

IMPACT

INNOVATIVE MANAGEMENT PRACTICES
AND CREATIVE THINKING

A JOURNAL FOR MANAGEMENT PROFESSIONALS

A satellite is shown in orbit above Earth's cloud-covered surface. The satellite is a large, cylindrical object with various instruments and antennas. The Earth's surface is covered in white and grey clouds, with some darker areas visible. The background is the dark void of space.

For every action, there
is an equal and
opposite reaction.

Greetings from **IMPACT**



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Dear Readers,

Chandrayaan is India's lunar exploration program. The program has been ongoing since 2008 and has included several missions. The first lunar space probe of the Indian Space Research Organisation (ISRO), Chandrayaan-1, found water on the Moon and mapped the Moon in infrared, visible, and X-ray light from lunar orbit and used reflected radiation to prospect for various elements, minerals, and ice.

The latest mission in the Chandrayaan program is Chandrayaan-3. It is the third mission in the Chandrayaan program and is a lunar-exploration mission developed by ISRO 2. The mission successfully landed on the Moon on August 23, 2023. This monumental achievement firmly cemented India's position as one major players in the space community!

Let us applaud our Indian Scientists...

Editorial Team

INSIDE



An Instance Of How Shabbily We Treat A Great Person When Alive; And How We Eulogise Him After His Departure —

Dr. H.V. Hande

4



Symbolism and Significance of Crows in Hinduism —

PrayagSubba

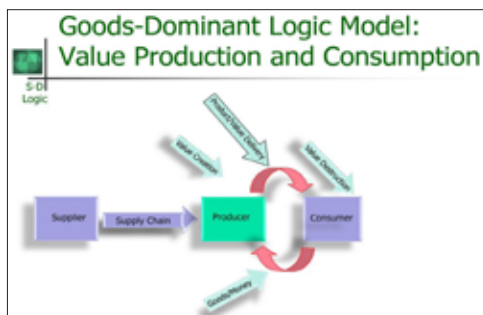
6



The Happy Homemaker —

Ms. Chinmayee

10



Dominant Logic: Dynamic Change - The need of the hour in Marketing —

Dr. J. Bhavani, Dr. S. Jeyachandran

19



GRIT-THE POWER OF PASSION AND PERSEVERANCE —

Mr. R. Venugopal

30

An Instance Of How Shabbily We Treat A Great Person When Alive; And How We Eulogise Him After His Departure

A typical case is that of Dr. B.R. Ambedkar. To-day, in India, the maximum number of statues are that of Dr. B.R. Ambedkar. However, during 1946, when the Constituent Assembly of India was being constituted, he was not elected to the Constituent Assembly from Bombay Presidency. For reasons which are better unsaid, he could not find a place in the C.A. Neither Pandit Nehru, nor

B.G. Kher the Premier of Bombay Presidency, were interested in his entry into the Constituent Assembly. Finally Mr. Jogendra Nath Mandal of East Bengal's Dacca, who was about to enter the Constituent Assembly by virtue of being the President of the All India Scheduled Caste Federation, withdrew and paved the way for Dr. B.R. Ambedkar, to enter the Constituent Assembly and become a member.





Even after, Dr. Ambedkar's stellar performance in the Constituent Assembly, just two months before Independence, Pandit Nehru wanted to 'import' the services of a British Constitutional expert Sir Ivor Jennings and make him the Chairman of the Drafting Committee of the Constituent Assembly. This was shot down by Mahatma Gandhi. As a result, Dr. B.R. Ambedkar not only became the Chairman of the C.A Drafting Committee, but also the 1st Law Minister of Independent India in 1947.

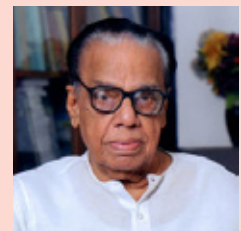
After a superb Indian Constitution came into existence on 26th Nov 1949, thanks to Dr. Ambedkar and his gallant team, Indian Republic was born on 26.01.1952 and the first General Elections arrived in 1952. Even here, Dr. Ambedkar was not sponsored as a candidate inspite of his great work in giving us a wonderful Constitution. When Dr. Ambedkar contested for the Lok Sabha Election from Bombay North, Pandit Nehru personally went to Bombay for the election campaign and saw to it Dr. Ambedkar was utterly defeated. After Ambedkar became immortal in 1956, the successive Congress Govts did not honour him

even posthumously with a Bharat Ratna. It was only during V.P. Singh's regime, supported by the BJP that an announcement was made on April 14 1990, of the conferment of Bharat Ratna to Dr. Ambedkar.

To-day, we see all the political parties and all the political 'leaders', vying with each other, to garland the statue of (a deeply hurt) Dr. B.R. Ambedkar, both on 14th April his birthday and 6th December his remembrance day! I am almost in tears looking at the way Dr. B.R. Ambedkar was let down when he was alive, by his contemporary politicians including Pandit Nehru, and what is being done now.

