

Spirituality Contained in Bhagavad Gita And Its Contribution to Improving Quality of Classroom Learning Environment - Relevance to B-Schools in India

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Abstract

Ever since creation man has evolved through Learning. Classroom Learning Environments at educational institutions play a major role in aiding the learning process of a student. In context, B-schools across India form the feeder for corporate houses to look for their human capital. The quality of the learning environment in B-Schools is very critical if they have to create responsible, passionate and dedicated corporate citizens. Over the last decade it has been observed that number of B-schools in the country is on the rise to enable adequately aware resources to enter corporate houses. But alarmingly, the National Employability Report conducted for MBA students reports that less than 10% of the MBAs are employable. This is a cause for concern.

Research has shown the adoption of spirituality applied to a work environment has provided sustainable solutions to many management challenges. In context, this paper would capture the fundamentals of workplace spirituality contained in the Bhagavad Gita and analyze its contribution to improving the quality of learning environment at B-Schools in India.

Keywords: Energy, B-Schools, Bhagavad Gita, Education Management, Learning Environment, Workplace Spirituality,

The process of education was set into motion to create the necessary climate for a proper 'ripening' of man. Necessity and curiosity, demands of environment and quest for the meaning of life, all contribute to it. –

Sri Aurobindo

Introduction

Ever since creation, learning has been an inseparable part of life for all living beings. Every moment in life lived with awareness throws open an opportunity to learn and change the environment around us for the better. Changes in the internal and external environments have been driven by human effort. Man never stops affecting

his natural environment. He constantly transforms it and he actualizes new forces whenever his efforts carry him to a new level of operation (*Karl Wittfogel, 1957*). In context, today's organizations exposed to the vagaries of competitive environment ushered in by globalization face a big challenge for their sustenance and growth. Today's corporate houses need their citizens to not only adapt to the changing culture but also adopt the philosophy of continuous and sustained learning. As W.E Deming in his seminal book *Out of Crisis* says, “.....adopt a new philosophy. We can no longer live with commonly accepted levels of delays, mistakes, defective workmanship” Deming (1988). The onus is on every individual to ceaselessly strive to learn and adapt with an eye on contributing towards the improvement of the triple bottom line viz. Planet, People and the Profit of the organization.

Learning Environments at B-Schools need to sow the seeds to develop the above mentioned philosophy of sustained improvement as they play a major role in delivering human resources to organizations to perform managerial functions. These resources need to come in and sustain the culture of continuously and ceaselessly reinventing themselves to contribute to organization's growth. The concept of Creative destruction or Creative response conceptualized by Joseph A Schumpeter (1942), the philosophy of Kaizen or continuous improvement, conceptualized by Maasaki Imai (1985) and the concept of Disruptive Innovation by Clayton Christensen (1995) catalyze the need to reinvent in organizations.

To aid this phenomenon, many organizations today have thread the path of

learning and have been termed as Learning Organizations. Also, today, learning and development at organizations is not considered a mere cost centre, it has emerged as one of the most critical functions of an organization David and Mollie (2014).

In context, Classroom Learning Environments at the B-Schools need to build the culture of change for the better and should be the breeding ground for ceaselessly reinventing management graduates. Thus the quality of Classroom Learning Environment at a B-School forms the important fundamental or the drive for corporate performance.

Significance of the Study

Associated Chambers Of Commerce and Industries in India (ASSOCHEM) in their recent study report conducted by the ASSOCHAM Education Committee (AEC) and published on <http://www.assocham.org> dated 27/04/2016 under the title “**B and C category B-schools producing un-employable pass-outs**” observed that only 7% of pass outs from B-Schools are employable in India excepting graduates from IIMs. Also, of the 5,500 recognized B-Schools in India, 220 have been shut down in the past two years and a further 120 expected to wind up in 2016. This disastrous trend has been attributed to lack of quality control, poor infrastructure, low-paying jobs through campus placement and poor faculty.(ASSOCHEM Study). The National Employability Report conducted for the MBA Graduates in 2012 says that the employability of MBA graduates in functional roles like HR, Marketing or Finance is less than 10%. For example

only 7.69% of the MBA-finance students are employable in the Banking, Financial Services and Insurance (BFSI) sector which created maximum number of jobs in the past decade.,

