Of Valmiki
- 6.4 Need for selecting the problem from the point of view of Educational Leadership
- 6.5 Leadership Lessons from Valmiki Ramayana
- 6.6 Morality of Leaders in Valmiki Ramayana
- 6.7 Rationale of the Study
- 6.8 Statement of the Study
- 6.9 Objective of the Study
- 6.10 Explanation of the terms
- 6.11 Approach and Methodology
- 6.12 Scheme of Chapterization
- 6.13 Conclusion and Findings
- 6.14 Implications of the study

नमो अस्तु रामाय सलक्ष्मणाय ।

देव्यै च तस्यै जनकआत्मजायै ।

नमो अस्तु रुद्र इन्द्रयम अनिलेभ्यो ।

नमो अस्तु चन्द्र अर्क मरुद्गणेभ्यः ॥ ५-१३-५९

"Let there be salutations to Shri Rama together with Lakshmana, also to that, who is divine let there be salutations. To Rudra, Indra, Yama and Vaayu let there be salutations."

CHAPTER - VI

FINDINGS, CONCLUSION & IMPLICATIONS OF THE STUDY

6.1 Introduction

“The art of education would never attain clearness in itself without philosophy, there is an interaction between the two and either without the other is incomplete and unserviceable.” Fichte.

The most sacred of all creations of God in the human life and it has two aspects- one biological and other sociological. If nutrition and reproduction maintain and transmit the biological aspect, the sociological aspect is transmitted by education. Man is primarily distinguishable from the animals because of power of reasoning. Man is endowed with intelligence, remains active, original and energetic. Man lives in accordance with his philosophy of life and his conception of the world.

Human life is a priceless gift of God. But we have become sheer materialistic and we live animal life. It is said that man is a rational animal; but our intellect is fully preoccupied in pursuit of materialistic life and worldly pleasures. Our senses and objects of pleasure are also created by God, hence without discarding or condemning them, we have to develop (Bhav Jeevan) and devotion along with them. If the sense of self-respect is aroused, one will not become slave of wordly pleasures. Slavish mentality and hankering for worldly pleasures are the root cause for downfall of social and moral life.

Man can bring upward change in life if he leads self-respecting life with consciousness that God is always with me and within me. God’s incarnation in human form is to demonstrate this way of life. We have failed to appreciate that God’s incarnation in this world is not only for to be worshipped but should also be followed. All ups and down of life are faced by him just as we encounter and it teaches us how to live in such situations.

God’s incarnation in human form of ‘Rama’ and his life and work is vividly narrated by sage Valmiki in ‘Ramayana’. No Indian is unaware of the life story of Rama, Sita, Bharat, Laxmana, Hunuman and Sugriva and these characters are still remembered and worshipped with love and respect. People still find solace and solution to their problem in family, society,

economics and politics in the pages of Ramayana. It is like a valuable treasure. Shri Rama's character is as lofty, majestic and divine as the Himalayas.

6.2 Importance of Valmiki Ramayana

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥३४॥
आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥३५॥

("I salute Valmiki, the cuckoo, who, perching on the tree of poetry melodiously sing the sweet syllables – Rama, Rama ,who is destroyer all dangers and consecrator of all sorts of wealth I again and again salute that Rama who is cynosure of eyes of all people").

The Ramayana is a poetical work of great antiquity. The author, Rishi Valmiki, is known as the 'First Poet' (Aadikavi) and his pre-eminence in Sanskrit verses has never been seriously challenged till date. Ramayana consists of 24 ,000 slokas (48 000 lines).

The verses of Valmiki Ramayana were sung in every royal court and around villages throughout India since many thousands of years. Even 200 years ago, British missionaries were astonished to find Indians discussing and quoting from the Ramayana in everyday conversation (Vikasa, 2000 cited in Muniapan 2007).

Still today, many Indian parents name their children after Shri Rama, Sita, Lakshmana, Bharata, Satrugana, Kausalya, Sumitra and other personalities from the Ramayana.

In Southeast Asian countries especially in Thailand, Cambodia, Indonesia and Malaysia, Ramayana has enriched the national literatures, and has also provided themes for every form of their art such as drama, dance, music, painting and sculpture (Ranganathanda Swami cited in Subramaniam, 2003).

The original version of Ramayana is the Valmiki Ramayana composed by Shri Valmiki Muni in Sanskrit language. Valmiki Ramayana became the source for many other popular versions of Ramayana such as Adhyatma Ramayana (Sanskrit), Tulsidas Ramayana (Hindi), Kamba Ramayana (Tamil), Ezhuttachan Ramayana (Malayalam) and many other versions of Ramayana in all the languages of the states in India as well as in Southeast Asian languages such as 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 (Rosen, 2002).

As Tulsidas, the author of Ramcharitamanas (Tulsidas Ramayana) said, ‘**Ramakatha kai miti jag naahi**’ – it is impossible to keep count of Ramakathas (Ramayana versions) in this world (Sundaram, 2002). The stories and the personalities associated with the lila(pastimes) of Shri Rama have captured the hearts of over three billion people worldwide.

‘**Ram katha jag mangal karani**’ quotes Tulsidas, which means the story of Shri Rama will bring about the good of the world (Sharma, 2002).

Valmiki Ramayana is known as Adikavya or the first poem. Its verses are divided into six Kandas(books) namely Bala Kanda, Ayodhya Kanda, Aranya Kanda, Kishkindhaa kanda, Sundara kanda and Yuddha Kanda, a seventh Kanda named Uttara Kanda stands apart from the main epic (Tapasyananda, 1991).