Dr. H.V. Hande

*Former Health Minister of
Government of Tamilnadu.
Founder & Director of
Hande Hospital.*



Symbolism and Significance of Crows in Hinduism

It is every day that a person sees a crow flying and making their usual caw-caw sound. It is the most commonly seen bird in India and usually a lot of people leave grains for them to eat. Although you must've mostly seen crows tied to a bad omen in our day-to-day lives and even in movies. When something bad is about to happen mostly a crow is seen around in movies.

However, in India, or Hinduism to be precise, crows are associated with goodwill and symbolized as bringing luck into our lives. There is a strong belief that our ancestors come in the

form of crows and gives us blessings. Therefore, offering them food is considered to be a sacred practice.

In this article, we dive deeper into the significance of Crows in Hinduism and what good will come by feeding them. So, let's go on ahead.

What is the significance of crows in Hinduism?

In Hinduism, crows come with great significance as they serve as the vehicle for Lord Shani Dev. In addition to it, crows are also believed to be the messengers of PitruLoka. Meaning that are the messengers from the world of our ancestors. Therefore, crows are also regarded to be our ancestors, and they come to visit us in the form of crows. So, crows are even a part of the ritual Shradh which is done on the anniversary of a person's death.

Moreover, Crows are even associated with the planets Saturn and Rahu. Saturn is a strong planet and if its placement is unfavourable or afflicted, it can make the life of the native extremely unfortunate and bring troubles. Therefore, by feeding crows one can reduce the bad effects of Saturn.

Feeding Crows in Hindu Mythology

In Hindu mythology, Crows come with great significance as they are associated with Lord



Shani, Saturn, Rahu, Shradh, and more. Feeding crows comes as a sacred practice in Hindu mythology and seeing someone feeding crows is a common sight in our country and within our religion.

As crows are the vehicle of Lord Shani, feeding crows will make Lord Shani delighted and will help you through the difficulties in your life. Moreover, you must definitely feed crows during Amavasya days.

Crows are considered to be our ancestors coming to us in a different form. Therefore feeding them means that our ancestors have been fed and pleased. So, feeding them comes as a major part of the ritual Shradh. Shradh is a ritual performed on the anniversary of the death of a person. In this ritual, the favorite food of the dead relative is cooked and then kept in banana leaves outside for the crows to eat. After the crows come and eat the food, the relative has had his food and the ritual is complete.

Crows are also connected to our dead ancestors through being a messenger as well. Crows are considered to be the messengers of PitruLoka. PitruLoka is the world where our ancestors live and the crows are the messenger of that world.

Do Crows Symbolise death?

When you think about crows, you might ponder the idea of death. Crows are usually associated with death. Crows indirectly symbolize death, but it doesn't mean that seeing a crow brings death upon you. Crows symbolize the idea of death and mostly the change that comes with the end of something in our life.

We go through several changes in our lives and change usually occurs with the end of something. It can be the end of a relationship, a job, a phase of life, and many more. The end of anything in life can be taken as the death of it and after it follows

a transformation of some kind in a person's life which pushes them forward.

Therefore, crows symbolize the death or the end of a certain phase in our life. It symbolizes the transformation that comes with the changes that come in our life with the death of something. So, crows come with the energy that propels you to change for the better if you are stuck grieving the death or the end of something. The crow comes as a sign that you have what it takes to face the change and move forward in life happily.

Is seeing a Crow Good Luck?

Seeing Crow is considered to be good luck. As mostly it comes to you when you are at your lowest because of the death or end of something. It is there when you are at your lowest and saddest that they come representing hope and strength that you have to move on with life. As crows symbolize the transformation that comes with death which means the end of something in your life.

See also [How to Remove Nazar Dosh? Powerful Remedies to remove Evil Eye](#)

Therefore, the crows come as a sign telling you that you have what it takes to start anew. You have the ability and knowledge to move forward and make life better. The end of something can have a devastating effect on your life and crows come as a sign of transformation. So, seeing a Crow is good luck which reminds you that good things are on the way.

Different Colors of Crows and their Significance

Crows come with great significance and symbolize transformation and change. But crows come in different colors and different colors can mean various things. Each color represents different things and knowing them will help you get a gist of what's coming next in your life.

Black Crow

A black crow is what you usually see in your daily life. But if it comes to you when you least expect it or in times of despair, a black crow symbolizes transformation or transition from one thing to another. Therefore, seeing a black crow suggests you are or need to go through a transformation even though it means that it will be an unpleasant experience.



Grey Crow

Seeing a grey-colored crow is a sign to remind you of all the things you've been through in your life and that there is a whole lot to go through. It suggests all the occurrences that you've been through in your life and all the experiences that have brought you where you are. Moreover, it also symbolizes the defects and imperfections you have.



