

COMPETE *Plus*

COVID-19
POSITIVE

04



MY JOURNEY OF
CREATING
THEWA COLLECTION

07

Content

Leadership in
the time of
Coronavirus

03

Covid-19
POSI(+)I(VE)

04

My journey of
creating Thewa
collection

07

SCHOOL OF
FASHION
DESIGN

09

Review: The
Palace of Illusions

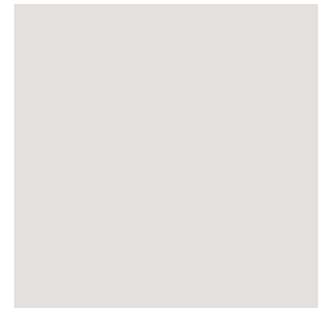
10

THE GROWING
START-UPS AND
ENTREPRENEURSHIP
SPIRIT AMONGST
THE YOUTH OF
TODAY

12

ARTS-INFORMED
INTERVENTIONS FOR
UNANSWERED BUSI-
NESS DILEM-
MAS-HIGH TIME TO
CHANGE
THE LENSES

13



Leadership In The Time Of Coronavirus

-By Dr. Deepak Shishoo, Provost, Karnavati University



It's ironic that despite so many epidemics the world has still not get its act right. We are all to blame for it -- be it the governments, the politicians or the public at large. We have not learnt from World War II or epidemics like SARS, Ebola or even HIV AIDS that we, the human race are all into it together.

'We deserve the leaders that we get' is best exemplified in the current times. The world is now led by a motley collection of bumbling fools who because of their 'naivete, arrogance and ignorance have put their respective countries and the world in a jeopardy'.

The leaders had the services of the best scientific and medical advisors at their disposal. These were the best scientific minds of the world. But our leaders wearing the halo of 'I Know It All' for various personal reasons were not willing to listen to them or if willing, then with their limited IQs unable to comprehend what the scientists were trying to convey. The management capabilities of leaders are best tested in crisis situations like the one being now faced by the world. Sadly, all the leaders have failed the test.

One thing we do know already however is that those who initially downplayed the virus and its impact for political or personal gains have done real harm to the society and threatened the lives of millions of people. Mixture of laid back government action, leadership failures, faulty or no planning, lack of preparedness, etc. have

spelt disaster for mankind. The United States will likely go down as the country that was supposedly best prepared to fight a pandemic but ended up catastrophically overmatched by the novel coronavirus. In order to meet its requirement of masks it also resorted to acts of modern day piracy. Did the President of the United States of America want to convey that Americans lives were more valuable than German or French lives? Again he seemed to have forgotten something that is taught in every school: All men are born equal. The manner in which he is pushing for hydroxychloroquine as the wonder drug for novel coronavirus reminds me of drug pedlars pushing their wares on the streets of his native New York. Only a conscienceless person like President Trump could have in all seriousness thought of opening up the economy by Easter. No sane person can ever think in this manner. Again, President Trump needs to be reminded about something which every child also understands: A dead man cannot be revived but a dead economy can be. What is unfolding before all of us including President Trump is not reality but it is REAL. While my elders long for a leader like Churchill, I long for Obama, a person who, I believe, still commands respect from every single human being alive on this planet. He would definitely have united us all and led by example in this fight of ours against the coronavirus pandemic.

My heart goes out to all those scientific advisors

whose advice in the initial days of the coronavirus epidemic went unheeded. It must have been a Kafkaesque nightmare when nobody would have paid attention to them or facts. For these scientific minds telling the truth to their leaders in these times of deceit must have been like a revolutionary act. But the leaders seem to have forgotten the basic lessons taught to us in our schools: Facts do not cease to exist because they are ignored or 'Truth is like the sun: You can shut it out for some time, but it aint going away'.

I believe in the existence of God but I am a man of science. I am among those who think that science has great beauty. The good thing about science is that it's true, whether or not you believe in it. Science and everyday life cannot and should not be separated. It's always the bad times that have the maximum scientific value. Most importantly science without religion is lame but religion without science is blind. It is to be always remembered that a combination of political and religious hypnotism will not and cannot conquer science.

Sometimes it takes a good fall to really know where you stand. There is, perhaps, a silver lining in the dark cloud of anxiety, fear, suffering and death brought to us by the coronavirus pandemic. Namely, a growing intense awareness that we are all one. We humans. The entire globe that is engulfed by this disease. Our feelings for one another must not change with time. They must remain the same as we go ahead because there is so much to be done and no going back on our commitment to one another.

Nothing in life is to be feared, it's only to be understood. Now is the time to understand it more, so that we may fear less. Above all don't fear these difficult times, the best will come from them only. This time it will not come from the leaders who, in CNN anchor Erin Burnett's words, believe that we are so stupid. But it will come from from all of us, the people who feel the suffering of others around the world, people who are compassionate, caring and loving, people who believe that we are all one. It's we who will have to lead the way and create a new path for our children to tread upon.