Valmiki Ramayana offers lessons by great personalities in leadership especially, Shri Rama, King Dasharatha, King Sugreeva, Shri Hanuman and even from King Ravana. Shri Rama’s story is even found in the MahaBharata, where a sage narrates to Yudhisthira the basic exploits of Shri Rama. This section, called the Ramopaakhyaana occurs in the Aranya Parva (third book which narrates the forest life) of the MahaBharata. Shri Vyasa Munis’s Bhaagavatam (Bhagavata Purana) also describes the adventures and lilas (pastimes) of Shri Rama.

Valmiki Ramayana is an epic poem of India, which narrates **the journey of virtue to annihilate vice. Shri Rama is the hero and ayana (journey) is his journey and adventures** (Rao and Murthy, 2003). The Valmiki Ramayana is written in beautiful poetic shlokas (verses), which contains much wisdoms and lessons in all aspect of human life. There are lessons on dharma (righteousness), artha (economic development), kama (fulfillment of desires) and moksha (liberation). The Valmiki Ramayana is the standard history of Shri Rama. Verily, a veda (knowledge) by itself was revealed by Shri Valmiki, in the form of Ramayana when Shri Rama, the seventh avatara (incarnation) of Maha Vishnu who is the goal of Vedas came as the son of King Dasharatha.

**(Vedavedye parepunsi jaate Dasharathaatmaje;
Vedah praachetasaad Aasit saakshaad Raamaayanaatmanaa).**

Valmiki Ramayana is a majestic epic, expounding dharma (righteousness, occupational duty) by way of depicting the great heroic life of the ideal person, Shri Rama (Sivananda, 1996).

The narration of Valmiki Ramayana revolves around the life and character of Shri Rama who was born to King Dasharatha – the King of Ayodhya. Shri Rama acted as an ideal king, ideal son, ideal brother, ideal husband, ideal friend, and ideal student and even as an ideal enemy. The greatness of Valmiki Ramayana cannot be adequately described. The life of the ‘ideal man’ (Shri Rama) described in Valmiki Ramayana is an incentive to all men to strive to become embodiments of dharma (Sivananda, 1996). The beauties of Valmiki Ramayana are really beyond human description. Unless one has read the entire Valmiki Ramayana, it is difficult to describe its greatness as only those who have tasted honey knows its sweetness as sweetness cannot be described by words. (Ramayana from Wikipedia, the free encyclopedia)

The Ramayana is an ancient Sanskrit epic ascribed to the Hindu sage Valmiki and forms an important part of the Hindu canon (smruti), considered to be **itihasa**. According to the Ramayana itself, the Ramayana belongs to the genre of itihasa, like the Maha Bharata. The definition of itihasa has varied over time, with one definition

being that itihasa is a narrative of past events (pura-vrutta) which includes teachings on the goals of human life. According to Hindu tradition, the Ramayana takes place during a period of time known as Treta Yuga. By tradition, the text belongs to the Treta Yuga, second of the four eons (yuga) of Hindu chronology. Rama is said to have been born in the Treta Yuga to King Dasharatha in the Ikshvaku vamsa (clan).

The Ramayana is one of the two great epics of India and Nepal, the other being the MahaBharata. It depicts the duties of relationships, portraying ideal characters like the ideal father, ideal servant, the ideal brother, the ideal wife and the ideal king. The name Ramayana is a **tatpurusha** compound of **Rama and ayana** ("going, **advancing**"), translating to "Rama's Journey". The Ramayana tells the story of Rama (an avatar of the Hindu preserver-God Vishnu), whose wife Sita is abducted by the king of Shri Lanka, Ravana. **Thematically, the Ramayana explores human values and the concept of dharma.**

Verses in the Ramayana are written in a 32-syllables meter called anushtubha. The Ramayana had an important influence on later Sanskrit poetry and Indian life and culture. Like the MahaBharata, the Ramayana is not just a story: it presents the teachings of ancient Hindu sages (Vedas) in narrative allegory, interspersing philosophical and devotional elements. The characters Rama, Sita, Lakshmana, Bharata, Hanuman and Ravana are all fundamental to the cultural consciousness of India, Bhutan, Shri Lanka, Nepal, Burma and many South-East Asian countries such as Indonesia, Thailand and Cambodia. Most notably Cambodia which has largest ancient Hindu temple complex in the world called Angkor Wat, which is also a UNESCO world heritage site. Famous retellings include the Ramayanam of Kampan in Tamil (ca. 11th–12th century), the Saptakanda Ramayana of Madhava Kandali in Assamese (ca. 14th century), Shri Rama Panchali or Krittivasi Ramayan by Krittibas Ojha in Bengali (ca. 15th Century), and Ramacharitamans by Tulasidas in Awadhi which is an eastern form of Hindi (c. 16th century).

There are other versions of the Ramayana, notably Ramavataram in Tamil, the Buddhist (Dasharatha Jataka No. 461) and Jain in India, and also Cambodian, Indonesian, Philippine, Thai, Lao, Burmese and Malay versions of the tale.

The Indian tradition is unanimous in its agreement that the poem is the work of a single poet, the sage Valmiki, a contemporary of Rama and a peripheral actor in the drama.

The names of the characters (Rama, Sita, Dasharatha, Janaka, Vasishta, Vishwamitra) are all known in late Vedic literature, older than the Valmiki Ramayana. However, nowhere in the surviving Vedic poetry is there a story similar to the Ramayana of Valmiki.

