

Modern Reflections on Event Management and Leadership Practices from Ancient India

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ABSTRACT

Event management and leadership practices of modern times have been explored with their roots from the ancient scriptures, beginning from its origin and development. The etymology of the word event and its classification along with nature has been found from *Bhagawad Gita* which forms a part of *Mahabharata* in which every possible event of life is presented. Accordingly, the anticipation of modern thinking on leadership qualities including communication, negotiation, conflict resolution, and crises management has been studied. Further a typical case study relating to a cultural event is selected and all elements involved in the celebration are chronologically codified and analyzed. Various components, starting from conception of the idea, to invitations, food, and accommodation, and extending even up to the closing ceremony are found in the scripture which reflecting on the modern practices.

The requisite skills of an event organizer – task management and people management skills are drawn from the epic Ramayana which have been explored and analyzed. These studies go on to show that the underlying principles for achieving the goal of effective event management are sentimental fervour, personal touch and emotional integration. Further these perceptions explore the consensus and complementarity of ancient practices with modern thinking, from the genesis of the concept of an event to its completion. This research paves the way for evolving the subject of event management to be a distinct discipline.

Keywords: Event Management, Ancient, Scriptures, Leadership qualities, Task Management, People Management.

Introduction

The etymology of the word event shows that it has roots in Latin and carried the original meaning outcome. However, modern thinkers defined an event [1] as a sociological process borne out of human life with actions and activities of persons who are behaviourally highly unpredictable. Kotler et al [2] while advancing the Newman's idea added that these specific actions and activities of people are always related to a specific place and time giving rise to an outcome. The statement indicates that an event is invariably inseparable from a place where it happens, anchoring all related activities leading to an event to that place. This has led several authors – David Weaver [3], Chris Cooper [4], and Pat Schumann [5] – to deal specifically with such as those activities related to destination and its management.

Management is perceived as the art of getting things done by the people [6] through formally organized groups which facilitate the performance of an event in the most professional manner. However, management guru Henry Fayol [7] says that appropriate role allocation for the individual and the team makes the mission successful by getting the desired results. Further elaborating on the management process, James Stoner et al [8] opined that it is a process of planning, organizing, leading and controlling the work of organization members. He further clarified that management is a speciality in dealing with matters of time and human relationships as they arise, to reach organizational goals by using all available resources. The opinions and ideas formulated by different authors that contributed to the emerging subject of event and its management are analyzed and presented in Table-1.

Table 1: Components & Concepts of Event and its Management proposed by different Authors

S.No	Constituents of Event Management	Proposed Author	Concepts proposed by the Author	Meaning and Functionality	
				Meaning (Oxford English Dictionary)	Functionality
1	Event (Happening)	Newman (1950)	Combination of Human living and activity.	A thing that happens	Giving rise to an outcome
		Kotler (2003)	Specific act of people at a specific time and place.		
2	Destination (Place)	David Weaver (2000)	Destination region is a geographical component of tourism system.	A place someone is going or something is being sent for the happening	A place where the happening is destined

		Chris Cooper (2005)	Destinations are amalgams of tourism products, facilities and services.		
		Pat Schaumann (2005)	A particular place to support client needs.		
3	Management (Managing People & Place)	Koontz (1980)	Art of getting things done by the people.	The art of running or The act of controlling happenings	Towards planning, organizing, leading and controlling
		Fayol (1949)	Role allocation makes mission successful		
		James Stoner (2006)	Process of planning, organizing, leading and controlling the work.		
4	Event Management/ Destination Management	Terry (1968)	Goal oriented multi-disciplinary group activity.	Project Management (festivals, events and conferences)	Management of Happenings related to a place
		McFarland (1979)	Co-operative human effort.		
		Getz (1997)	An opportunity for social experience		
		Goldblatt (1997)	A ceremony and a ritual to satisfy human needs.		

It can be observed from the table that while carrying forward these management concepts, Terry [9] explained that event management is an intangible, dynamic, goal-oriented multi-disciplinary group activity involving the intelligent and judicious use of human capital and resources for accomplishing the a given objectives or task. Accordingly, McFarland [10] summarized these ideas by denoting event management as a cooperative human effort to create, direct, maintain and operate purposive organizations.