White Crow

A white crow is a rare sighting and it stands for justice. Seeing one means that it is a warning to you that your actions reflect what will happen to you in the coming days. So you have to take every action with careful thought and you will have a good future. It is also a sign telling you that your future will be determined by your actions in the past.



Red Crow

If you ever encounter or see a red crow in your life, it comes as a sign that you have to go through a



Symbolism and Significance of Crows in Hinduism



lot of hardships and struggles to achieve what you have been working for. If you have been seeking peace and serenity in your life, a red crow suggests obtaining it will become hard for you and you have to work hard for it.

Benefits of feeding crows in astrology

Crows have a lot of significance in astrology and especially in Vedic astrology. As they are associated with the planet Saturn and Rahu feeding them can shower you with various benefits.

As with the connection of crows with the planet Saturn. Saturn is a strong planet and it has the same strong influence over fortune and misfortune. So, if Saturn is badly placed in the native's chart or is afflicted, then it brings severe misfortune to the native's life. Although this can be evaded by feeding crows. As crows are associated with the planet Saturn, feeding them will result in Saturn being pleased and reduce all the ill effects as a result of Saturn.

Moreover, its association with Rahu is also significant and feeding crows can help with Rahu

as well. If Rahu is afflicted and causing misfortune in your life, it can be reduced by feeding crows. You must feed crows during Rahu MahaDasha as it will help the native against the ill effects of Rahu because of its fluctuating energy.

Conclusion

Crows are not just common birds that fly around, it comes with significance in Hinduism and symbolizes important things. Crows are associated with our ancestors and feeding them suggests that our ancestors are pleased. Therefore, feeding crows are important during Shradh, and are messengers of PitruLoka as well. Additionally, they come connected with the planets Saturn and Rahu, and by feeding them you can save yourself from the bad effects of these planets.

Authored by: PrayagSubba

Courtesy: <https://www.ancientastrologytalks.com>

The Happy Homemaker

Somewhere in the upper primary stage, the stories of David Livingstone and his endeavour of combining medicine and missionary work as a foreign land zeal and his contribution in the tropical forests of Africa leading to the treatment of malaria and other tropical diseases had touched my heart. I still remember those small textbooks with stories of big people from across the state (Odisha), country and the world.

Be it John F Kennedy, Abraham Lincoln, Martin Luther King or Lal Bahadur Shastri, Sarojini Naidu or my favourite Utkal Gourav Madhusudan Das Ji from Odisha.

“Service to mankind is service to God”, somewhere deep within my heart, this consciousness had taken birth and it was growing and grooming day by day as I was growing up as a happy child highly interested in reading and writing. As if some subconscious thoughts were trying to pop up and prove their presence crossing the depths of my consciousness of childhood. Nation

building was building a nest within me. I used to enjoy a jolly ride every month in the bullet bike with my father while going to the grocery store. My younger brother and me, we both were enrolled in the Odia medium school while my elder brother was enrolled in the English medium school. Then, the consciousness of difference between these two types of schools had not found any place in mind or heart. One day, out of fun, the store keeper uncle asked me a question as to why there was such a differentiation between the siblings by my father, where only one enjoyed the privilege of studying in English medium school while the other two were deprived of the same.

Every action has an opposite reaction or each stimulus has a unique response, be it of self-introspection at least. And the same stimulus can stimulate different responses based on individual situations of life. That day, that moment and that question had set in an internal war within myself and with myself. As a small kid who had deep love for her father, I had felt that my father was not rich enough to put three of us in English medium school and the same love for him, made me to visualise my vision statement of growing up and earning money and helping my father. One more thought also took birth, asking myself the difference between the two types of schools. I had developed the thought of studying in that English medium school at least once to see the difference for myself.

One fine Saturday in Grade IX. Saturdays used to be morning school from 6:45 am to

Newton's 3rd Law

- For every **ACTION** there is an **EQUAL and OPPOSITE REACTION**



Sl no	Steps Name	Relation with Human beings
01	Tibra	1 to 05 denotes five sense organs of human beings (Eye, Ear, Nose, Tongue, and Skin).
02	Kumudabati	
03	Mandaa	
04	Chandobati	
05	Dayabati	
06	Ranjani	06 to 10 denotes five breathing (Pancha Prana)
07	Ratika	
08	Roudra	
09	Krodha	
10	Bardrika	
11	Prasarini	11 to 15 denotes the inner beauty of human beings like Rupa, Rasa, Gandha, Sawada, and Sabda.
12	Brati	
13	Maarjani	
14	Kshyati	
15	Raktaa	
16	Sandipani	16 to 20 denote five elements (Panchabhuta) such as Air, Water, Fire, Earth, and Sky.
17	Ajapaani	
18	Madanti	
19	Rohini	
20	Ramyaa	
21	Ugraa	The step 21 denotes Wisdom
22	Khyobini	Step 22 denotes the Ego.