Covid-19 Posi(+)I(ve)

-By Tarun Mundhra Student , PGDM Sem-2 , UWSB



back in late February. Experts attribute the difference to quarantine measures that have been implemented to stop the spread of coronavirus. Millions of people in China have been on lockdown since late January, and many factories in the country closed due to the outbreak. In Wuhan, the capital of Hubei province where the virus originated, people have to follow strict guidelines for leaving their homes. NASA shared the below picture to say how lockdown affected the pollution level in China alone.

Recently India announced complete lockdown for 21 days. India is considered as the third most polluted country in the world and 6 cities out of 10 most polluted cities are from India this 21 days lockdown will help the country in getting a fresher environment as it will hit the reset button on many things amid Covid-19.

As the Coronavirus pandemic rages across the globe insidiously, social distancing measures are getting very important. News and views about coronavirus have spread via social media in a way that no health emergency has done before. At this point, it already destroyed many of us directly and indirectly. This is the time when we should support our Government's every decision and follow the Quarantine rule. Since we all are aware and social media is enough for us to inform what level of destruction it's creating so the blog is not about that destruction as it is temporary rather the blog is about what Positive things this virus will leaving for us.

A lot of fear, sadness, anxiety is around the world the Corona Virus has been a wreaked havoc till now but lets us rewind our last few days and rethink how things have changed in just a matter of time

Let us look at those (+VE) things which Covid-19 will leave for us

a) Nature on reset mode: This Corona pandemic has hit the reset button on a lot of natural things. We took nature for granted which resulted in many careless things done by human beings. However, in 2020 the NO₂ levels from January to February were 10% to 30% lower than average, and they didn't rise

Pollutant Drops in Wuhan—and Does not Rebound

Unlike 2019, NO₂ levels in 2020 did not rise after the Chinese New Year.

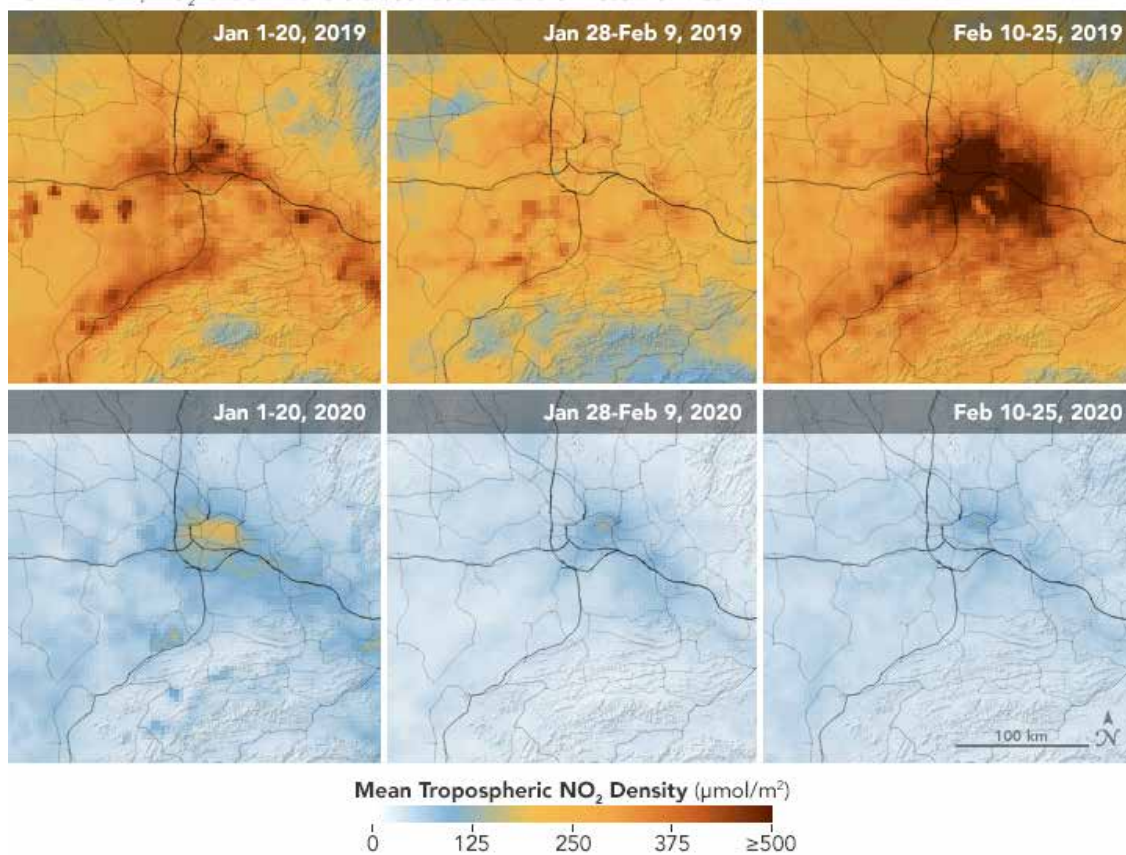


Image source: nasa.com



b) Co-existence of another Living being:

Just like natural resources we human beings almost forgot about the Co-existence of other living beings and which effected their lively hood. Currently, when water bodies are cleaner than before, Roads are empty, the air is fresh. Other living beings are getting the best out of this pandemic faced by us. Since humans began retreating public spaces in fear of the coronavirus, nature began retreating its space. Dolphin has returned to its Italy's coast, Swans are found in Italy's canal, Otters are roaming freely in Singapore because of empty public spaces and birds were seen enjoying the weather flying in the city of Ahmedabad. This is one of the positive impacts for them and a lesson for us to remember after the novel- the coronavirus disappears.