However, Sigmund Freud [11] the father of psychology opined that the 'one and only' one objective of a person in life is the attainment of happiness

through fulfilment of whatever assignment he takes up. Further Life skills are observed to be essential abilities of individuals for attaining the happiness [12] by dealing effectively with the varied and differential demands and challenges of everyday life. Extending and strengthening these concepts for organizational success, Wagen and Carlos [13] stated that the leadership qualities will pave the way through task management and people management. Modern thinkers during later part of the 20th century focused more vividly on ancient sources of knowledge in search of tools and techniques for successful accomplishment of their goals. All these references prompted the author to look deeply into the ancient scriptures, *Ramayana* and *Mahabharata*, which are termed as *Itihasa* (history) to delineate the various practices of event management and leadership.

2. Ancient Sources on Event and Leadership

Systematic surveys have been carried out in the ancient scripture *Mahabharata* for identifying the word Event and its genesis. During the analysis it is established from the *Bhagawad Gita* (popularly known as *Gita*) which forms a part of the epic *Mahabharata* which is considered to be essence of the *itihasas*. It declares that human life is a dynamic phenomenon comprising continuous activity that gives rise to an event (outcome). The central theme is explained through the fifth verse of the third chapter, which reads:

*na hi kascit kaam api jatu tihaty akarmakt
karyate hy avasa karma sarva praktijair guai* *Bhagavad Gita, 3-5*

The above verse declares that no mortal can remain, even for a single moment, without performing an action. Further it adds that not to act at all is tantamount to disobeying the laws of nature, making life purposeless and inactive, which leads to cultural deterioration.

These tenets are further elaborated in the fourth chapter of the *Gita*, 'Renunciation of Action', that declares that a mortal is always under the influence of three tendencies – no-activity, activity and inactivity – which eventually give rise to an outcome. The corresponding verse is reproduced here:

*karmano hyapi boddhavyam boddhavyam ca vikarmanah
akarmanas ca boddhavyam gahana karmano gatih* *Bhagavad Gita, 4-17*

More vividly, *Gita* continues to describe that the genesis of any human activity is due to one of the three tendencies. The origin and nature of the each of these tendencies are structurally presented in Figure-1 and their classification is described in the following paragraph along with corresponding modern events.