The Ramayana, the saga of Rama's life written by Valmiki, is widely acclaimed as among the greatest of all Indian epics. The narrative is regarded as a veritable treatise on social sciences, offering lessons that transcend both time and space. In fact, this famous Grantha carries useful tips on ethics and values, statecraft and politics, and even general and human resources management.

6.3. Ramayana's Importance- In the Words of Valmiki

धर्मयं यशस्यमायुष्यं राज्ञां च विजाअवहम् ॥ ६-१२८-१०७
आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम् ।
पठेद्यः शृणुयाल्लोके नरः पापात्प्रमुच्यते ॥ ६-१२८-१०८

In this world, whoever person reads and listens to this foremost lyric derived from the speech of a sage, which is endowed with righteousness, conferring fame and longevity, fetching victory to kings and as written at first by Valmiki, that person is delivered from all misfortune.

पुत्रकामश्च पुत्रान्वै धनकामो धनानि च ।
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम् ॥ ६-१२८-१०९
महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति ।

On hearing the narrative of his coronation in this world, a person seeking for sons gets sons. A person looking for wealth gets the riches. A king conquers the earth and overcomes his enemies.

राघवेण यथा माता सुमित्रा लक्ष्मणेन च ॥ ६-१२८-११०
भरतेन च कैकेयी जिवपुत्रास्तथा स्त्रियः ।
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः ॥ ६-१२८-१११

Even as Kausalya, the mother has Rama as her living son, or as Sumitra has Lakshmana or as Kaikeyi has Bharata, the women likewise can become mothers of living sons, endowed with children as well as grand children and thus become happy forever.

श्रुत्वा रामायणमिदं दीर्घमायिश्च विन्दति ।
रामस्य विजयं चैव सर्वमक्लिष्टकर्मणः ॥ ६-१२८-११२

On hearing this epic of Ramayana and all the episode of victory of Rama, who was unwearied in his actions, a person gets longevity to life.

शृणोति य इत्दं काव्यं पुरा वाल्मीकिना कृतम् ।
श्रद्धधानो जितक्रोधो दुर्गाण्यतितरत्यसौ ॥ ६-१२८-११३

He or she, who hears with attention and with a subdued anger, this poetic composition done by Valmiki long ago, that person overcomes the difficulties.

समागम्य प्रवासान्ते रमन्ते सह बान्धवैः ।
शृण्वन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम् ॥ ६-१२८-११४

Whoever hears this poetical composition written by Valmiki long ago, they at the conclusion of their absence from home, meet their relatives and get rejoiced.

ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात् ।
श्रवणेन सुराः सर्वे प्रीयन्ते संप्रशृण्वताम् ॥ ६-१२८-११५

They get all the boons, entreated from Rama. All the gods get pleased with those who carefully listen to it.

विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै ।
विजयेत महीं राजा प्रवासि स्वस्तिमान् भवेत् ॥ ६-१२८-११६

Whoever carefully listens to the epic in his house, all obstacles come to an end. A king conquers the earth. A person staying away from home, fares well.

स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूर्यनुत्तमान् ।
पूजयंश्च पठंश्चनमितिहासं पुरातनम् ॥ ६-१२८-११७

On hearing the epic, the menstruating women give birth to excellent sons. The adorer and the reader of this ancient epic gets relieved of all sins and obtains longer life.

प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् ॥ ६-१२८-११८
ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ।
रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ॥ ६-१२८-११९

The epic is to be listened by warrior-class, after offering their salutation with their heads bent low, from brahmins every day regularly. There is no doubt that the listener and the reader of this entire Ramayana will get lordship and the birth of a son.

प्रीयते सततं रामः स हि मिष्णुः सनातनः ।
आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः ॥ ६-१२८-१२०
साक्षाद्रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ।

Rama gets forever pleased with him who listens to or reads Ramayana daily. He is indeed the eternal Vishnu, the Lord of preservation. Rama is the primordial Lord, clearly placed before the eyes the powerful Lord removing the sins and the great-armed, who has abode on waters (of the ocean of milk) Sesha (the serpent-god forming his couch is said to be Lakshmana.

देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात्तथा ॥ ६-१२८-१२२
रामायणस्य श्रवणे तुष्यन्ति पितरः सदा ।

By studying and listening to this epic, all the gods get appeased. By listening to this Ramayana, the forefathers forever get pleased.

भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम् ॥ ६-१२८-१२३
ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे ।

To those persons who transcribe with devotion this collection of poems depicting the story of Rama residence in heaven is assured.

कुटुम्बवृद्धिं धनधान्यवृद्धिं | स्त्रियश्च मुख्याह सुखमुत्तमं च |
श्रुत्वा शुभं काव्यमिदं महार्थं | प्राप्नोति सर्वा भुवि चार्थसिद्धिम् ॥ ६-१२८-१२४

By listening to this highly meaningful and auspicious poetical composition, a person gets family-prosperity, augmentation in money and grain, superior women, exquisite happiness and all the acquisition of wealth on this earth.

आयुष्यमारोग्यकरं यशस्यं | सौभ्रातृकं बुद्धिकरं शुभं च |
श्रोतव्यमेतन्नियमेन सद्भिः | राख्यानमोजस्करमृद्धिकामैः ॥ ६-१२८-१२५

This narrative is to be listened invariably by good people, seeking for wisdom, longevity, health, fame, fraternity, intelligence, welfare and brilliance.