The report also observed that 32% management students lose out employment because of lack of English and cognitive skills and at least 50% of the students are not employable in functional domains because of lack of knowledge and conceptual understanding of the domain. In this scenario, the crux of management education is to train the students in functional skills which is seldom happening. This shows that there is a lack of coordinated effort between all the participants at the Classroom Learning Environment (Content, Teachers, Facilitators and Students) in enabling students to learn. This amounts to non performance of the B-School as a whole and is a cause of concern and needs to be attended immediately.

Also, in today's quickly changing world, simply knowing how to use tools and knowledge in a single domain like Finance, Marketing or Human Resources is not sufficient to remain competitive for either individuals or companies. Students need to learn to apply tools and knowledge in new domains and different situations. The call from the industry specialists is that every employee at each organizational level must be creative and flexible problem solvers, Lynton (1989). This essentially calls for application of experience and knowledge to address novel challenges. Added to this, every organization is subject to forces from the Political, Economical, Social, Technical and Scientific environments which cause turbulence in operations.

Now, to sustain and solve the above said problems, learning to think Critically, Creatively and Collectively coupled with working productively in teams is a extremely important and becomes a crucial skill for successful and fulfilling participation in our modern, competitive society (R Scott Grabin and Joanna C Dunlap1995).

Ferdinand Fournies surveyed 25,000 managers and suggested 16 reasons for non performance in his book "Why Employees Don't Do What They're Supposed To and What You Can Do About It." He stated the lack of knowledge on why, how and what of work along with other factors like personal limitations, personal problems etc. contributed to lack of learning and non performance. (Ferdinand Fournie (1999).

To give an insight to solving this problem, a new paradigm is emerging in many organizations and institutions. This has been called "**The Spirituality Movement**". (Ashmos and Duchon ,2000).

In context, this paper examines the contribution of Spirituality to improve the quality of Classroom Learning Environments at B-Schools.

Now, let us examine as to what is learning, the fundamentals to learning and the fundamentals of quality of learning environments.

Fundamentals of Learning

The Oxford dictionary defines 'Learning' as "gain or acquire knowledge or skill in (something) by study, experience, or being taught." Learning can also be defined as step-by-step process in which an individual experiences permanent, lasting

changes in knowledge, behaviours, or ways of processing the world

According to Piaget (1920) Learning is a mental process that depends on the perception and awareness on how additional stimuli and new ideas get integrated into old knowledge database (assimilation). Further, how through reasoning (a previously acquired mental mechanism) the entire database gets reorganized. This results in alterations of the mental structures and the creation on new ones (accommodation) Zirbel.E.L(2001)

Roger (2003) says, learning is permanent changes and reinforcements brought about voluntarily in one's patterns of acting, thinking and/or feeling.

- Roger Saljo (1979) conducted a survey of 90 higher education students to understand their perception of learning. The perceived understanding about learning were classified under five categories. Learning as a quantitative increase in knowledge. Learning is acquiring information or 'knowing a lot'.
- Learning as memorising. Learning is storing information that can be reproduced.
- Learning as acquiring facts, skills, and methods that can be retained and used as necessary.
- Learning as making sense or abstracting meaning. Learning involves relating parts of the subject matter to each other and to the real world.
- Learning as interpreting and understanding reality in a different way.

Learning involves comprehending the world by reinterpreting knowledge Ramsden (2003),

With the above quoted definition and perceptions of Learning, let us define **Classroom Learning Environment and Quality of Learning Environment.**

A learning environment in a typical classroom can be characterized as active interactions. Hyo-Jeong So (2006). Moore (1989) lays down the framework for interactions in the the classroom learning environment. He includes three types of interactions.