Image source: worldofbuzz.com

c) Family time: As the Covid-19 outbreak spreads across the world and India caseload inches toward 700 mark, the Entire population is self-isolating to slow the virus's spread. This unprecedented period has disrupted all the systems that keep our lives running. But one best thing which it did is nothing but an alert to say us that family is important. No doubt how busy we get in building our careers but this sudden pause by the novel- coronavirus gave as an amazing reason to return home and spend some quality time with the close ones. These positive messages by nature will be with us even after this tough time.

d) Hygiene factor: In the population of 1.5 billion people it was never possible to maintain hygiene all around the country. Amid Novel Coronavirus, every public space around the country is getting sanitize which in the normal way was not possible at all. Even talking about personal care on an average every Indian has

started keeping sanitizers and washing hands more than 20 times a day. It is normally said that on an average it takes 21 days to make something a habit and this is exactly the number of days for which our lockdown is been extended. So it may become our habit.



Image source: Punjab press

e) Finding your passion- These self- Isolation days are the best way to find your passion. We got ample time to try each day each new thing. Insist on thinking these days as a waste of time how about using each day in a productive way and by trying new things which will surely help us more & more. As it's already said that it takes exactly 21 days to build a habit so by doing that thing for 21 days it will surely become one of your habits. It can be anything from writing a blog to reading a book. Try as many ways as possible and make the best out of these Isolation days. Trust me you will never get this time back.

The below are the few images shared by my friends who are using these self-isolation days very creatively-



Image source: Art by Jyoti Bihani

f) Taking Care of Old Age People- The most infected people due to this virus are people above 60 years of age which make all of us cautious about our old age family members. Suddenly everyone around the world started taking good measures for them. Asking them to stay at home and fulfilling their every requirement has become the priority which somehow is one of the cutest results of this pandemic.

g) Use of Masks and Buzzwords: Apart from all the above positive things one thing which changed is use masks. We were never serious about using the N95 Anti- pollution masks which was very important but amid novel Corona Virus every one started using the mask and will use it further too and also its helping us in enriching our Vocabulary. AMID, PANDEMIC, COVIDIOT are the few repeated words used during this crisis again and again. It is very important to learn their meaning.



EPIDEMIC

An epidemic is the occurrence in a community or region, of cases of an illness, specific health-related behaviour, or other health-related events, clearly in excess of normal expectancy. The community or region and the period in which the cases occur are specified precisely.

PANDEMIC

A pandemic is the worldwide spread of a new disease. The declaration of a pandemic is a reference to its spread, rather than its severity. With 118,000 cases of Covid-19 having been detected across 110 countries, the WHO on March 11 declared it to be a pandemic.

Source: WHO

This Novel Coronavirus or Covid-19 is a reset on our normal life. Maybe it is coming in a destructive mode but somehow it was important for us to get revive from this virtual scripted world also to realize many issues that were impacting the earth directly or indirectly. No doubt the current negative effect of this virus is way more than anything but once it is gone, we all know what positive things it is leaving for us. So as of now instead of getting scared let us follow the safety measures requested by the Government.

Stay Home. Stay Safe. Stay Healthy.

My Journey Of Creating Thewa Collection

-By Jatin Sehgal, Sem-5, UID

I have always been into learning new and different types of jewellery making, but when it came to thewa art, it made me curious. Semester-5 in my module named Design Project II (Craft based design product Studies) provided me a chance to explore this new form of jewellery making with use of traditional ancient technique named Thewa.