रामो दाशरथिः शूरो लक्ष्मणानुचरो बली ।
काकुत्स्थः पुरुषः पूर्णः कौसल्येयो रघुत्तमः ॥२२॥
वेदान्तवेद्यो यज्ञेशः पुराणपुरुषोत्तमः ।
जानकीवल्लभः श्रीमानप्रमेय पराक्रमः ॥२३॥
इत्येतानि जपेन्नित्यं मद्भक्तः श्रद्धयान्वितः ।
अश्वमेधाधिकं पुण्यं संप्राप्नोति न संशयः ॥२४॥

Valiant Rama, the son of Dasharatha and ever accompanied by powerful Lakshmana | The scion of Raghu, the son of Kausalya, is all powerful and is the perfect man ॥22॥

He who can be perceived by Vedanta, lord of sacrificial fire, ancient and best among all men | dearest of Sita, whose bravery is immeasurable ॥23॥

(Thus lord Shiva said) My devotee who recites these names of Rama with faith | He, without any doubt, is blessed more than the performance of Aswamedha (Sacrifice of white horse) etc. ||24||

6.4 Need for selecting the problem from the point of view of Educational Leadership

Societies are made up of individuals and individuals build up societies. In order to make the world a better society, our educational system should be such that it makes each and every individual better in his daily activities by helping him to be conscious of his duties and responsibilities, instead of encouraging him to be aggressive in fighting for his rights and privileges.

Rights and privileges will take care of themselves if only each and every individual realizes his duties and responsibilities through a refinement of his feelings and emotions by bettering his attitudes towards life.

Focus on the Present Study & Problem

The success of any institution depends on the effectiveness of leadership behaviour. It is the leader who shapes the institution. Educational Leadership requires strength of character and the ability to manage effectively so as to empower those who work with them. With the goal of creating life- long learning, educational leaders must always keep their focus on how their decisions will ultimately affect individual, society and nation at large.

A great deal of responsibility lies on the educational leader to draw out the best in everyone. Leaders must provide a sound structure of operation. They must recognize the talents in human resources. The symbolic frame is to be preserved and enriched by leadership in a Education system since it is one of the common thread which leads everyone in the same direction.

No nation can function in absence of a good leader. Leader is one who is having an independent thinking capacities and capabilities to fulfil certain tasks with a vision of his own. Leaders shapes the nation's history. It is this idea which raises a number of questions as

to who can be a leader?., and what are the characteristics of an effective leader?., what elements contribute to his effectiveness? etc.

The need for leadership is much more in the country like India having a democratic set-up. The success of democracy lies in good and effective leadership, which when found absent can lead a nation towards destruction. History abounds in many such examples wherein lack of effective leadership has ruined the nations. Effective leaders can lead country to its fullest growth.

The success of any institution lies in its effective leadership. When we come to the educational institution we find that there are a few leaders who are effective enough to produce new leaders of the same capacity and strength. One, that we observe in Military services in which leader gives the leadership to rest and the other one is ascribed leadership. In the field of education, a leader can produce leaders. Thus it is productive in nature. Hence such institutions must have good and effective leaders to lend them. It is like a lamp burning other lamps without losing its own identity and individuality. Thus Educational Institutions & Bodies have a direct and indirect role to play in the development of the nation.

The significance of leadership behaviour lies in the fact that leadership behaviour influences changes in Educational Climate, values, performance , motivation and societal commitments & relationships.

6.5 Leadership Lessons from Valmiki Ramayana

Valmiki Ramayana has lessons in all aspects of human life. It also has lessons on politics, economics, sociology, psychology, management, human values, and ethics and so on.

Management is an art of getting things done through people. Ancient civilizations throughout the history had methods of management, such as --planning, organizing, staffing, leading, motivating, controlling, decision making, etc. Every king who ruled ancient kingdoms had his own style of management, which includes administration and leadership.

Leadership is an important function of management and also an important element in any organization, society and country. What makes an organization, society and a country successful while another fails at most time can be attributed to leadership effectiveness.

Generally leadership is defined as the process of influencing the activities of an individual or a group in efforts towards achieving certain goals. The word 'influencing' can be substituted with other words such as transforming, empowering, driving, motivating and inspiring. Inspiration means motivation that has been internalized and therefore comes from within the followers, as opposed to motivation that is simply a temporary response to external stimuli. Inspired followers make those goals of their own. In leadership, the leader is the key in transforming the followers. The leader is the most important element in leadership. The personality, behaviour and character of the leader are an important determinant for success of any organization, society and country. Napoleon Bonaparte once said that he would have an army of rabbits led by a lion than an army of lions led by a rabbit. It is the leader who navigates and provides vision and mission for his people. In most of the organizations, societies and countries the failure or poor performance, whether economically, politically or socially are not due to poor administration but poor leadership. Therefore leadership is the life force and the spirit of an organization that holds everything together. The wise leader uses the force from within, to inspire and motivate his people. Without leader, an organization, a society and a country are merely collection of people.