- a. Learner–Content interaction,
- b. Learner–Instructor interaction, and
- c. Learner–Learner interaction.

When learner gains knowledge through one or more forms of the media like text books, CDs, notes, web based sources etc. it is termed as learner content interaction.

When an instructor or a teacher or a facilitator delivers the knowledge of a particular content, by providing appropriate foundation and clarifies doubts and inspires the learner, Learner–Instructor interaction happens.

Finally, the Learner–Learner interaction occurs when learners interact with each other to achieve a common goal.

To aid all the above definitions and concepts and for an effective Classroom Learning Environment , Hannafin(1992) identified two overall defining characteristics which are important for good classroom learning environments. They are **Integration and Comprehensiveness**. These are mandatory for effective Classroom Learning Environments.

Integration is a process of linking new knowledge to old. Every learner should be capable of modifying and enriching existing knowledge when he/she takes in new inputs.

Integration enhances the depth of learning and aids to increase the number of access points to that information. Learning environments must go beyond general, abstracted learning to include specific learning.

The environments that aid integration are designed to invite the kinds of thinking that help students develop general skills and attitudes that contribute to effective problem solving, and additionally acquire specific concepts and principles that allow them to think effectively about particular domains, Goldman et.al. (1992)

The second defining characteristic for an effective Classroom Learning Environment is **Comprehensiveness**. This refers to placing learning in broad, realistic contexts rather than in de-contextualized and compartmentalized contexts. Themes are used to help organize learning around interdisciplinary contexts that focus on problem-solving or projects that link concepts and knowledge to focused activities within the learning environment Hannafin (1992).

Quality of Classroom Learning Environment:

Quality Learning Environment refers to pedagogy that creates classrooms where students and teachers work productively in an environment clearly focused on learning. Such pedagogy sets high and explicit expectations and develops positive relationships between teachers- students, student- content and among students

(State of NSW Department of Education and Training Professional Support and Curriculum Directorate, 2003).

The principles for establishing Quality Classroom Learning Environment are

1. Trust and respect between all participants in the Classroom Learning Environment.
2. Both learner and mentor working towards the learner's success.
3. Getting student interested very early in the process.
4. Challenging students to shift paradigm.
5. Setting clear and high expectations.
6. Encouraging risk-taking.
7. Seeking student feedback regularly by using assessment on a consistent and timely basis.
8. Measuring and documenting progress and growth.
9. Creating a collaborative learning space.
10. Creating a balance between structure and flexibility.

(Source: Overview of Quality Learning Environments, Peter Smith Pacific Crest)

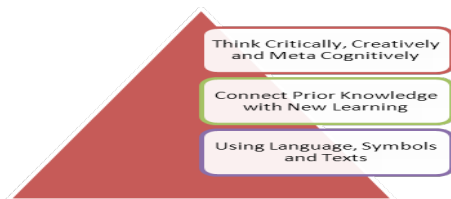
Each of the above ten points should be driven continuously to sustain quality.

In context, Margret Heritage et.al. (2013) have brought out three fundamentals of learning which would aid the Classroom Learning Environment. They are

1. Making a Meaning of inputs got
2. Participating and Contributing and
3. Managing Learning Environments.



1. To Make a Meaning of inputs, a learner should a. Think Critically, Creatively and Meta cognitively. b. Connect prior knowledge with new learning and c. appropriate use of Symbols, Language and Texts.



2. To Participate and Contribute, a learner should engage with others during learning, communicating ideas, feelings, perspectives and understanding and relating to other peoples' deas feelings and experiences.



3. For Managing Learning Environments, the learner takes initiative and takes personal responsibility of learning, should adapt to learning tactics and persevere with challenges.



The objective of every Classroom Learning Environment is to introduce the characteristics of the Learning Environment viz. Integration and comprehensiveness and ground the learning environments deep into their fundamentals as discussed above.

The dismal values in terms of employability of B-School graduates as discussed earlier in the paper are happening because the above foundations are not grounded strongly.