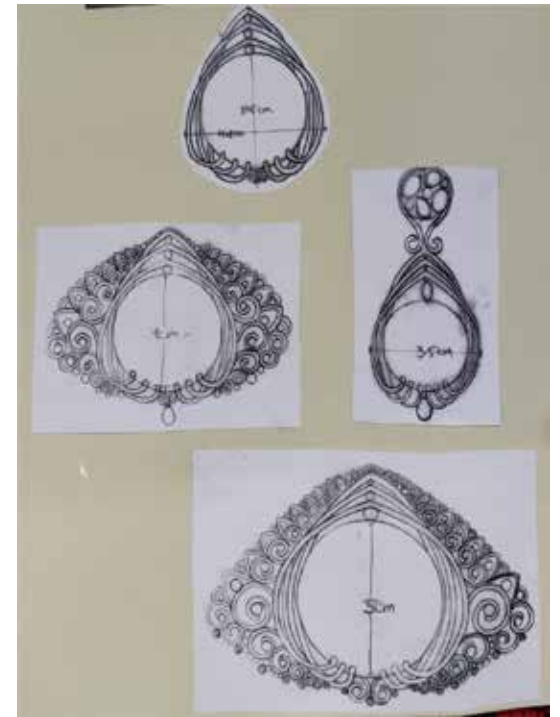
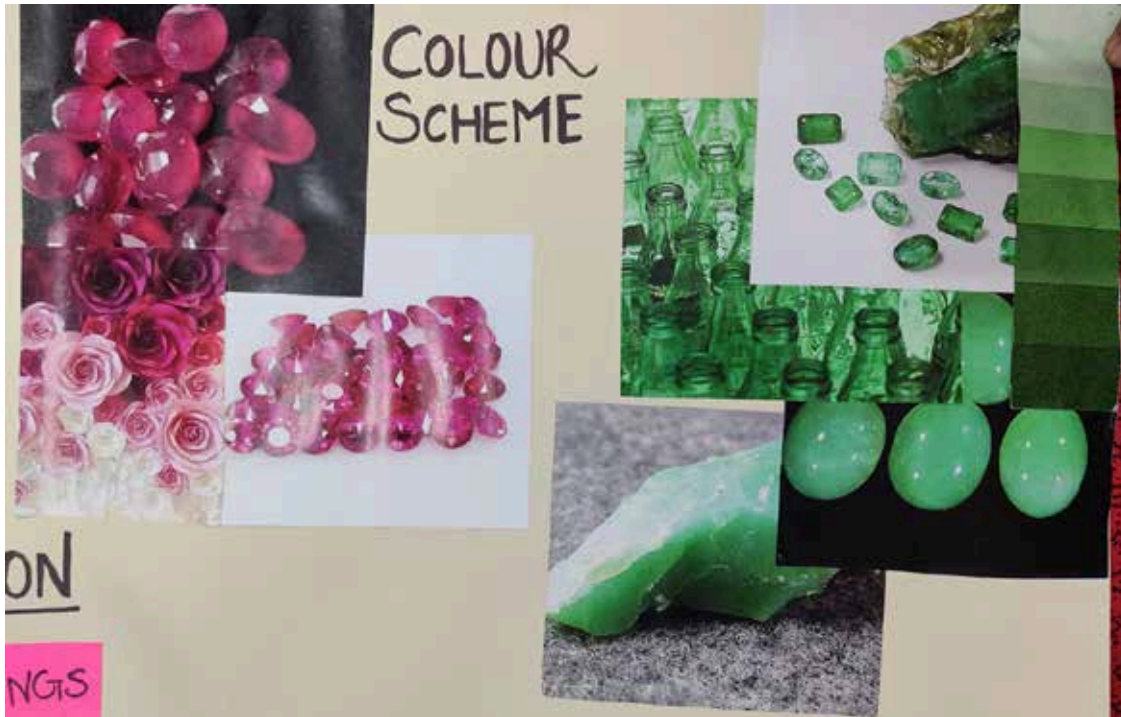
nature scenes, historical scenes and many more.



After documenting this craft, we were supposed to study and make our own designs of the same. I have always been fascinated towards fine jewellery. So I decided to convert traditional look of Thewa into modern fine jewellery. Taking inspiration from muslim architecture i.e. Sidi Saiyyed jali, I chose a muslim client for whom I have designed the jewellery collection. It took me to study the muslim culture as well. After all the processes of researching, different forms were generated for the carving of gold foil on the glass.



I with some of my friends went to Pratapgarh for documenting this precious age old Jewellery craft. Thewa art is practiced in Pratapgarh, Rajasthan. This art of making gold carvings on glass is practiced since 400 years. Artisans make different types of designs including

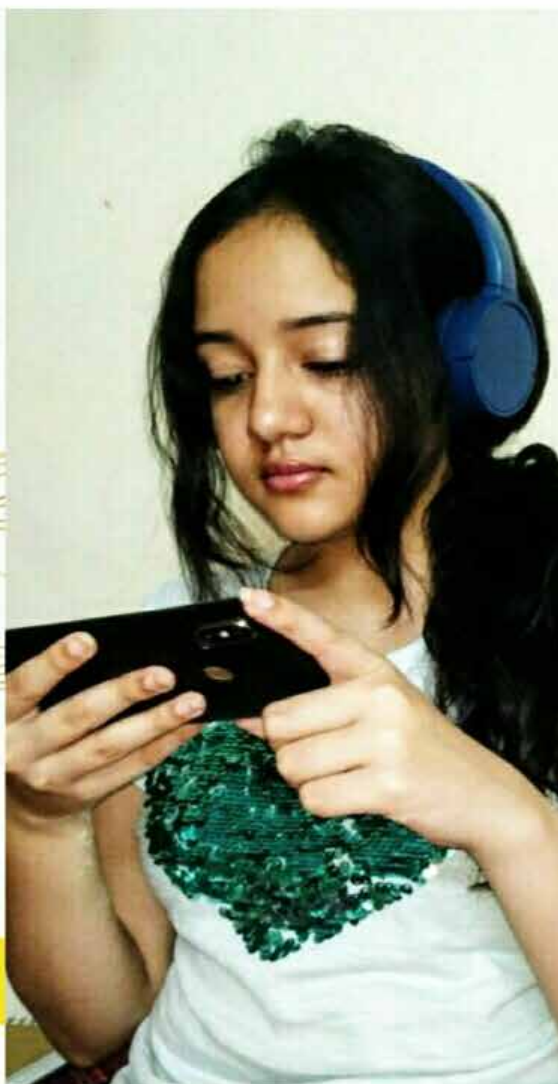


A lot of forms and designs were generated to reach to a final one. After that color scheme was one of the major task which was to be done. So I took jade pink and green flourite color as most of the muslim people prefer ruby and emeralds to be in their jewellery. Final rendered sketches and technical drawings were made to clear out the actual view & dimensions of the jewellery. After all these steps the design made on paper was actually carved in real gold and silver, plating was done, proceeding to stone setting and finishing to reach final look. This was my journey of making my whole Thewa jewellery collection.