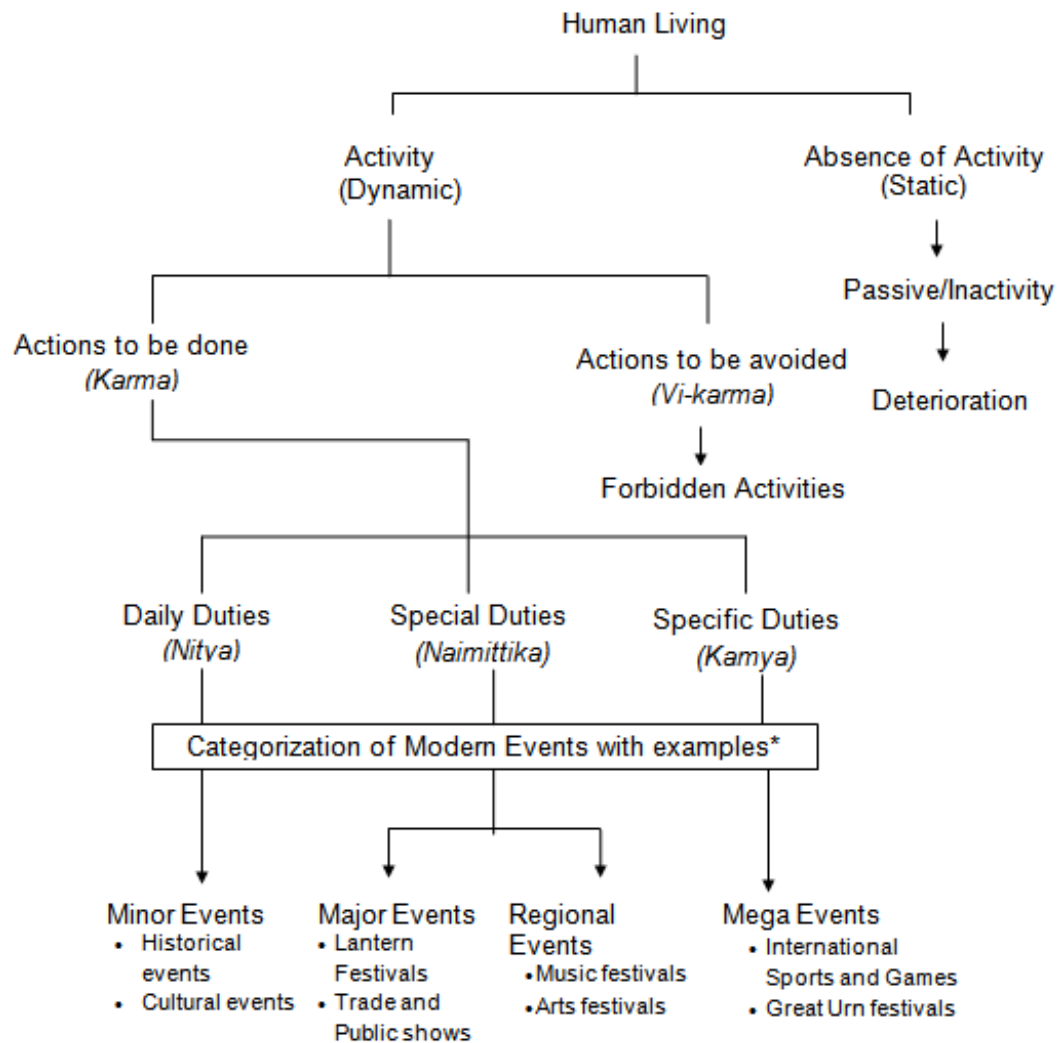


Figure 1: Structure of different kinds of Human Activities along with corresponding Modern Event Management practices

It can be observed from the Figure 1 that activity which is the prime mover of the event is broadly classified into two distinct categories namely actions to be done (*Karma*) and actions to be avoided (*Vi-Karma*). Actions to be done are further classified into three kinds such as [14] corresponding to daily duties, special duties and specific duties. Daily duties are such as those actions with which one has to perform regularly while special duties are oriented towards specific occasions. The actions for the fulfilment of particular desires which are targeted for achieving a particular goal are classified under specific duties. On the contrary, any act that stands as a barrier to the progress of human society is categorized under the forbidden activities (*Vi-Karma*) which are to be avoided by cautiously identifying them in the initial stage itself.

The modern categorization [15] of all these events were codified during earlier analysis, but however some typical examples corresponding to ancient event are presented in the same Figure 1. It can be observed from the figure that daily duties correspond to minor events, while major and regional events corresponds to special events leaving mega events to specific events. A lead person is needed for ably handling all varieties of events and achieving the goals by means of action and exhibiting leadership qualities [16]. These qualities are embedded in the peace mission undertaken by *Lord Krishna* who is personified by modern thinkers as management guru [17] and are explained in the following section.

2.1 Leadership Qualities

The modern concept of leadership qualities; ancient constituents in leadership and the embodiment of its qualities contained in *Udyoga Parva* of the epic *Mahabharata*, with the corresponding references and context are presented in Table 2 along with their modern concepts of the leadership qualities.

Table 2: Leadership Qualities and requisites of Leadership as per the Scripture

S.No	Modern Leadership Qualities and underlying content	Ancient Constituents in Leadership Qualities	Corresponding References from Udyoga Parva (Chapter 5) <i>Mahabharata</i> *
1	Communication (Intent to influence)	• Background check	5-70-85
		• Possible attempts to make right move	5-70-88
		• Thorough Preparation	5-71-2
		• Assess the Situation	5-71-9
		• To get the details of the faults	5-71-*
		• Ascertaining the opinions	5-72-1
		• Timing	5-81-6
		• Self Protection	5-81-12
		• Assess the person	5-81-13
2	a. Pre Negotiation skills (Skilful interaction)	• Analyze the Situation	5-82-5, 5-82-6, 5-82-7, 5-82-8
		• Original Objective	5-83-18
		• Advocate and Support the cause	5-89-28
		• Clear about diet	5-89-31
		• Identify matching frequencies	5-89-32
		• Build up public pressure	5-93-62