1:30 pm. Afternoon no classes. After returning from school and having finished the lunch, a magazine came to my sight SMARANIKA-an annual magazine by the socio-cultural organisation Utkal Sanskritika Parishad - Sunabeda. Father had got the same from the factory Sunabeda is a beautiful planned township hovering around the PSU of HAL, where father's were making India's dream come true building and repairing the engine of MIG aeroplane and we were building our dreams studying in the schools to fly high like the MIG one day. One story of a young girl having cleared the UPSC exam and waiting for her training at the Lal Bahadur Shastri National Academy of Administration (Mussoorie) had touched my heart. For the first time I had come across the word IAS (Indian Administrative Service). That word had set in wishful ripples in my mind not knowing much about the same. Somewhere deep within the heart, someone was whispering this word. Next Year, after scoring well

in the public exam I happened to get admission in the English medium school (CBSE) where they had the opportunity for two students each from the Odia medium Boys and Girls high schools. After completing the senior secondary school certificate exam in 1999, I headed to Bhubaneswar to pursue the Integrated Bachelor's program of Science and Education. And my childhood question of the difference between the two types of schools had got its answer. Medium of teaching doesn't make any difference; as the content of study remains the same. Language is a beautiful medium for exchange of thoughts, and different languages depict the myriads of forms our thoughts can take up, just like making curd rice, tamarind rice or lemon rice out of the same cooked rice. I was happy to have studied in two different mediums of schools.

By this time in college, my notion of UPSC and the term IAS had got better clarity and I was able

to visualise UPSC as the wider platform to enter into the field of service, as a small step towards nation building and earning money and helping my father too. Hence I made up mind and heart to prepare for UPSC exam. To get some more clarity I had approached our then Dean and professor of Physics Dr J K Mohapatra Sir to guide me in selecting the optional subjects and beginning the preparation. Upon reaching Sir's chamber, I was encountered with the Objective type of question; as to why I wanted to prepare for the same exam. Without much consciousness of the objectivity of that question, I started narrating the answer in a subjective way; as to how I was inspired by the childhood lessons of great people and the thought of "service to mankind is service to God" was serving my heart seriously and I had decided to prepare for the exam to become a civil servant to serve the people of our country. Suddenly, a full stop to my subjective explanation, and repetition of the same objective question with two given options of -i) Clearing the exam or ii) simple curiosity to sit in a big exam like UPSC.

For a moment I became silent and a little conscious too. After a few seconds, I answered firmly," to clear the exam". But without giving any guidance for choosing the optional subjects, Sir ended up telling me the factors of luck and hard work, as if Lord Krishna was explaining the deeper meanings of life to Arjuna. Before retiring from the college, on my request Sir had written two lines for me in my diary.

As a visionary guru, maybe Sir had seen through something in me beyond my vision.

"There are two types of people in the world, the Performers and the Losers, Both desire the same - to win the race. While losers wish others to loose so as to become the winner, Performers wish to perform and win the race. I wish ChinmayeeBeti to be a Performer."

Our batch of 1999, was the first batch to get the opportunity of campus job and I was one among the first group of students to get a job in the Reliance Group of Schools at Jamnagar

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with the added toppings like quarter facility in the Airbase. Chasing the dream of UPSC,I had humbly declined the job.Dr SunyaniSir, our then Chief warden of hostels failed to convince me for the job. Being practical and strategic, I could have joined the job, earned some money, gained some work experience, and then I could have pursued my Masters and then could have gone to Delhi to take up the coaching for UPSC.But being passionate and emotional, I humbly declined the job and my father applied for an education loan and sent me to Delhi.

2nd October -2004, Saturday. I Was waiting with my father in the Bhubaneswar railway station for the Neelachal Superfast express .The timing was somewhere 12:45 p.m.father, a man of principles and who always believed in the principle of Plan your Work and Work your Plan, had made arrangements for our 3rd October night stay in the guest house of HauzkhasJagannath temple - New Delhi. The train was supposed to leave by 1 pm and reach Delhi on 3rd October by evening and 4 th October -2004.