School Of Fashion Design

Zoom Interaction With Mr. Bhavin Trivedi, Sem-4&6



The School of Fashion Design organized an online interactive session for the students of Semester 4 & 6, via Zoom, with fashion designer Bhavin Trivedi from DSBT Studio in Ahmedabad.

DSBT (Darshi Shah Bhavin Trivedi) is a fashion label started in 2010. They design both Pret a porter and customized pieces for all body types. Their design sensibility is subtle, sharp and flattering for the individual. Their clientele is diversified in a variety of socio-economic class as well as age groups. DSBT are known for their bridal wear and semi-formal occasion wear. Darshi Shah graduated from the London College of Fashion, and Bhavin Trivedi graduated from National Institute of Fashion Technology, Gandhinagar. They both have featured in national and international print media, judged various fashion events and have a presence in academia as visiting faculty and guest speakers.

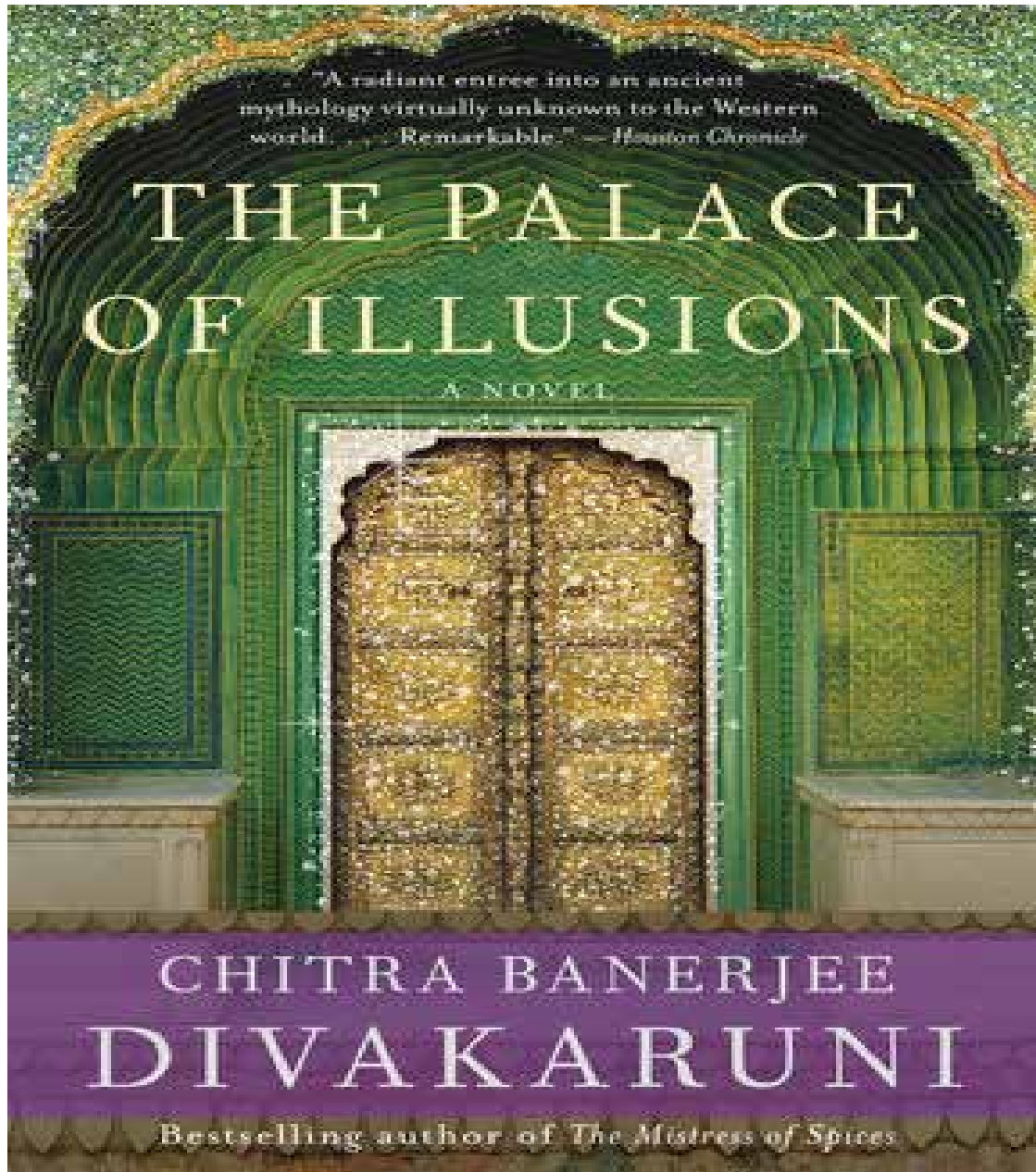
This session via Zoom focused on topics of Indigenous Fashion Industry and Professional Procedures. Bhavin shared his experience of brand philosophy, branding, sustainable clothing and textiles, designing a collection as well as basics of running a successful design label, like investment plans, floor plans, unsold stock, etc. for the benefit of the enthusiastic students. He also guided the students for their own career pathway, whether it is pursuing further education or starting their own label.