6.6 Morality of Leaders in Valmiki Ramayana

In his Ramayana, Valmiki expresses his view of human code of conduct through Rama: **life is evanescent and hedonistic approach to it is meaningless**. However, that should not allow one to be indifferent to one's own rights and duties laid down in the ancient texts. He thus adopts the view that **Dharma** is what is proclaimed in the Veda and it should be followed for its own sake, not for what it brings pain or pleasure. Doing this will ensure one's welfare in this and the next world. In addition, Ramayana also reinforces the need for thinking about the consequences before making promises, for if you make them you must keep them, no matter how hard it may be. Sankshapa Ramayana, the brief narration of the entire Ramayana story by the sage Narada to Valmiki, forms the first sarga of Valmiki Ramayana. Narada lists the sixteen qualities of the ideal man and says that Rama was the complete man possessing all sixteen of these qualities. Although Rama himself declares "he is but a man, and never once

claims to be divine, Rama is regarded by Hindus as one of the most important Avatar of the god Vishnu and as an ideal man. Valmiki portrays Rama not as a supernatural being, but as a human with all the attendant shortcomings, who encounters moral dilemmas but who overcomes these by simply **adhering to the Dharma- the righteous way**. There are several instances narrated in Valmiki Ramayana which cast shadows on the pristine character of the hero and reinforce the theme of Rama struggling with mortal flaws and prejudices whilst struggling to follow the path of dharma.

6.7 Rationale of the Study

Looking at the research trends and gaps in the research field with related literature to the present research study, investigator felt that there is dire need to develop the concept of Leadership based on all-time great Indian epic like “Valmiki Ramayana”. When we consider the spiritual aspect in Leadership behaviour, our all-time ancient epics like “Valmiki Ramayana, Tulsidas Ramcharitmanas and Bhagvat Gita etc can really be torch bearer for the Educational Administrators. In light of this the investigator decided to develop leadership concepts for Educational Administrators based on Valmiki Ramayana. This is because if one does thorough content analysis of this epic, one will find that there are so many significant values as well as leadership qualities having spiritual base which are clearly reflected. Although we are talking of 21st century and modernization some of the values and leadership qualities reflected in a great epic like “Valmiki Ramayana” have a great significance- especially when we think of all round development of the students. Therefore the investigator has decided to undertake this study regarding developing leadership concepts based on “Valmiki Ramayana”.

A study of Valmiki Ramayana reveals that there are many management topics which are taught in the present mgt. subject. The topics discussed in Valmiki Ramayana may not be exactly the same as they are included today in the present mgt. science, yet the concepts and genesis of modern mgt. can be vividly found in the most ancient well-known national epic called Valmiki Ramayana. This study therefore validates the thought that there is nothing new under the sun and that the wisdom of ancient Indians is beyond doubts and suspicions and it is time-tested one.

The various topics of management that are discussed in Valmiki Ramayana are as under:

Concept of leadership, qualities and characteristics of a leader, types of leaders, their behavioral patterns duties of administrators, their functions, advisory boards, boards of counsellors, various managerial processes such as communication, decision-making processes, conflict-resolution styles, planning, role-personality conflicts, human relations, directing, organising which includes the allocation of duties, devolution of powers and authority, principle of scalar chain, unity of direction, then concept of self-mgt, time-mgt., staffing, controlling, various problem-solving techniques, etc.....just name the few.

Along with that one comes across the detailed concept of project management., the concept of an Ideal State—called Rama-Rajya and the concept of value-based leadership.

There are other interesting and novel topics cited in Valmiki Ramayana such as planning, wicked planning, counter-planning, the mention of the strict rules for the would be rulers or leaders to be installed on the throne, their competency building, character formation,, value-based leadership, the concept of interim government, a representative govt., a trusteeship in Administration, objectives of good governance and management, concept of ascribed and achieved leadership, (e.g. Rama and Bharata's leadership for that matter), philosophical base for decision making process, importance given to the concept of **SHEYA AND PREYA** in making good decisions, qualities and qualifications of ministers, inclusion of spiritual leaders, sages and philosophers in the assembly and also the characteristics of wicked and weak leadership and many more other complexities in mgt. are described nicely and thoroughly in “Valmiki Ramayana”.

Like Valmiki Ramayana ,Bhagvad Gita, Mahabharata, Pancatantra, Hitopadesha, kautilya's Artha-shastra too should be well studied by the students and scholars of management. It should be included in the curricula of modern management courses.

This research study is a qualitative research work applying the methodology called HERMENEUTICS which is the interpretation of ancient or classical literature in the form of **content Analysis** - called Valmiki Ramayana.

Valmiki Ramayana offers many lessons in various fields by depicting great personalities. Shree Rama exhibited great leadership qualities which has transformed and continues to transform millions of people even today.

This research study explores and explains various concepts of leadership and tries to prove that these concepts are not at all different from the modern management, rather the roots of modern management are seen in the ancient epic about which we Indians are proud of. In fact, there is a lack of awareness of the message and lessons from Ramayana in the present management of 21st century and it is this lacunae which needs to be removed by studying this epic.

Transformational Leadership exhibited by Shri Rama is a model and a guideline for every leader at any levels of organization, society and country.

It is said-- “If you want to build a ship, don’t drum up the men to go to the forest to gather wood, saw it, and nail the planks together (Transactional Leader), instead, create in them the desire to explore the sea (Transformational Leader).

Such a Transformational Leader exhibits FOUR DIMENSIONS of leadership viz. Idealised Influence, Intellectual Stimulation, Inspirational Motivation and Individualised Consideration.

6.8 Statement of the Study

“A Critical Analysis of Valmiki Ramayana and its Implications to Educational Leadership”

6.9 Objective of the Study

1. To Study various concepts of Leadership Behaviour, types of leadership models and characteristics of a leader etc. which will be generated after the critical study of Valmiki Ramayana.