		<ul style="list-style-type: none"> • Capable of doing additional works 	5-138-1
	b. Negotiation Process	<ul style="list-style-type: none"> • Protocol • Order of Speakers • Clarity of concept • Standing Respectfully • Receiving holy persons • Maintenance of silence 	5-92-10, 5-92-11, 5-92-12 5-93-1, 5-93-2 5-93-3 5-93-35, 5-93-36 5-93-44, 5-93-45 5-93-54
3	Conflicts (Difference of Values)	<ul style="list-style-type: none"> • Identify the roots of the problem • Mission Objective • Resolve the Conflict • Eloquence of Speech • Tactics • Balanced Judgement 	5-93-9, 5-93-10, 5-93-13 5-93-22, 5-93-23 5-93-59 5-93-62 5-126-31 5-126-48
4	Risk and Uncertainty (Chance of going wrong and Incomplete information)	<ul style="list-style-type: none"> • Identify the Blunders • Making public evildoings • Anticipating trouble makers in Conflicts • Responsible for Failure • Creating rift in Adversarial Power • Minimizing uncertainty through strategies 	5-126-7, 5-126-8, 5-126-9 5-126-10 5-126-48 5-126-33 5-129-33 5-144-22
5	Crisis Management (Adversities by Human Agencies)	<ul style="list-style-type: none"> • Unpleasantness 	2-42-4

* indicates Book No. - Chapter No. - Verse No. respectively along with hidden *slokas*

It can be observed from the Table 2 that the leadership qualities referred to in the scriptures comprise communication skills; negotiation processes; conflict resolution; and risk, uncertainty and crisis management. In the Table 2, the author has also presented these qualities. Each of these qualities is described in detail in the following paragraphs.

i. Effective Communication Skills:

Modern texts signify that communication is the process of passing information and conveying understanding from one person to another [18], usually with the intent to influence or motivate the behaviour of others. The elements involved in the process of effective communication skills include keeping in mind the background of the person with whom communication is made through

preparation and appropriate timing of the communication. The pre-requisite for effective communication, as stated in the scriptures, can be realized from the following verse.

*yad yad dharmena samyuktam upapadyed dhitam vacah
tat tat kesava bhasethah santvam va yadi vetarat* (5-70-93)

ii. Negotiation and Negotiating skills

‘Negotiation’ is defined in modern texts as a skilful interaction through various communication channels [19] to resolve a conflict jointly. The scriptures state that a negotiator should have the capability to advocate the cause that he is piloting and obtain strong support for it, by identifying the right persons with matching frequencies from the opposition with an ability to build up pressure for achieving the desired goal. The scriptures also mention that great stress must be laid on the protocol, while initiating the negotiation process, to avoid any conflicts that may arise. This is as described in the following verse

*tesv asinesu sarvesu tusnimbhutesu rajasu
vakyam abhyadade krsnah sudamstro dundubhisvanah* (5-93-1)

iii. Management of Conflict, Risk and Crisis

‘Conflict’ is perceived as difference of values [20] between two or more parties that result in mutual opposition. In modern texts, the basic cause for the conflicts is attributed to growing human wants and demanding needs. A conflict had arisen between the *Kauravas* and *Pandavas* due to the mutually opposed stands that they had taken. According to the scriptures, in resolving a conflict, the root of the problem is to be dealt with tact and balanced judgment, as evidenced, from the following verse.

*tatha duryodhanam karnam sakunim capi saubalam
baddhva duhsasanam capi pandavebhyah prayacchata* (5-126-47)

Risk is the chance that something may go wrong, despite good information and clear-cut goals, during the process of resolution of a conflict [21]. The significant elements include identifying the persons responsible for the conflict and causes of the failure of the negotiations that creates the uncertainty. Lord Krishna, on being advised against going on a peace mission by *Yudhistira*, as it might be risky exercise that may lead to uncertainty and crisis, responds with the following verse.

*na hi nah prinayed dravyam na devatvam kutah sukham
na ca sarvamaraisvaryam tava rodhena madhava* (5-72-84)

Lastly ‘crisis’ is always sequel to adversities caused by human and beyond-human agencies with an element of unpleasantness, and Robert Irvine [22] classifies crisis broadly into two categories: sudden crisis and smouldering crisis. Sudden crisis is encountered by Lord Krishna during a grand celebration when he is the chief guest, and all unpleasant abuses following the slaying of

Sisupala disturb the very mood of the celebration and leads to a smouldering crisis.