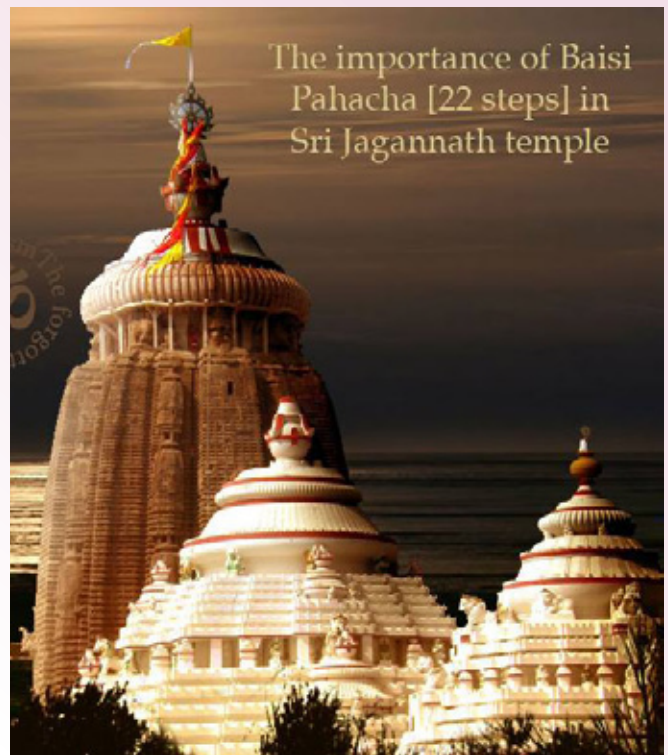
It became 1:30 pm but the train didn't arrive at Bhubaneswar. My father got little worried and started running here and there enquiring about the delay. Aftersometimes, we came to know that a goods train was derailed after Khurda junction and only after the tracks were cleared that our train would arrive as it was coming from Puri .My father's every plan got disturbed, like it's said, "Manproposes, Goddisposes. "Both of us were hungry as we had the plan of eating lunch from the train pantry. With heavy hearts and heavy loads in hands, we both father and daughter managed to eat something without much eagerness to enjoy the taste, but to console the cramps. It became 8 pm, when finally the train arrived. We both got inside the train.I was able to read my father's mind, when he was little mindless wondering, when the train would reach New Delhi and where would he go with his daughter in the new land New Delhi as the temple guest house would get closed by 9 pm.

Next to our berth, two gentlemen from the Nayagarh district were travelling to New Delhi.



In that long journey from Bhubaneswar to New Delhi, they could understand our small problem and asked my father to stay at their house on 3rd October night. My father travelling with a young daughter was little sceptical about the offer. The train reached New Delhi around 3am. In those dark hours, those two gentlemen appeared as God's messengers and we were accompanied by them to their house. As they say—"When God closes one door, He opens another."

4th October, Monday morning, we thanked both the gentlemen and proceeded to the Hauzkhya, Jagannath temple to have a darshan before going to the coaching centre. While climbing up the 22 steps of the temple, suddenly a young boy approached my father and asked about our purpose of visit. Soon we came to know that he was from our native place in Odisha and his family was in charge of daily service to the Lords in the temple. Suddenly the unknown land appeared little known and known. We both father and daughter went inside the temple and offered our prayers. Don't know what happened to me, I suddenly started crying. Tears were rolling down my eyes, everyone in the temple including my father was watching me. For half an hour I kept crying. After that, the tears stopped and we both rushed to Karol Bagh for the coaching centre. But we were little late and the entire classroom was filled. Madam Neetu Singh, director of her coaching centre Direction called me near her and gave me her chair to settle down. Without much space to sit like others, I had to sit in a sidewise pose. Many times I was adjusting myself unable to sit comfortably in that small space and almost hitting the teacher in place of touching her feet. After a month or so, on the day of Diwali, I came to know that, on that same day, one more aspirant had reached the coaching centre after me and he was given a chair near the entrance which was two steps above the classroom. That day he had observed me, adjusting myself throughout the class and that was love at first sight for him. After knowing the vast gap between my family and his



family, I tried my best to avoid the person but failed in front of fate.

Accepting his love, I fell down in my father's eyes and the direction of my life changed in that centre. From Odisha I landed in Tamilnadu. I failed in all 4 attempts of UPSC in the preliminary exam itself. My life got confined within the four walls of a bureaucratic family as a failed bureaucratic aspirant. While my father had given paper and pen in my hand, fate replaced it with a broom and dustpan. I was restless, sleepless; but behind my failures, I was able to sense something stopping me from within, but was unable to see it or show it.

In the year 2013 I was working as a faculty at Bala IAS Academy, Chennai. India was getting ready for, 2014 General election. I came to know that UPSC had some plans of increasing the age limit for General category students to 32 adding 2 more number of attempts. My helpless heart was getting the sanjeevani. 2014, month of April, UPSC declared the age relaxation and I received two fresh attempts while crossing the age limit of 32

on my birthday, April 28. Month of May, from a wife I got promoted to a mother. Challenges increased manifold. The restless and sleepless mother within me was growing more and more anxious. Several physical challenges crept in along with personal and psychological problems. I was a dedicated wife and mother, but the self within me was not happy as the individual dear. As if time had caught my hands and my heart was screaming to fly free. Amid such situations, life entered into an extreme point where I was unable to decide my course of life.