2. To show the extent to which the leadership elements contained in Valmiki Ramayana can be relevant and meaningful to our society which badly needs a good value system through a Trans valuation of ideals.
3. To study and understand the Spiritual based Leadership Concept as reflected in Valmiki Ramayana.

6.10 Explanation of the Terms

1. **Critical Analysis-** Textual analysis and interpretation of “Valmiki Ramayana” selected for the study.
2. **Valmiki Ramayana-** Valmiki Ramayana- Eight Edition (2006)., Part 1- ISBN 81-293-0029-X, Part 2- ISBN 81-293-0030-3) printed & published by Gita Press, Gorakhpur, India.
3. **Educational Leadership-** Leadership pattern which is based on certain values like Altruistic Love, Vision, Empathy, Compassion, humility etc., and any other theories which will emerge from this study.

6.11 Approach and Methodology

1. The entire text of “Valmiki Ramayana” will be studied for developing the concept of Leadership. This study is a Fundamental and Basic research which is contributing to the main body of Knowledge.
2. The approach used in this study is Library Approach and the study is philosophical in nature.
3. The present study has adopted qualitative techniques of data analysis based on Hermeneutic and content analysis.

6.12 . Scheme of Chapterization

CHAPTER – I : INTRODUCTION

- 1.1 Importance of Vamiki Ramayana
- 1.2 Valmiki Ramayana's Importance – In The Words Of Valmiki
- 1.3 Need for selecting the problem from the point of view of Educational Leadership
- 1.4 Leadership Lessons from Valmiki Ramayana
- 1.5 Morality of Leaders in Valmiki Ramayana
- 1.6 Rationale of the Study
- 1.7 Statement of the Study
- 1.8 Objective of the Study
- 1.9 Explanation of the terms
- 1.10 Approach and Methodology
- 1.11 Scheme of Chapterization
- 1.12 Implications of the study

CHAPTER – II : REVIEW OF RELATED LITERATURE

- 2.1 Introduction
- 2.2 Related Studies in India
 - 2.2.1 Role of Principal and his Leadership behaviour
 - 2.2.2 Principal and his administrative behaviour
 - 2.2.3 Studies on School Effectiveness and leadership behaviour of school principals
 - 2.2.4 Principal and his values
- 2.3 Review of Studies-Outside India
 - 2.3.1 Administrative and leadership behaviour of principals
 - 2.3.2 Studies on Principal behaviour
 - 2.3.3 Principal and his values
 - 2.3.4 Review of recent studies outside India
 - 2.3.5 Spirituality at Workplace
- 2.4 Some Generalizations
- 2.5 Implications for the present study.

CHAPTER – III : SUMMARY OF VALMIKI RAMAYANA – 7 KANDAS

- 3.1 Bala Kanda
- 3.2 Ayodhya Kanda
- 3.3 Aranya Kanda
- 3.4 Kishkindha Kanda
- 3.5 Sundara Kanda
- 3.6 Yuddha Kanda
- 3.7 Uttara Kanda

CHAPTER - IV: THE ART OF LEADERSHIP-RAMAYAN'S RELEVANCE TO MODERN TIMES

- 4.1 The objective of management:
- 4.2 The administrative setup in Ayodhya
- 4.3 King Dasharatha's Advice to Shri Rama
- 4.4 Shri Rama's advice to Bharata.
- 4.5 Shurpanakha's advice to Ravana
- 4.6 Good administrators' qualities and skills.
 - 4.6.1 Critical factors in good governance.
- 4.7 Model Administrators .
 - 4.7.1 - Concept of Ramarajya
 - 4.7.2 - Capital of Dasharatha—Ayodhya
 - 4.7.3 - Capital of Ravana—Lanka.

CHAPTER – V: CRITICAL ANALYSIS OF VALMIKI RAMAYANA AND ITS IMPLICATIONS TO EDUCATIONAL LEADERSHIP

- 5.1. Importance of leadership
- 5.2. Characteristics and qualities of a leader.
- 5. 3. Types Of Leadership.
 - 5.3.1. Benevolent Leadership—Value-based leadership.
 - 5.3.2. Destructive Leadership.

- 5.3.3. Weak Leadership.
- 5.3.4. Disinterested Leadership /Spiritual Leadership.
- 5.3.5. Charismatic Leadership of Lord Rama
- 5.4. Leadership Qualities
 - 5.4.1. Lord Rama
 - 5.4.2 Dasharatha
 - 5.4.3 Ministers
 - 5.4.4 Ravana
- 5.5. Leadership Styles :
 - 5.5.1. Transformational leadership style.
 - 5.5.2. Transactional leadership style.
 - 5.5.3. Three distinct types of leadership styles as depicted in the
three distinct societies
- 5.6. Building of Leadership Skills – A Lesson from the Ramayana.
- 5.7. Implications of the critical analysis

CHAPTER – VI: FINDINGS, CONCLUSION AND IMPLICATIONS OF THE STUDY

- 6.1 Introduction
- 6.2 Importance of Vamiki Ramayana
- 6.3 Valmiki Ramayana’s Importance – In The Words Of Valmiki
- 6.4 Need for selecting the problem from the point of view of Educational Leadership
- 6.5 Leadership Lessons from Valmiki Ramayana
- 6.6 Morality of Leaders in Valmiki Ramayana
- 6.7 Rationale of the Study
- 6.8 Statement of the Study
- 6.9 Objective of the Study
- 6.10 Explanation of the terms
- 6.11 Approach and Methodology
- 6.12 Scheme of Chapterization
- 6.13 Conclusion and Findings