This session was very well received by the students and shows the resilience of the faculty, students and Bhavin to keep working even in these difficult times of Covid 19 lockdown.



Review: The Palace Of Illusions

-By Nitika Amin, Sem-6, USLM



The Palace of Illusions: A Novel was written in 2008 by Chitra Banerjee Divakaruni, an award-winning novelist and poet, and was published by Picador. She is an Indian-American author who was born and brought up in India, and moved to the United States for post-graduation. The novel is an interpretation of the Mahabharata through Draupadi's view, the wife of the five Pandava brothers - heroes of the epic. The first person narration of Draupadi undermines the stereotypical perception of women in the Indian culture. Through Draupadi, Divakaruni also presents both the patriarchal and the feminist voices,

tional themes of Mahabharata with questions of a female identity. Through various interpretations of the epic, Draupadi has often been portrayed in a slightly negatively light. Many Hindus believe that it was her indignant actions that brought the destruction of Dwapara Yug however, Divakaruni portrays her as a woman who is trying to be independent and an equal to the men around her rather than being subservient. In this novel, Divakaruni uncovers the story that lies invisible between the lines of the men's exploits in Mahabharata i.e., Draupadi's point of view.

The novel can be looked at as a feminist

criticism to the traditional telling of Mahabharata. A feminist criticism calls for equal rights for women in a political, economic, social, psychological, personal and aesthetic sense. It posits that, thematically, female readers should identify with the female characters and their concerns in any text. Feminist criticism can be divided into two distinct types - the first being concerned with emphasis on women as a reader of male produced literature and the second being where the women is the producer of literary texts. Like many other Indian women writers Divakaruni explores the female subjectivity and women's struggle for their identities.

The novel takes the readers through the Mahabharata vis a vis Draupadi's life, starting from her birth and the prophecy that accompanied it; how her father used to discriminate between her and her brother in childhood; how her dreams of fulfilling her prophecy created desires that women aren't allowed to have inside her; how her destiny shattered her dreams; how her self-esteem was compared to her arrogance; Krishna being the only source of happiness, guidance and knowledge; how the events leading to Kurukshetra took place and blamed her for it; how she had compromised with her ambitions and kept her strongest desire to herself; how she always kept on fighting with her inner turmoil; her humiliation in front of all the male relatives and how her husbands did not do anything about it.

From the beginning of the text, the conflict between the patriarchal norms and practices, and what Draupadi wants out of her life is made obvious to the reader. She wants to know the world much more than the society allows a woman to. She seeks the education that her brother gets, but she is denied. Draupadi's awareness of the patriarchal bias against her adds a layer to the retelling. She has a conscious desire to change her name from Draupadi - Drupad's daughter - to something of her own, befitting a person who would change the course of history. The reader relates to the desire for growth and one's own destiny independent from others that all women have in their mind. Through multiple instances in the novel the author presents how eavesdropping is one of the only uncensored acquisition of knowledge for woman. Draupadi has a yearning to know about what is happening in the world beyond her side of the palace, but no one

talks to her about things as such areas of discussion are not deemed appropriate for a princess. It is mostly through eavesdropping that she gains knowledge about statecraft, warfare and politics, and that too limited. It's interesting to note that while Draupadi continues challenging patriarchal traditions, she also has some subtle ingrained thought process and behaviourism that are influenced by the norms of the society. For instance, when she says "I too wanted him to be dazzled by all their treasures—including myself their crown possession" during the preparations for the Kaurava visit to Indraprastha, her palace. In such instances, Divakaruni very realistically portrays the all pervasive nature of the patriarchal mindset that is so ingrained in us that even those trying to oppose it have some unconscious biases/stigma. Through Draupadi, Divakaruni continues to challenge the overt patriarchal subjugation towards woman. In one of the instances in the early chapters, Draupadi raises a sharp opinion on patriarchy when she remarks on the tutor's idea on reincarnation – "Dhri's tutor was of the opinion that virtuous women were sent directly into their next birth, where, if they were lucky, they reincarnated as men. But I thought that if *lokas* exists at all, good women would surely go to one where men were not allowed so that they could be finally free of male demand".