Spirituality and Its Contribution to Improving Quality of Classroom Learning Environment at a B-School :

“Megatrends 2010” argues persuasively that spirituality is going to be the defining trend of the 21st century” Patricia Aburdene (2007). Also, The Upanishads (Sacred texts of India) declare that Spirituality is the goal of all existence Venkat R. Krishnan, (2008). In the recent years there has been a major enquiry into the subject of Spirituality and its relevance at Learning and work environments. But, what is Spirituality?

The Oxford dictionary 2nd edition defines Spirituality as the quality or condition of being Spiritual. Here Spiritual is referred to affecting or concerning the Spirit or higher moral qualities. Spirit is defined as the breath of life or the Soul of a person; Tanyi R.A,(2002). Sri. Aurobindo says that Spirituality is indeed the master-key of the Indian mind. The sense of the infinite is native to it.

J.J.de Klerk (2005) conceptualized individual Spirituality as seeing a meaning in life. Richard McKnight (1984) defines Spirituality as the animating life force that inspires an individual towards purpose that

is beyond his self and that gives a life its meaning and direction.

Gibbons (2000) opines that Spirituality involves a sense of wholeness, connectedness at work and experiencing deeper values. Almost all academic definitions acknowledge this view.

Dr. Fahri Karakas (2010) defines Spirituality as the journey to find a sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent. B. Mahadevan (2013) describes spirituality as an individual's (Jiva) search for a deep meaning of life interconnecting it to the Universe (Jagat) and to God (Ishwara). The purpose to connect with the inner self is to link to a source beyond ourselves.

Hence we could infer that Spirituality is a journey during which we move towards exploring the divinity and infinite potential existing within each one of us, realise and connect with the same externally and thereby tend towards a state of continuous ecstasy and contentment in life.

Effect of Spirituality on Classroom Learning Environment

Swami Vivekananda (1894) said that Education is the manifestation of the perfection already in man. It is imperative for every member in the learning environment works to contribute towards the manifestation of the infinite inside one's own self and also connect with the other participants in the learning space. This will create synergy and aid quality in the Classroom Learning Environment. But the problem today is that, modern education has

abandoned spirituality.

Education in many B-Schools is driven to prepare students for examinations which lead the students to be ensnared into measurement trap i.e. the belief that real learning is only the learning that can be measured Levinger (1996). But texts explaining Spirituality by all wise commentators say that the most real is that which escapes measurement.

Integrating the fundamentals of Spirituality to Classroom Learning Environments will energise the environments and make them extremely valuable for the corporate houses to seek future citizens.

Texts on Ancient Wisdom give various insights to lead a Spiritual life, adapt the same to working or Classroom Learning Environments and make the environment an enriching and evolving experience.

This paper would examine the rich Spirituality content contained in the Bhagavad Gita as a contributor to quality improvement of Classroom Learning Environment, which, when implemented in B-Schools will support the foundations and characteristics of learning.

The Bhagavad Gita

Bhagavad Gita is a text contained in the *Bhishma Parva* (Chapters 25 to 42) of the Mahabharata, one of the many great Indian epics containing Spirituality. Bhagavad Gita is filled with strong moral advice and leadership lessons can be drawn from the text (Hee, 2007). It offers a synthesis of many existing Vedic teachings within an overall framework of belief in God (Thompson, 2011, p. 14). It contains within it, the

distilled essence of the Upanishads, which encourages us to manifest total excellence in all that we do, and in all our relationships by discovering the latent divinity within us (Tilak 1959).

The influence of the Gita extends well beyond India and the Hindu religion. The reach of the Gita is worldwide and the concept would apply to everyone across the globe. Recently, seven regiments of the British Army were given a talk on the Bhagavad Gita for development in the sense of duty, sustainability of the world, practical methods to attain self-mastery, control the mind, how we can discriminate between right and wrong, meditation and battle strategies from the Mahabharata (The Hindu, March 26, 2014)

The Bhagavad Gita embodies the supreme spiritual mystery and secret. It contains the essence of the roots to Indian Spiritual knowledge bank known as the Vedas. Sri Aurobindo says, "The philosophical system of the Gita and its arrangement of truth is not the only part of its teaching which is the most vital, profound and eternally durable.