6.14 Implications of the study

APPENDIX:

BIBLIOGRAPHY

6.13 Conclusion and Findings

Based upon various different kandas (Bala Kanda, Ayodhya Kanda, Aranya Kanda, Kishkindha Kanda, Sundara Kanda, Yudha Kanda, Uttara Kanda) in Valmiki Ramayana, the researcher has concluded certain findings based upon leadership study. They are as follows

1. Management by objective- Leader has to provide a concrete vision to followers
2. Provide a compelling dream along with a clear scenario of how it will be accomplished .
3. Belief in the ability of subordinates to achieve an aim and inspire them to do so .
4. Set ambitious goals and motivate troops to meet them.
5. Treat all people equally
6. Develop relationships with people regardless of social status and treat everybody with courtesy and respect.
7. Stand courageously in the face of great adversity.
8. Maintain resolve during crisis and take proactive steps to meet challenges.
9. Stand for morality but do not engage in judgmental posturing
10. Lead by example and not by coercion.
11. Consult subordinates on important matters and allow them to give their opinions freely
12. Empower subordinates .
13. Follow a code of ethics and be ready to sacrifice to follow it
14. Leadership should be with the youngs .

Says Dasharatha-- राजप्रभावजुष्टाम् हि दुर्वहामजितेन्द्रियैः |
परिश्रान्तोऽस्मि लोकस्य गुर्वी धर्मधुरं वहन् ॥ २-२-९

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness. "

सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते |
सन्निकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान् ॥ २-२-१०

"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmins who are close to me."

15. Paternal Style Of Leader And Objective Of Leadership And Management

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः परिपालितम् ।
श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् ॥ २-२-५

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

16. Leadership Should be a Role Model

मयाप्याचरितं पूर्वं पन्थानमनुगच्छता ।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः ॥ २-२-६

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् ।
पाण्डुरस्यातपत्रस्य छायायां जरितं मया ॥ २-२-७

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

17. Leader should be the best one and Ideal

अनुरूपः स वै नाथो लक्ष्मीवान् लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् ॥ २-२-१३

"If Rama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Rama is the only fittest lord for the kingdom."

अनेन श्रेयसा सद्यः सम्योज्यैवमिमां महीम् ।
गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै ॥ २-२-१४

"By entrusting this kingdom to Rama, I shall be thus doing an immediate good and shall be devoid of difficulties."

18. Leaders must exhibit the two dimensions of leadership behaviour.

Initiating structure and Consideration dimensions:

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ॥ २-२-४६
शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् ।
गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २-२-४७

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ।
लोकपालोपमं नाथमकामयत मेदिनी ॥ २-२-४८

19. Ethical Code of Leadership

Says Kaikeyi to Dasharatha--

"What is this? After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

आहुः सत्यम् हि परमम् धर्मम् धर्मविदो जनाः ।
सत्यम् आश्रित्य हि मया त्वम् च धर्मम् प्रचोदितः ॥२-१४-३

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."

1.संश्रुत्य शैब्यः श्येनाय स्वाम् तनुम् जगती पतिः ।

प्रदाय पक्षिणो राजन् जगाम गतिम् उत्तमाम् ॥ २-१४-४

"Oh, king! Having made a promise to a hawk and offering his body to the bird , king Saibya, the ruler of world obtained the greatest destiny".

2.तथ हि अलर्कः तेजस्वी ब्राह्मणे वेद पारगे ।

याचमाने स्वके नेत्रेऽद्धृत्य अविमना ददौ ॥ २-१४-५

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

3.सरिताम् तु पतिः स्वल्पाम् मर्यादाम् सत्यमन्वितः ।

सत्यं अनुरोधात् समये वेलां खाम् न अतिवर्तते ॥ २-१४-६

"Following Truthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

सत्यमेकपदं ब्रह्मे सत्ये धर्मः प्रतिष्ठतः।

सत्यमेवाक्षया वेदाः सत्येनैवाप्यते परम् ॥ २-१४-७

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained".

सत्यं समनुवत्स्व यदि धर्मे धृता मतिः । २-१४-८

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

प्रराजय सुतं रामम् त्रिः खलु त्वां ब्रवीम्यहम् ॥ २-१४-९

"In the matter, yearning righteousness and to concede to my request, send Rama the son to exile. I am telling to you three times"

Certain concluding remarks and findings can be drawn as under

- Ramayana gives importance to an individual as well as group decision making process.
- Firmness on the decision made is a must.
- Paternal leadership seems to be the most popular and considered the best.
- In order to maintain an individual's personal dignity, one must relenquish the post voluntarily after certain age.e.g. Dasharatha's decision to step down from the throne and appointing his young son Rama instead.
- Leader must fulfil the desires of his subordinates and make them happy and prospersous at any cost even more than that of his predessesors.Good leader has to look after the all round development of the state.e.g.Vasistha's inquiry about the welfare of the state to King Vishwamitra in Bal Kaanda,Ch.52.and Rama's advice to Bharata in Citrakoot Mt.
- Leader must maintain the traditions. **Raghukula riti sadaa chali aai,praana jaai par bachana na jaai**
- Model or Role model of a leader is – he has to be a spiritual leader.From Raja he should move to Maharaja and Rajarshi.—a sort of qualitative upgradation.
- One wrong decision sets a chain of wrong decisions.Ayodhya—Ch.51.
- Highest type of leadeship is – disinterested leadership.e.g. Rama's treatment to Guha, Sugreeva and Vibhishana.
- Leaders have to be morally sound.e.g. Romapada of Anga desh,Sagar's banning his evil son from the administration.
- Misconceptions and mis-communication has to be avoided wherever possible or it will create an havoc.e.g. Sagar's sons and the encounter with the sage Kapil
- Leader must appreciate his staff e.g.Yudhha kaanda.Leader must have positive thinking attitude.
- For the successful mgt.SWOT approach is a must.See. Entire Sundar Kaanda and Yudhha Kaanda.
- For the success of an org.GOAL ORIENTED approach is essential .e.g. the role of Hanuman in Sundar Kaanda .