The concept of love and marriage, and the fact that at times they can be exclusive of each other, has also been addressed by Divakaruni. Polygamy was not an out of the norm practice in the time of the kings. It was a common practice for kings to have more than one wife. However, there are no stories depicting the problems faced by the wives and the husband – the jealousy or the conflicts. No stories mentioning the emotional desires of the wives, the society restricts the duties of women to two things – giving birth and supporting their husband. The challenges of a polyamorous marriage are further explored in the novel when the Pandavas 'take' individual wives. The traditional narrative of Mahabharata emphasize on the need of these marriages while this retelling presents on Draupadi's displeasure as well. Additionally, this retelling also sheds light on Draupadi's reluctance to get married to all five of the brothers. This is seen in the lines "I finally began to see what the wily Kunti had in her mind when she insisted that I was to be married to all of them, and though they never made my heart beat widely, the way I'd hoped as a girl, I committed myself totally to the welfare of the Pandavas". An addition that Divakaruni made to this retelling of Mahabharata is Draupadi's feelings and attraction towards Karna. At various instances Draupadi refers to the feelings she has for Karna, in the chapter 'Grandfather' "I confess, in spite of the vows I made each day to forget Karna, to be a better wife to the Pandavas, I longed to see him again" and at the end of it all in 'Snow' – "Karna would never have abandoned me thus. He would

have stayed back and held my hand until we both perished. He would have happily given up heaven for my sake". The entirety of the portrayal of the concepts of love and marriage in this text shows a distinct divorce of love from marriage which was not thought of when talking about marriages portrayed in the ancient epics.

Divakaruni also comments on the so called boon that Draupadi received from a sage – regaining virginity every time she walked through a fire before going to the next brother each year. The importance of the bride being a virgin is still very important in the Indian society. In this retelling, Draupadi posits an alternative for what this boon could be – "If the sage had cared to inquire, I'd have requested the gift of forgetting, and so that when I went to each brother I'd have requisitioned that Arjuna be my first husband. He was the only one of the Pandavas I felt I could have fallen in love with." "If he had loved me back, I might have been able to push aside my regrets about Karna and find some semblance of happiness"

Some of the viewpoints expressed by Divakaruni in the text can also be seen in the characteristics of second wave feminism which began in United States in the early 1960s. At that time women did not go for jobs because of their domestic duties. Chores like cooking, cleaning and bringing up children were considered as their primary work. This lack of exposure to the outside world made their life estranged from politics, economy and law making. The after effects of Second World War triggered the second wave feminism. Due to the war women were given the industrial work and later they started to protest for equality. Simon de Beauvoir's *The Second Sex* published in 1949 contributed to the rise of the second wave of the feminist movement. She said "one is not born, but rather becomes a woman." This points to the societal norms and standards determining the gender role that a woman has to perform. This social construction of a woman can be seen throughout the *The Palace of Illusions*, especially in the childhood chapters. Draupadi was always interested in fulfilling her destiny of changing the course of history and learning about the world around her. But she became a woman (as per the society's definition of how a woman should be) through a series of grooming and tutors hired specifically to 'correct her interests'.

The text also addresses the social subjugation between the various classes of the society. The social divide among classes has especially been depicted through the interactions of Dhai Ma and Draupadi. Dhai Ma introduces Draupadi to the societal norms and makes her aware of the different sets of codes of conduct fit for a princess and how they are different from how a maid belonging to a lower class is supposed to behave. In instances when Draupadi tries to get involved in Dhai Ma's chores, she stops her and reminds her of the difference in social construct of classes. Thus, while Divakaruni is addressing

the treatment of women in a patriarchal society, she also focuses on the subjugation of the lower classes and castes in a male dominated society. Throughout the novel Divakaruni addresses several issues such as skin colour, caste system, war, power, womanliness, brotherhood, valour and tries to interpret them through the eyes of a woman. However, Draupadi's explorative thoughts hardly delve deep enough to form a solid opinion of her own. When some of the issues come up later in the story, her ideological stance on it falters. For example, in the chapter titled 'Cosmology', Draupadi thinks about war and says she would teach the men in her life to search for other ways to find glory or get revenge because war wasn't necessary, but when she feels humiliated in Duryodhan's court, she seeks retribution through war.

What makes *The Palace of Illusions* interesting is that Divakaruni portrays the stories of the female characters as conscious choices made by them and not as roles given out by men in their lives and followed blindly. These women chose the lives that they lived, even if some of the choices were affected by the patriarchal structure ingrained in them. The novel is a contrast of defiance and traditional beliefs, both often held by the same person. That is the aspect that makes it more realistic, Draupadi's defiance to the prejudice in the external world and the internal conflict in the mind between what she wants to do and what she is supposed to or expected to do. This conflict with the self and the world around is probably something that today's readers of this retelling of Mahabharata may be able to relate to.

The Growing Start-ups And Entrepreneurship Spirit Amongst The Youth Of Today

-By Vinay Sachdev, Batch 2019-24, UWSL



In this era of placement and packages it is very difficult to find a person who wants to create his own path of success through the path of entrepreneurship. Although the Indian society that wants to prefer a secure private or government job has now taken a steps towards entrepreneurship and start-ups. The start-ups rate is currently falling down in India because not having proper expertise of business or start-up in India. Our country is somewhere lacking behind in terms of start-ups and business that's why we don't have any Indian city in top 10 startup city. Although government has taken the initiatives like Skill India, Start-up India, Stand-up India and many more other program to encourage the youth of India. But still the numbers are not enough to lift the people of India out of poverty. Top Business schools do not have enough number of seats, many candidates who have keen interest in business or entrepreneurship don't have any access to the right experts or expertise. These are some problems which India is facing today.