*ye tvam dasam arajanam balyad arcanti durmatim
anarham arhavat krsna vadhyas ta iti me matih* (2-42-4)

2.2 Role Model of a Leadership

Modern texts describe events [23] and their management by specifying the various functionary roles. The role of an event organizer comprises task management and people management through a checklist (Wagon and Carlos *ibid*). With a view to identifying the scriptural content of the selection procedures and detailed characteristics for a leadership model the ancient scriptures are investigated here. The various tenets to be followed by a lead event organizer along with his duties and responsibilities to lead the event are found in the *Ramayana*, in the second and fifth chapters, namely *Ayodhyaanda* and *Sundarakaanda*. These are systematically analyzed and codified and presented in Table-3 along with corresponding scriptural content and reference.

Table 3: Duties and Responsibilities of an Event Organizer

S.No	Modern constituents of event organization Roles of Leadership in contemporary literature	Scriptural Content on Roles	Corresponding references from ancient <i>Ramayana</i> *
I	Roles of Leadership: a. Establishment	i. Maintain Confidentiality	2-100-18
		ii. Solicit advise from wise	2-100-22
		iii. Appropriate allocation of Work	2-100-25
		iv. Appointment of incorruptible people	2-100-26
		v. Skill and Domicile based selection	2-100-35
		vi. Righteous Disciplinary procedures	2-100-56
	b. Administration	i. Timely payment of Wages	2-100-33
		ii. Regular contact with people	2-100-51

		iii. Maintaining Discipline with concern	2-100-52
	c. Preparedness to meet exigencies	i. Realize the adversities of the human agencies	2-100-68
		ii. Caused by divine agencies	2-100-68
		iii. Identify strategic expedients	2-100-68
II	Responsibilities for various functionary role: a. Task Management	i. Doing a task without expecting apprehension	5-30-35
		ii. Capable of multiple task management	5-41-5
		iii. Finding many ways to achieve the task	5-41-6
		iv. To be very focussed in expressing things	5-58-5
	People Management	i. Absence of despondency and self reliance	5-12-10
		ii. Virtue of endurance	5-55-6
		iii. Humility is the root of prosperity	5-64-17

* indicates Book No. - Chapter No. - Verse No. respectively

It can be observed from Table 3 that the duties of an event organizer are divided into establishment and administrative procedures. *Ayodhyaanda* vividly deals with criteria such as selection of an event organizer and states that the selected person should be able to maintain confidentiality and that he should be further capable of soliciting advice from wise and knowledgeable people for appropriate allocation of the work.

*kaccij jaanapado vidvaan dakshinah pratibhaanavaan
yathaa ukta vaadhi duutah te krito bharata panditah* (2-100-35)

Further, care is to be taken not to implicate persons with integrity, and who are noble and honest, without following the rule of law such as conducting a proper enquiry, and its essence is summarized in the following verse.

*kaccid aaryo vishuddha aatmaa kshaaritah cora karmanaa
aprishtah shaastra kushalair na lobhaad badhyate shucih* (2-100-56)

Specific mention is also made regarding selection and administration, stating that preference is to be given to the domiciled person who is capable of maintaining discipline through regular contact with people and timely payment of wages. These aspects are indicated in the following verse.

*kaala atikramane hy eva bhakta vetanayor bhritaah
bhartuh kupyanti dushyanti so anarthah sumahaan smritah* (2-100-33)

It is interesting to note that a detailed appraisal has been made of sudden and unexpected events that prepare the administrator to readily and deftly deal with the situations by declaring administrative procedures in the epic *Ramayana*. As an example the verse 68 relating to evils to be attended along with fortifications and expedients to be taken care of through human pursuits based on seven limbs of the administration driven by three branches of learning for the ultimate object of human pursuits hierarchy and is summarized in the following verse.

*dashapamchachaturvargaan saptavargam cha tattvatah
astavargam trivargam cha vidyaastisrashcha raaghava* (2-100-68)

Further the *Sundarakaanda* states the important pre-requisites for task management and people management. Initially, while dealing with task management it says that the person should be without any apprehension while initiating the task and should be capable in multi-task management by finding ways and means, ultimately with well-chosen expressions. The following verse signifies multi-task management.

*na hi ekah saadhako hetuh svalpasya api iha karmanah
yo hi artham bahudhaa veda sa samartho artha saadhane* (5-41-6)

Equal emphasis is also laid on people management by stressing the need for self-reliance and absence of despondency, with the virtues of endurance and humility which eventually lead to prosperity. As an example, the following verse signifies the importance of self-reliance.