Team management is encouraged in V.R. see, Sundar and Yudhha Kaanda. Thus to summarise---

- Transformational leaders are visionaries.--- **Shri Rama** created future vision for Ayodhya and the vision was clearly communicated to the people of Ayodhya before leaving to the forest.
- Transformational leaders are change agent.-- **Shri Rama** changed the kingship of Kishkindha from Vali to Sugreeva and the kingship of Lanka from Ravana to Vibhishana. Hanuman has crossed the ocean to Lanka and found Sita . **Shri Rama** has exhibited his Inspirational Motivation to Vanaras in the construction of the bridge to Lanka.
- Transformational leaders are courageous people.-- **Shri Rama** was firm and brave to take all the risk to protect the words his father, Dasharatha gave to Kaikeyi—a trait of a Transformational leader. **Shri Rama** .As an example of Individualized Consideration ,(IC), See the pledge of Rama “It is my vow to provide shelter and protection to any living entity from fear, even if Ravana comes for protection, I will give protection to him also.
- Transformational leaders believe in people.-- **Shri Rama** had complete trust and believes in Sugreeva to recover Sita. That is why the people of Ayodhya who were full of loyalty and adoration to **Shri Rama** , which resulted them to follow him (**Shri Rama**) and to request **Shri Rama** to return to their kingdom (Ayodhya) – an example of Idealized Influence.—a dimension of Transformational Leadership.
- Transformational leaders are value driven. **Shri Rama** deviated or deviates from the words he had given to anyone. The intellectual stimulation provided by **Shri Rama** forced Bharata to think and re-think some of the new ideas that he has never questioned before. (IS)
- Transformational leaders are life-long learners.-- **Shri Rama** is a perfect example of life long learner. He has learnt the art of archery from most of the sages.
- Transformational leaders have the capacity and ability to deal with complexities, ambiguity and uncertainty.-- **Shri Rama** had to make the painful decision to banish Sita from Ayodhya.

Concluding Sargas of Yudhha and Uttara Kaanda describes the results and outcome of Shri Rama’s **transformational leadership** which describes Shri Rama’s reign where in all citizens were fully righteous, always looking towards Shri Rama as their lord and master. Beyond that they saw Shri Rama as their life and soul. All talk centered around Shri Rama. The entire Ayodhya got transformed into **Vaikuntha**. (Vikas-2000).

6.14 Implications of the study

Shri Rama is not a mythical figure but an ordinary person, nor even a very great human being but he has attained a supreme personality of Godhead by his self help.

In these days of scientific advancement and materialistic world we have the Ramayana to offer to the world with pride. It can lead the mankind to peace and prosperity. We, the Indians are really fortunate to have the Ramayana and the noblest character of Rama with us.

The author of the Ramayana, Poet Valmiki, the subject matter and the lesson it carries are all beyond comparison. Great epics are written in many languages of the world, but there is none to compare with the Ramayana. Ramayana has some unique quality and fragrance. It has to be read and experienced.

Valmiki Ramayana is based on independent thought, independent inspiration and independent imagination. In short, it is an epic written under command of God (under divine inspiration). Its magnificence, divinity of its characters, purity of its purpose and the beauty and sweetness of its language, are all amazing and rare. Valmiki was the unique poet and Rama the most unusual character to describe.

In the Ramayana, Rama is not depicted as the incarnation of God but it depicts Rama as an ordinary human being becoming Narayana from Nar i.e. divine human from a human because of his divine qualities and humane approach.

1. It is with this sane and sole angle and pious objective that the investigator has proposed to carry out a critical analysis on Valmiki Ramayana and its implications to Educational Leadership. This study would be a torch bearer for Educational Leaders at any level and hierarchy and who follows these cardinal principles of Leadership as depicted in Valmiki Ramayana will be always benefitted by that and they could become good Leaders with good philosophical and cultural Indian background.

2. It is very much evident through this present study that one can become a sound practitioner in are of Educational Leadership with sufficient background of the educational philosophy and its application in the area of education.

3. The present study would generate in Leaders the pride for the India and its rich cultural heritage and its contribution in almost all the fields of learning, including management, motivation, leadership etc.
4. The present study will give guidance, roadmap and a direction for Educational Leadership role at ease and with comfort.
5. The present study will concretize the Leadership role with a vision and mission which will bring qualitative improvement in their specific roles and responsibilities as and when ascribed.
6. The present study will be helpful to any Educational Leadership role across the country and even outside India for knowing the exact details of management from Indian perspective in relation to education.
7. The present study will attract many more researchers at M. Phil and Ph.D. levels by presenting various research areas and will attract many research scholars in the field of Educational Leadership .which will definitely add the fund of Qualitative Research in Education.
8. The present study will raise the falling standards of Educational Leadership.