Most of the material in the Gita, the principal ideas and the suggestions are woven in complex harmony. These are eternally valuable and valid not only because they form merely the luminous ideas or striking speculations of a philosophic intellect, but rather they verily form the enduring truths of spiritual experience.

Also it gives facts of our highest psychological possibilities which could be verified. This makes the Gita a must read which nobody can afford to neglect Sri Aurobindo (1922).

Sri Aurobindo further says that the teaching of the Gita must therefore be regarded not merely in the light of a general Spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life.

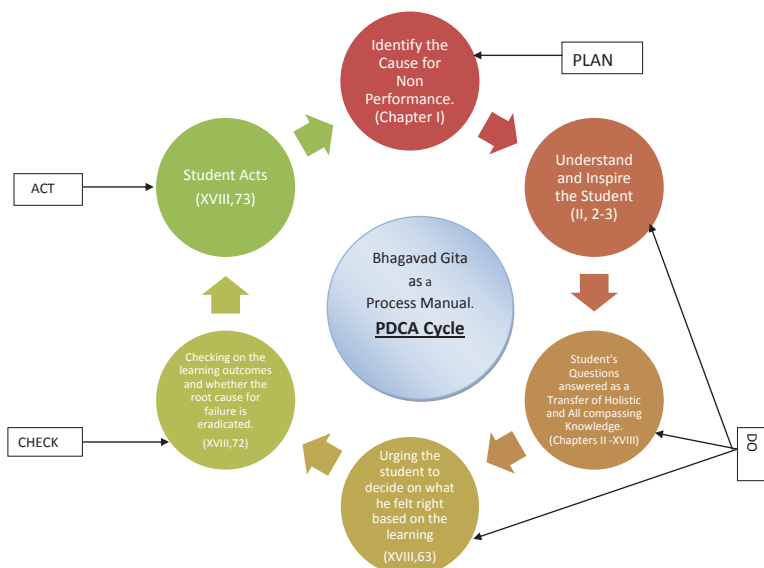
Bhagavad Gita is a *Yoga Shastra* which means it can be verified practically by all. Hence it becomes easy to apply the same to all walks of life.

It has relevance to the education management as it was unfolded as a discourse from a teacher to a student. It predominantly forms a ladder to rise from despondency caused due to ignorance to wisdom gained through sustained learning. It strongly focuses on creating awareness and learning with every activity we perform when it says, *sarvam karmAkhilam pArtha jnAne parisamApyate* (Bhagavad Gita IV,33). Performing actions without attachment is the central theme of the Gita. The student who was attached to his kith and kin, paranoia about the result of war and thought of vagaries of war sulked into inaction. This he did even though he had excellence to perform inside him,

The inspiration given by the teacher to the student in the beginning of the IInd chapter wherein the teacher urges to student to stand up leaving his chicken heartedness which does not befit a human being (Bhagavad Gita II 3), nurturing the inherent capabilities in the student through the flow of knowledge through the 17 chapters (Chapter II to XVIII) of the Gita, urging the student to decide on what he felt right based on the learning (Bhagavad Gita XVIII, 63) and finally checking on the learning outcomes

by asking the student whether the root cause for despair ie. Attachment is eradicated (Bhagavad Gita XVIII,72) forms a perfect Quality Management Cycle making the Bhagavad Gita a process manual for the entire learning process., When this is followed it will yield sustainable results for learning

and improvement in quality of Classroom Learning Environment. **The entire Plan-Do-Check-Act cycle popularized by W.E.Deming for continuous Quality Improvement constitutes the entire body of the Bhagavad Gita.**



Spirituality Contained In Bhagavad Gita and Its Contribution To Fundamentals Of Learning

As discussed earlier, a Classroom Learning Environment will be effective only if the fundamentals of learning ie. Make a Meaning of the inputs, Participate and Contribute and Managing Learning Environment are strongly grounded. These foundations should be nurtured by the characteristics of Integration and Comprehensiveness.