*anirvedah shriyo muulam anirvedah param sukham
anirvedo hi satatam sarva arthesu pravartakah* (5-12-10)

All these references advocate the necessity to infuse sentiment, fervour, emotion and a sense of belonging into actions which go a long way in successful accomplishment of any event of any dimension. All these aspects of event organization are professionally thorough and a grand celebration of a cultural event – *Rajasuyayaga* described in the *Sabhaparva* of *Mahabharata*. These are described in the following section proves the point.

3. A classic case study from the Ancient scriptures

Grand cultural celebrations in the form of *yajna* were managerial functions which involved intricate planning, coordination, staffing and controlling and were professionally organised in the hoary past by the monarchs. Classic rituals such as *Ashwamedha* and *Rajasuya Yajnas* are among the several events demonstrating managerial practices of the bygone times. Among these, Yudhishtira's *Rajasuya Yajna* is the most well-known cultural celebration, described in detail in the second chapter of the *Mahabharata*, known as the *Sabha Parva*. Its study has thrown light on several aspects of modern event organisation. In its management can be seen the importance that was laid on conceptualisation, coordination, venue selection, detailing of the programme, provision of food, accommodation, gifts and novelties to the invitees, and many other formalities. The verses referring to the above mentioned demands of the event have been recorded in Table 4.

Table 4: Modern concepts of Event Management and related references in *Rajasuyayaga* of *Mahabharata*

S.No	Modern Concepts of Event Management	Corresponding References * from <i>Sabha Parva</i> (Chaper 2) <i>Mahabharata</i>
1	Planning <ul style="list-style-type: none"> • Conceptualization 	2-11-69, 2-12-2, 2-12-3, 2-12-9, 2-12-14, 2-12-18, 2-13-1, 2-13-61
	<ul style="list-style-type: none"> • Countering Risks 	2-13-62, 2-13-66, 2-18-20
	<ul style="list-style-type: none"> • Budget 	2-30-51, 2-32-8
2	Organization	
	Co-ordination committee / Team	2-30-3
	<ul style="list-style-type: none"> • Food and Reception 	2-30-4
	<ul style="list-style-type: none"> • Honouring the Dignitaries 	2-30-7
	<ul style="list-style-type: none"> • Supervision of different works 	2-30-28, 2-30-29, 2-30-34, 2-30-35, 2-30-36
	<ul style="list-style-type: none"> • Team-Building 	2-30-41, 2-30-53
3	<ul style="list-style-type: none"> • Invitations 	2-32-4
	Leading	
	Venue Selection and Needs	2-30-26
	<ul style="list-style-type: none"> • Special Materials 	
	<ul style="list-style-type: none"> • Decoration of Venue 	2-30-27
	Program for the Event	
	<ul style="list-style-type: none"> • Invocation 	2-30-42
	<ul style="list-style-type: none"> • Going to Venue 	2-30-43
	<ul style="list-style-type: none"> • Entertainment 	2-30-48
	Accommodation	
	<ul style="list-style-type: none"> • Tall and Spacious Buildings 	2-31-19
	<ul style="list-style-type: none"> • Easy to climb steps 	2-31-20
	<ul style="list-style-type: none"> • Good seating arrangements 	2-31-21

4	Hospitality Services	
	• Menu for food materials	2-31-50, 2-31-51
	• Meals without intermission	2-47-3, 2-47-4
	Controlling	
	Gifts and Novelties	2-30-35
	• Gems and Precious metals	
	• Ornament gifts	2-47-5
	• Garment gifts	2-47-6
	• Mementos	2-30-52
	Closing Ceremony	
	• Honoring the Guests	2-47-13
	• Paying tributes with expensive matting	2-47-16
	• Royal tributes with elephants and camels	2-47-19

* indicates Book No. - Chapter No. - Verse No. respectively

It can be observed from the table that the ‘conceptualisation’ of an event signifies the need for participatory discussions starting from among the family members and extending to knowledgeable and wise people as indicated in the following verse.

*sa bhratrbhih punar dhiman rtvigbhis ca mahatmabhih
dhaumya dvaipayanadyais ca mantrayam asa mantribhih* (2-12-18)

Budget allocation is also given due importance in these celebrations with due accountability at the initial level of planning itself, tagged with adequate caution against the various risks that are likely to arise during the execution of an event. This has been indicated in the following verse.