People should understand if there would be no business, transaction or capital there would be no job in future because business creates jobs and opportunity for the people.

Although the start-up and entrepreneurship culture looks very good, it's bad and it's getting worse. People are just seeing a few successful entrepreneurs and getting inspired from their riches. The name, fame, money and "life of an entrepreneur" is what they want. Neither they have any solid reason or a good motive to do it, nor they have self-awareness. Self-awareness is really important in entrepreneurship. One can't just start a company and succeed. They have to be self-aware about themselves and question themselves that whether they are a good entrepreneur and they love the process or are they doing it just for the results and the money. People are just celebrating entrepreneurship because it is very cool in this system. The young generation even don't have any idea what it takes to become an entrepreneur.

What it takes to create your plan for the next 5-10 years and execute it properly. Many of the business do fail because they have been designed to earn the profits only, not to provide any value to their clients. Profit should be the second thing which you should look in business because whoever is making money and earned billions always give priorities to their audience first and then profits. Young generation of India thinks that starting a venture is a very cool thing but they do not have any idea what it takes to run an organization successfully. It takes a lot of hardwork and patience than you think and most of the people don't take risk. Many Indians have a fear about their success or failure but one thing which I want everyone to understand is "Fear is not an option when you are entrepreneur".

Arts-informed Interventions For Unanswered Business Dilemmas-high Time To Change The Lenses

– By Dr. Vimal Babu, Dean, UWSB



Art is all about the outlet or channel of human expressions. Art is more of a creative impulse evolving from deep within and getting expressed through physical manifestation. These expressions are deeply influenced by culture and community representation as well. With the passage of time, Arts even helps in changing the culture as well. Dwelling into Arts and its distinctive features have become an area of research interest in recent times. Also, interconnecting arts and business is gaining a lot of currency due to its uniqueness and novelty.

In recent past, studies have been conducted to understand the interconnection between the arts, management and nation-building. The purpose was to explore the possibilities of enhancement of organizational creativity, innovation and commitment for the thorough development of individuals and larger benefits of the community. This has become obvious as the turn of the 21st century has brought about tremendous changes in the business environment.

The cross-fertilization of the arts and management were reflected upon several training programs and workshops. One of the widely-known global educational institutions in arts is the Banff Centre in Alberta, Canada. The

centre is known for its leadership development training programs across the globe. However, the centre's strategy is to offer the leadership development training programs by adopting a unique approach of learning. They encourage all the participants to be highly creative in thinking 'out-of-the-box' ideas as they visit the potters' studio, the actors' stage and performance space of the musicians.

According to Nancy Adler (2006), the new ways of managing business must come from innovative practices. She states, "Given the dramatic changes taking place in society, the economy, and technology, 21st-century organizations need to engage in new, more spontaneous, and more innovative ways of managing. I investigate why an increasing number of companies are including artists and artistic processes in their approaches to strategic and day-to-day management and leadership (p.486). Similarly, Pink (2004) in Harvard Business Review quoted, "The MFA is the New MBA ...An arts degree is now perhaps the hottest credential in the world of business."

Nancy Adler (2006) in her paper titled, "The Arts and Leadership: Now That We Can Do Anything, What Will We Do?" mentioned about an email from Rob Auston, Professor of technology and management at Harvard Business School who

stated, *"The economy of the future will be about creating value and appropriate forms, and no one knows more about the processes for doing that than artists."*

The Board of Directors of a popular European company, Swedish Paroc decided to introduce artists with an aim to improve organizational climate, productivity, self-esteem, and creativity. However, communication was found to be a major bottleneck in realizing the objectives. Some of the key factors, such as the involvement of artists, employees functioning as different teams, collective effort shown by employees in creating artistic works enabled the employees to understand their colleagues better in terms of their personalities. It also helped them discover their own hidden competences. As a result, the artistic intervention registered a 20% increase in the productivity of employees at Hällekis plant. The Board admitted that the contribution of artists was significant in demonstrating the positive result (TIILT Europe: Creative Clash, 2011).

Similarly, the cross-fertilization of the arts and organization development in business organizations is also evidenced in the form of artist-in-residence programme. XEROX PARC conducted a similar intervention by the name-PAIR (PARC Artist-in-Residence) wherein scientists and artists were paired to inspire, appreciate and learn innovative ways of thinking from one another. As such, it would be worthwhile to explore the interrelationship and impact of arts-informed interventions in relation to human resource development (HRD), entrepreneurship, negotiation, creativity and all other human-centric value-driven practices in business.

The new budding managers should be able to acknowledge and adopt the new emerging socio-psychological intervention through the arts. Further, integrating digitally would be the next level: the arts 2.0 of the arts-informed intervention based on the current work of researchers and scholars, globally.



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