The Spirituality Contained in the Bhagavad Gita contributes to the cause. The dimensions of Spirituality contribute at the individual level of the learner, team level of the participants in the Classroom Learning Environment and the Classroom level. The

practice of the spiritual inputs from the Bhagavad Gita helps in development at all the three levels.



Making Meaning of Inputs : (Development at the Individual Level)

As learning in the learning environment develops, students are exposed to new information which needs to be made into an experience for self transformation. This calls for Creative and Critical thinking skills.

For the student to exhibit creativity and criticality in thinking, the mind has to be grounded into the depth of the spirit to revel into the infinite expanse of possibilities within. There should be equanimity of the mind (Bhagavad Gita IV, 20-22) and an absence of mental disturbances like lust, anger and fear etc. This could be achieved by control of the Senses from excessive external indulgence. (Bhagavad Gita II, 55-58). Even though the body is working during the learning process, the actions should be backed by Spiritual intelligence. This means that every learning experience should aid towards the actualization of the self. (Bhagavad Gita II, 50). Further we often see students studying for the sake of marks to be got in the examination or in fact study only during examinations. Bhagavad Gita strongly advises against this trend and says that real learning would happen only when there is an absence of desire for rewards (Bhagavad Gita II,47) and showing utmost dedication to the learning process (Bhagavad Gita III,35). This entire process of learning will be an aid to gain wisdom only when there is Self Abnegation or surrender of doer-ship (Bhagavad Gita IV,23). The Vishnu Purana (1-19-41) beautifully quotes “That is action, which does not promote attachment. That is knowledge which liberates one from bondage. (*sA vidyA yA vimuktayE*). All other action is mere [pointless] effort or hardship and all other knowledge is merely another skill/craftsmanship”

Further, Spirituality practiced in the learning environment leads to **intuition**, which in turn leads to **creativity** (Freshman, 1999).

The Oxford Dictionary defines Intuition as the ability to understand something

instinctively, without the need for conscious reasoning. Sri Aurobindo always believed that human beings are evolutionary beings who currently are not fully developed and are only in a transitional period. He says, **Intuition** in human beings is just glimpses of wider and higher self-knowing knowledge beyond human intelligence. This is a phase where the human being discovers his true self and the Knowledge which he acquires will show him the oneness between the Knowledge and Himself.

At this stage the understanding of the reality within him is in its entirety. Sri Aurobindo also opined that currently the mind often twists and constantly diminishes the quality of knowledge from intuition. **Further, he opined that with time and ripening of a human being, intuition will be the main function of human thought.**

Thinking would become a secondary activity of the mind. Sri Aurobindo also felt that a person can perform certain actions and try to achieve this state.

At this state, a human being is always in a state of joy and happiness (Aurobindo, 1999).

The mind is at its creative best. When employees are guided and inspired to bring the spiritual side of them to work, they become more creative, which leads to happiness and satisfaction (Turner, 1999).

The Bhagavad Gita gives insights of a Learner backed by Spirituality achieving this Intuitive state when it says that if a person is constantly pursuing a passionately chosen activity, he discovers the infinite inside him (Bhagavad Gita X, 10).

The implied meaning of the verse would be that, learners who persist on the chosen subject backed with spirituality would be equipped with a subtle understanding (intuition) with which they could tend towards perfection in the chosen activity. This leads to **Creativity**.