As if time was testing me tirelessly. December 2018, I came to know the reason behind my failures. While in Grade V, I had fallen from the upper berth of a moving train and for more than two decades, a hidden crack in L4 and L5 area of backbone didn't allow me to crack UPSC. My journey of becoming a civil servant was fading away from my eyes. Once hopeful with no attempts within age limit, became helpless with two attempts beyond the age limit. On one side, my decision to accept my husband's love was the cause for a huge gap between me and my father and on the other side, the challenges of two different families from two different states had left me and my husband in a state of struggle and strife. I was suffering in the middle unable to move an inch as my responsibilities towards my child was holding me back. Living and life both were unbearable. I was suffocating. The only thing I could do was, to show the guts to survive the way I was. The biggest challenge I faced because of the fall from the train was loss of short term memory, ability to comprehend and experiencing imbalance between left and right and palpitations accompanied with fear and phobias. This stopped me from clearing the preliminary exam, where most of the options are very close to each other. My love for reading and writing was affected the worst. I was going through the Agni Pariksha of my life having lost my father's love, my husband's concerns, career and a child and my character being questioned.

Despite dedicated hard work the only outcome was humiliation.

The loss of one child had bonded me strongly to my son and my unfinished dreams were pushing me to move outwards. Neither I was able to live within the four walls nor was able to leave the four walls.

Finally, I strongly decided to reclaim my life from within the four walls of the house. I shed all my dreams, I made myself strong to bear the pain of loss of love to survive, and give love to my son who was the only lifeline for me. Irony of the situation, during that time the entire world entered into a pandemic and almost everyone started struggling within the four walls with the fear of the invisible corona. I was suffering from many such invisible phobias for the last two decades.

This pandemic, while on one side closed several doors, opened several others on the other side. My doors were closed for several years. April 2020, when news of coronavirus surviving on newspapers was gearing up, one day while keeping the newspaper safely, I came across the advertisement for the Write India Season -3 contest and the author for the month of April was Madam Kabita Kane. She had given the paragraph, "she stood by the palace window tall and still, gazing absently at the blurred distance; she had two choices: both unattractive, out of which she would have to take a decision..." to be incorporated into a mythological or historical or fantasy story in 3000 words. In this paragraph, I could visualise the reflection of my own life and my heart asked me to take up the pen and paper.

The pandemic, work from home, online classes, lack of support from domestic help and all other challenges had made the work for home little more hectic, cleaning and rigorous cleaning followed by cleaning the hands was the survival tip and the last date for the submission of the story was 30



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thApril. Many minds and hearts also got cleaned up during this global cleaning process. Somewhere from within the heart, the soul was longing to take up the pen leaving behind the pan. I Made up my mind and decided to participate in the same. As they say ,”productivity increases when deadline approaches”, finally on 28th April, after my son fell asleep, I sat in the living room with my soul company of self and took the pen after having cleaned the pan and started writing my story in the un-disturbing night hours.

My story had taken birth within my mind within those days and that night was when I was taking up the role of the creator, converting those thoughts into tangible words with a suitable beginning and a meaningful ending, like God has created each one of us. Among various types of phobias and fearful experiences, fear of loneliness was the ringmaster.

I was struggling with writing, loss of short term memory, comprehending information and extra sensory perceptions doubling the pain of loneliness leading to palpitations and breathlessness. And I was unable to perform anything properly from my Grade IX. But, my corona tests were negative. That was my birthday night-28 thApril. I recollected those few lines of Dr J K Mohapatra Sir and started writing from around 12:30 am and completed around 4:30 am.By the time my story came to an end, the little happy child of my childhood had taken rebirth and I recollected those happy moments of my childhood, the first essay competition of my life in Grade VII ;on the topic called Corruption Free India, in which I had got first prize.

By morning, the new phase of my life was rising along with the rising sun and I was crossing the darkest hours of life entering into the dawn of a brighter future of mine. On 30 thApril, I typed and teleported those 3000 words of matter and energy to madam Kabita Kane from Chennai to Mumbai within a fraction of seconds through email which

was the story of a strong female who chose to live the life of a happy homemaker without leaving her life partner.

After the first lockdown, after a long and hectic journey of 22 years, from August 1999; when I joined Regional Institute of Education -Bhubaneswar to August 2021,I went to my parents’ house for a month long vacation; the second lockdown increased my resting period and again the pen and paper came closer to me and I compiled my autobiography of 22 years of journey titled BaishiPahache meaning on the 22 nd step in my mother tongue Odia, which is the most precious material possession, priceless just like life. From reading the story of a successful young IAS girl in the magazine SMARANIKA in Grade IX to this Saturday afternoon , writing my own story of a happy homemaker for the magazine IMPACT, my journey has been one of the enchanted one. I have got back my father’s love, husband’s concerns and living as a happy homemaker. My childhood hypothesis of my father being little poor also got nullified, as I am the daughter of a highly rich father.

If any day, the country needs my service, I will be an abled nation builder; for a nation grows from the home and my roots of service have penetrated far deeper. As of now, my son and my husband truly deserve my service as a loving mother and a caring life partner.

Ms.Chinmayee

Am a full-time homemaker and a self-taught passionate artist and an amateur writer looking forward to take my passions to a professional level.I have written certain situational stanzas in English and an amateur autobiography of my life experiences from 1999 to 2021 in Odia titled Baishi Pahache meaning on the 22 nd step.