*ksatta vyayakaras tv asīd vidurah sarvadharmavit
duryodhanas tv arhanani pratijagraha sarvasah* (2-32-8)

It is interesting to find a reference to the constitution of a co-ordinating committee comprising professionals as members, each of whom were allocated duties with meticulous care, starting right from venue selection to sending the invitations as detailed below.

*evam uktva sa tan sarvan diksitah pandavagrajah
yuyoja ha yathayogam adhikaresv anantaram* (2-32-3)

Further in-depth analysis of these verses revealed that on-site activities included appointment of various in-charges for collection of materials, decoration of the venue along with a concerted co-ordination, involving all the functionaries, before, during and after the programme. The following verse explains this in detail.

*tatra cakrur anujnatah saranany uta silpinah
ratnavanti visalani vesmaniva divaukasam* (2-30-38)

It is also interesting to note that the setting up of accommodation is given paramount importance in event organisation which involves drafting of fine-tuned details relating to and including interiors, furnishings and architecture. More specifically, the following verse reveals that the building, i.e the venue, where the event is to be conducted should be protected by high compound walls, which are to be white washed along with a provision of comfortable steps to climb the building easily.

*kailasasikharaprakhyan manojnan dravyabhusitan
sarvatah samvrtan uccaih prakaraih sukrtaih sitaih* (2-31-21)

It is pertinent to note that during these celebrations, food service operations and traditional hospitality services were provided [24] without intermission and in unlimited quantities. The menu included special and specific dishes for every occasion, with different varieties in every meal.

*diyatam diyatam esam bhujiyatam bhujiyatam iti
evam prakarah samjalpah sruyante smatra nityasah* (2-30-50)

The customs of invitees giving gifts to the host and the host paying tributes to the guests were observed with fervour and with a touch of sentiment. The gifts could be in the form of gold coins, elephants or camels. This was the guests' way of seeking protection for their kingdoms from the host. This practice has been depicted in the following verse.

*dighyam sarve samapetuh parthivas tatra bharata
samupadaya ratnani vividhani mahanti ca* (2-31-4)

It is found in these scriptures that the closing ceremony was given equal importance with a well-defined practice which is codified and presented in Table 4.

*annavan bahubhaksyas ca bhuktavaj janasamvrtah
ratnopahara karmany babhuva sa samagamah* (2-32-16)

All these references found in the ancient scriptures concur with the emerging practices of event organisation and may be emulated for strengthening and advancing contemporary event organisation and management.

4. Conclusions

Exploration is carried out of the great epics, *Ramayana* and *Mahabharata* for identifying a requisite model for leadership along with event management practices that were in vogue in the ancient days, and validating their

usefulness in the contemporary age. The etymology of the word event and its classification, along with its nature can be traced to the *Bhagavad Gita*, which forms a part of the *Mahabharata*. It is found that there are three different kinds of human activities that correspond to modern event management practices, and these are classified as daily activities; specific activities representing an occasion, and special activities for the fulfilment of desires, resulting in an outcome. The analysis of an event further reveals that it is a human activity is always related to the occurrence of some happening at a given place and time. A conceptualized diagram has been designed and developed in accordance with the classification of the nature of ancient events by corresponding with contemporary events.

Investigations have been carried out in the epic *Ramayana* to identify the qualities of an event organizer and various components of task management and people management including the preparation of a detailed check list for meeting various exigencies while organizing any grand events. It is found from this epic the criteria for selection of an event organizer and desired qualities such as honesty and integrity, and a need to check the background before selection of the incumbent. Further the selected person should be capable of maintaining confidentiality in allotting appropriate work by choosing right persons for the right job. Further the detailed studies in the *Udyoga Parva* of the *Mahabharata* go on to show the requisite leadership qualities which are examined and listed. These qualities involve communication skills; negotiation processes; and risk, uncertainty and crisis management. Furthermore the studies suggest the need for personal touch, sentiment and fervour as effective tools in crisis management. A schematic and tabular representation of the various aspects of event organization; duties and responsibilities of an event manager, and the leadership qualities are drawn from these scriptures. Further the study of the modern event management concepts has shown their close correspondence with the ancient scriptural meanings.