When students employ these skills, they are able to evaluate information, solve problems, analyze and construct arguments, make decisions, and regulate their own learning. Margret Heritage et.al.(2013). At this stage, the student who is seamlessly connected to the expanse of the internal infinity draws from the prior knowledge on the subject and connects with that being presently learnt. This creates new knowledge. The phenomenon of inspired thinking is active at this level when a learner is making meaning of a given subject. Inspired thinking is the key for every individual to be effective learners. The two limbs to inspired thinking is convergent and divergent thinking. The Bhagavad Gita says "*dadaami buddhiyogam tam yena maam upayaanti te*" (Bhagavad Gita X,10) meaning that the Creator will become the thought process and aid knowledge assimilation. .

Where convergent thinking is the ability to take a broad set of ideas and compare, structure, group and organize the ideas into a new reality to reach the best possible solution, divergent thinking is the ability to create new knowledge and the capacity to expand knowledge, It also includes the ability to draw on examples, analogies, metaphors, etc. to broaden options, ideas, information, and choices in the process of solving a problem. Divergence is about being open to all possibilities. Jose G. Gomez. (2007). The ability to go back and forth

between convergent and divergent thinking is called **Synvergence**. The mind expands to expand knowledge and thinking process and contracts to come to a conclusion. Again it expands upon that conclusion and contracts to a final outcome. Like a spring the mind is in constant tension while creating knowledge. This also aids the characteristics of learning environment integration and comprehensiveness.

Participating & Contributing: (Development at the Team Level)

To create synergies during learning in terms of ideation, interpretation and feedback each student needs to work in teams. Participating and contributing to these teams allows students understand that mistakes are potentially valuable opportunities for further learning. As students explain, clarify, and critique their own and others' ideas, their cognitive engagement increases and they develop a sense of belonging and shared responsibility for learning Margret Heritage et.al.(2013). The more the interaction, the more will be the bond and thoughtfulness. Apart from their own experiences, the student will learn better by listening to others, reading something which others have written, by observation and being open to others' viewpoints. Empathy develops in each student.

Spirituality contained in Bhagavad Gita strengthens the interconnection with other Creation.

Through a sustained contemplation of the Soul or the Spirit at the individual level, the student will realise the interconnectedness with other Creation (Bhagavad Gita Chapter II Verse 30). He will work for the good of the

team, organization and the society at large. Every action performed by a student whose mind is soaked in Spirituality is reasoned out and performed only if he or she finds the activity beneficial to everybody. A student believes in such an activity and lives by it. Learning is carried out with the spirit of sacrifice or working for the benefit of the entire creation. It says that the highest good is reached by the individual only when he supports the entire creation (Bhagavad Gita III, 11). Working with this understanding of interconnectedness with the entire creation will mean that every learning will be performed to benefit all. Every work done will aim at fulfilling others' objectives as well. The Bhagavad Gita (III,20) calls this attitude as '*Lokasamgraha*.'

Swami Ranganathananda (2000) in his Universal Message of Bhagavad Gita says '*lokasamgraha*', or stability in society is a tremendous concept of general human welfare, and it must be a constant attitude in our minds. A little of this philosophy of '*lokasamgraha*' must enter into the mind and heart of our people."

Also, Bhagavad Gita (III, 12 - 13) speaks of sharing the rewards of work offered to us by the powers in nature with others. If a person abstains from sharing the same he would sin. 'He who enjoys the rewards bestowed by the nature as a result of the works performed without sharing it with other creation is a thief' (Bhagavad Gita III, 13). The concept of Peer to Peer learning has been emerging strongly across B-Schools to aid collaborative learning.

Bhagavad Gita (VII,7) says that there should be respect as well as connectedness towards each other in the societal garland.

The sense of community not only takes the students as its family but also the students' family is cared for and connected with.

Managing Learning Environment: (Development at the Institution Level)

Students who graduate through the first two levels take initiative to manage the entire Classroom Learning Environment. In this process, they not only become extremely capable learners but also take responsibility to improve the quality of the learning environment. They would form voluntary **Quality Circles** and constantly strive to upgrade the Learning Experience of not only themselves but the entire institutional community.