Dominant Logic: Dynamic Change - The need of the hour in Marketing

Introduction

Dominant logic is a common way of thinking about strategy across different businesses. DL relates to the main means a company uses to make a profit; it is an interpretation of how a company has succeeded. It describes the cultural norms and beliefs that the company has espoused. It also refers to a shared cognitive map within the top management team that allows business leaders to make the right decisions fast. This map includes mindsets, worldview, conceptual models and administrative tools to accomplish goals and make decisions in that business. Dominant logic is useful when applied to corporate diversification as well.

In another perspective, it is the logic which locks a company into thinking about making money in only one way. This narrowed approach by a company can prevent a conducive environment for innovating and can stifle creativity. Dominant Logic is perceived as antipodal to the idea of using different methods for generating profit.

Professor C. K. Prahalad and Richard A. Bettis described the concept of dominant logic in 1986, and suggested that the way top managers deal with the increasing diversity of strategic decisions in a company, which are caused by acquisitions or

structural changes in the core business, depends on the cognitive orientation of those top managers.

Besides, the tension between regulatory and technical contexts that contribute to the complexity of today's business competitive landscape, triggers many firms to question their prevailing dominant logic. During this tension, dynamic dominant logic is proposed as a cohering competing logic that enable firms to scan a broader environmental sign to seize the opportunities while anticipating the risks. However, it is to be understood how a dominant logic could retain harmony with the paradox that makes it dynamic.

Dominant Logic for Marketing

Marketing inherited a model of exchange from economics, which had a dominant logic based on the exchange of "goods," which usually are manufactured output. The dominant logic focused on tangible resources, embedded value, and transactions.

Over the past several decades, new perspectives have emerged that have a revised logic focused on intangible resources such as creation of values and business long-term relationships. Hence, the subsequent perspectives were converging to form a new dominant logic for marketing, one in which service provision rather than goods is fundamental

to economic exchange. The logic was further explored and the corresponding shift in perspective for marketing scholars, marketing practitioners, and marketing educators were studied.

A dominant logic began to emerge that largely viewed marketing as a continuous social and economic process in which operant resources were paramount. This logic viewed financial results not as an end result but as a test of a market hypothesis about a value proposition. The marketplace can falsify market hypotheses, which enables entities to learn about their actions and find ways to better serve their customers and to improve financial performance.

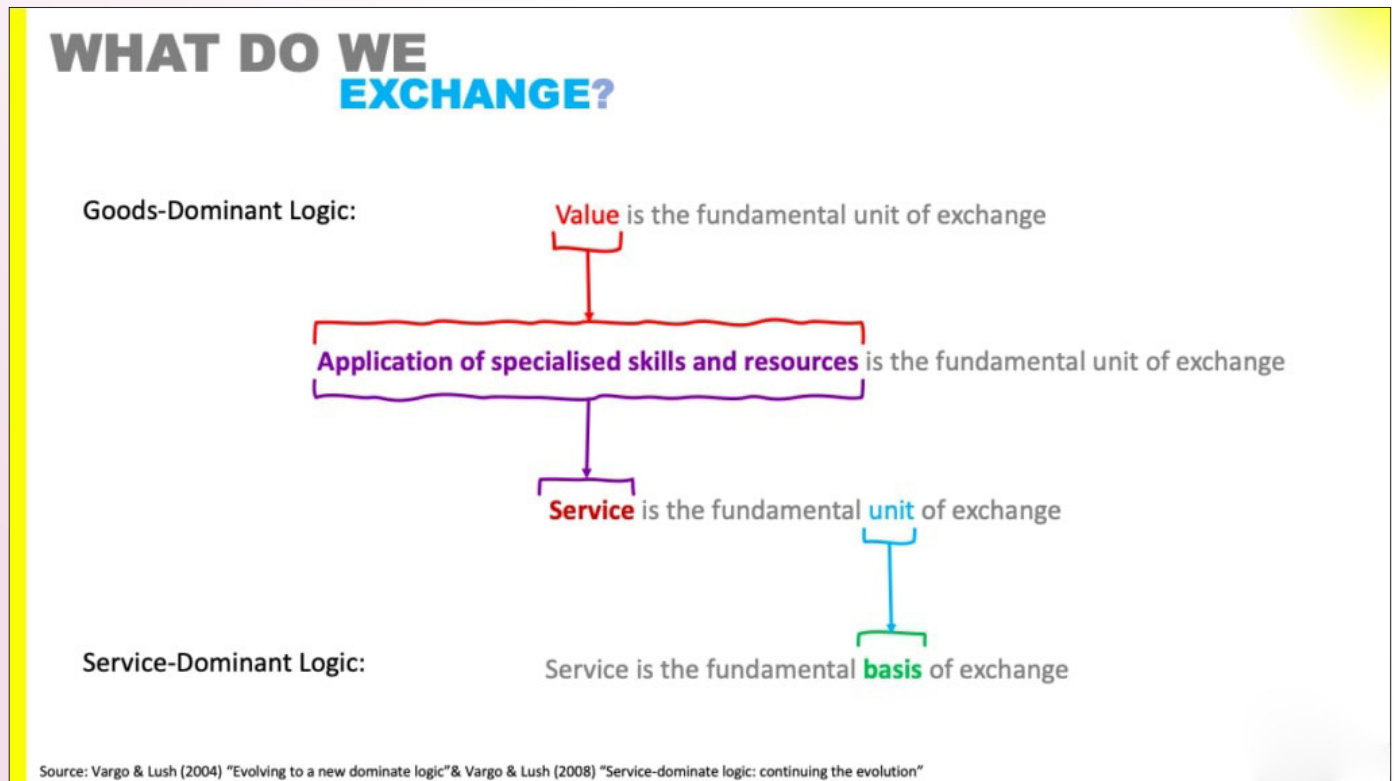
Firms started using analytical techniques to define marketing mix for optimal firm performance. Value “determined” in marketplace. Customers do not buy things but need or want fulfilment. Everyone in the firm has had to be focused on the customer because the firm’s only purpose was to create a satisfied customer. Identification of the functional responses to the changing environment that provided competitive advantage through differentiation began to shift toward value in use.