Yudhisthira's Rajasuyayagam in *Sabha Parva* of *Mahabharata* is a classic example, which narrates in detail how an event should be organised and managed from the beginning to its conclusion, as also the farewell practices. The importance of appointment of a co-ordination committee with appropriate and well-defined allocation of the works to each member, taking utmost care in choosing the venue, accommodation and food arrangements, is brought out well in the scripture. In this study, it has been observed that the conception of an event lies in discussions with elderly and wise members of the family members about appropriate budgetary provisions. Also, the traditional custom of providing gifts and novelties to the host by the guests, and the reciprocal paying of tributes by the host, in equal measure and with full honours, following well-defined practices, has been highlighted are delineated and codified. The detailed scrutiny of *Ramayana* and *Mahabharata* and conclusions derived therein reveals that they would serve as a ready reckon for modern event practitioners. These studies clearly bring out the significance of Indian scriptures as a fountainhead of knowledge and skills on the subject of the

event management and show how they may further supplement this emerging discipline.

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Endnotes

1. *Ashvamedha* is a most important royal ritual described in detail in *Bala Kaanda* of *Ramayana* which is similar to *Rajasuya Yajna*.
2. *Ayodhya Kaanda* is the second chapter of the *Ramayana* and primarily details the duties of a king narrated by though Lord Rama when his brother *Bharata* meets him when Rama is in exile in the forest.
3. *Bhagavad Gita* popularly known as *Gita*, which is part of the epic *Mahabharata*, comprises of 18 chapters and 700 verses. It by itself is a doctrine on the art of living for successful accomplishment of goals by individuals, even during adverse situations.
4. *Itihasa* means events of the past.
5. *Kauravas* are the descendants of *Kuru* family and sons of the legendary king *Dhritarashtra*, who is the ancestor of many of the characters of the *Mahabharata*.
6. *Lord Krishna*: A character in *Mahabharata* and is a role model of leadership whose teachings to *Arjuna* on the battle fields in the epic *Mahabharata* through the famous *Bhagavad Gita* are well known as guiding treatise in everyday's life.

7. *Mahabharata* is an epic poem which elaborates on the code of conduct in one's life for ethical, social and spiritual relations within it. It contains 110,000 couplets making it the longest epic poem in world literature and is divided into 18 sections called *parvas*.
8. *Pandavas* are the five acknowledged sons of king *Pandu*, brother of King *Dhrutarastra*, by his two wives *Kunti* and *Madri*, who fought and prevailed in a great war against their cousins the *Kauravas* in the battle of *Kurukshetra*.
9. *Rajasuya* is a *Yajna* performed by the ancient kings who considered themselves powerful enough to be emperors. This was performed by *Yudhisthira*.
10. *Ramayana* is an epic poem written in Sanskrit language containing the story of King Rama's journey of life, a true journey of Virtue to annihilate Vice. It consists of 24,000 verses called *Slokas* in Sanskrit language grouped into six *Kanda*, each *kanda* comprising 537 individual chapters called *Sargas*;
11. A *Sloka* is a category of verse line the epic poem. (ii) *Kaandas* are individual chapters grouped into books. (iii) *Sargas* are group of into individual chapters or cantos, where a specific event or intent is described.
12. *Sabha Parva* is the second chapter of the *Mahabharata* which deals with eventual exile of the *Pandavas* along with the game of dice where the event of *Rajasuya yajna* was described in detail.
13. *Sisupala* was slain by Krishna during the great *Rajasuya yajna* sacrifice by *Yudhishtira*, for his unprovoked and contemptuous abuse of lord Krishna, an incident described in *Sabha Parva* of *Mahabharata*.
14. *Sundarakaanda* is the fifth chapter of the *Ramayana* which demonstrates duties of an event organizer for the successful task management and people management. It narrates the adventurous journey in search of Rama's wife by his ardent acceptor, *Lord Hanuma*
15. *Udyoga Parva* is the fifth *Parva* (book) of the *Mahabharata*, which means effort or work with abounding incidents appertaining to the peace mission of Lord Krishna for averting the war.
16. *Yajna* is the sacrifice performed in Hinduism to please the gods or for fulfillment to attain desired objectives.
17. *Yudhisthira* is the eldest son of King *Pandu* and Queen *Kunti* and the king of *Indraprastha*, and later of *Hastinapura* the presently known Delhi.