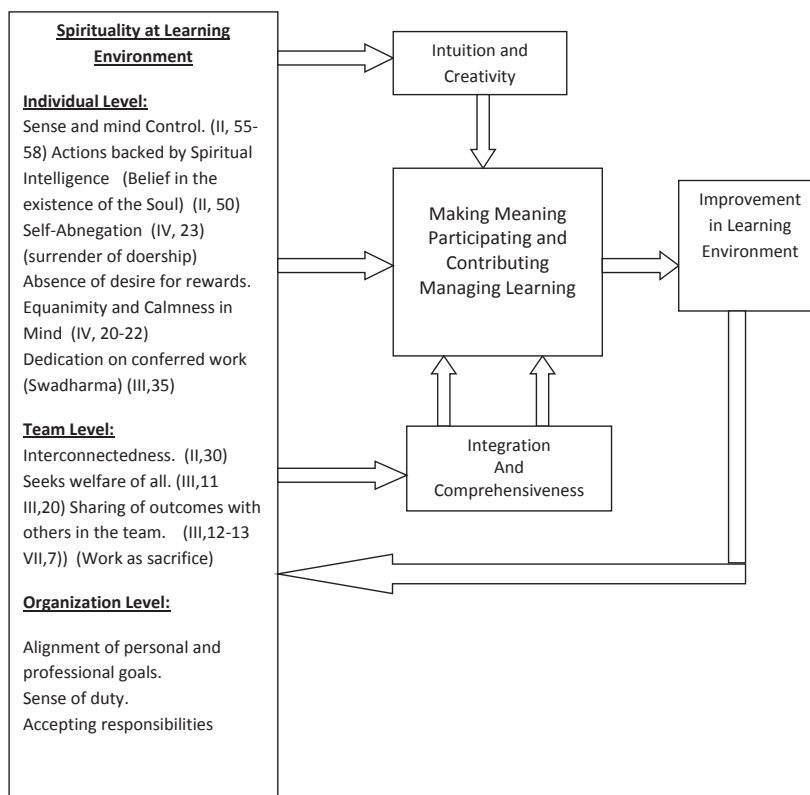
Bhagavad Gita clearly stresses on selfless work and aligning oneself to the sense of duty. The aligning of personal and professional goals has been the main theme of the Gita.

The whole of Bhagavad Gita is a clarion call to an extremely capable student to get out of a depressed state of mind and perform his duty in the interest of the kingdom and the society. Research has shown that individuals who score high on Spirituality, rated being 'responsible' as the most important instrumental value (Mulla and Krishnan 2007). Workplace spirituality has a significant positive influence on **Institutional Citizenship Behaviour** Abbas Ali Rastgar et al., (2012)

Hence, Spirituality applied to learning environment could aid in creating Integration and Comprehensiveness at the learning environments. Also the three fundamentals of learning viz. Making

meaning, Participating and Contributing and Managing Learning could be greatly achieved through Spirituality.

Hence the proposed conceptual model for work improvement which could be practiced by organizations based on Workplace Spirituality would be as shown below.



Conclusion

The conceptual model which has been developed and discussed above will equip B-Schools on all the fundamentals which support improvement in quality of learning environment as discussed above. The implementation of this model will ground students and faculty of the institution in Spirituality and aid learning in the institution at the individual, team and organizational levels.

The practice of Spirituality in the Classroom Learning Environment which is

discussed in this paper will aid the students to make meaning of the inputs got by them, interact in teams and to develop Citizenship Behaviours in the students leading to commitment and working ceaselessly to improve the learning environment.

With the sustenance of a spiritual work culture in the B-School, the intuition inside a human being takes over and aids creativity. This creativity forms the basis for improvement in learning. Teamwork and Managing Learning Environments also improves. While spirituality also aids integration and comprehensiveness, the

students' experiences better Classroom Learning Environments.

Further research on this conceptual model could focus on validating the conceptual framework presented in this paper. An instrument to assess Spirituality applied to learning environments could be constructed to verify this conceptualization empirically using quantitative methods. This would significantly contribute to the understanding of Spirituality applied to Classroom Learning Environments.

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