From Product-Centricity to Customer Focus

While some continued to obsess over products’ characteristics, others scrutinize customers/users to see whether the product or service could get their jobs done. The two sides had, in fact, their own well-established principles.

Thinner paper, better eyeglasses, faster steam engines, smaller mechanized clocks. Traditionally, organizations have made product efficiencies their highest priority. Which was hard to condemn. After all, processing, assembly, launch, distribution etc. can all be measured or quantified and put into a production plan. The Stage-Gate idea-to-launch models and other processes like it leveraged the latter. Relationship management, by contrast, was more elusive. The “Go/ No Go” decision there could mean lifetime fidelity towards a firm versus lifetime indifference.

In academia the product view was called the “goods-dominant” (G-D) logic, while the customer or service view was known as the



“service-dominant” (S-D) logic. Research duo Robert Lusch and Stephen Vargo have written extensively about the topic. For over a decade now, their pioneering thinking, and that of their predecessors, has guided many firms in making a dramatic shift in how they tackle stakeholders and collaboration.

The most important contrast between service-dominant and goods-dominant logic lies in the basis of exchange. G-D logic focuses on the exchange of operand resources, whereas S-D logic focuses on the action of operant resources. In a G-D logic value is stated in exchange, while in a S-D logic value is stated in use.

The service-centred view can be stated as follows:

1. Identify or develop core competences, the fundamental knowledge and skills of an economic entity that represent potential competitive advantage.
2. Identify other entities (potential customers) that could benefit from these competences.
3. Cultivate relationships that involve the customers in developing customized, competitively compelling value propositions to meet specific needs.
4. Gauge marketplace feedback by analysing financial performance from exchange to learn how to improve the firm’s offering to customers and improve firm performance.

Service Dominant Logic

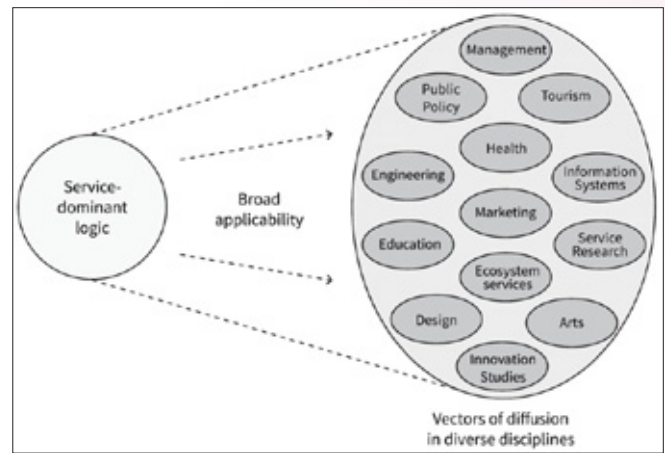
A distinctive mind-set known as S-D logic offers a coherent view of the function and character of businesses. In contrast to goods, service (singular)—the act of employing one’s resources for the benefit of another actor (or oneself)—is identified by S-D logic as the essential component of economic and social exchange (Vargo & Lusch, 2004, 2017). To put it another way, S-D logic supports a processual viewpoint that emphasizes how to exchange in pre-

industrial, industrial, and post-industrial economies is best understood in terms of service-for-service exchange.

Among other aspects, S-D logic explains:

- The purpose of a firm’s activity: to assist customers in their own value creation processes as opposed to producing and distributing units of output,
- The basis of inter-firm exchange: people exchange services only,
- The role of the customer: the customer is the creator of value and not a destroyer of it,
- And the role of innovation: innovation means helping customers create value in a more effective way; it does not mean better goods and services alone.

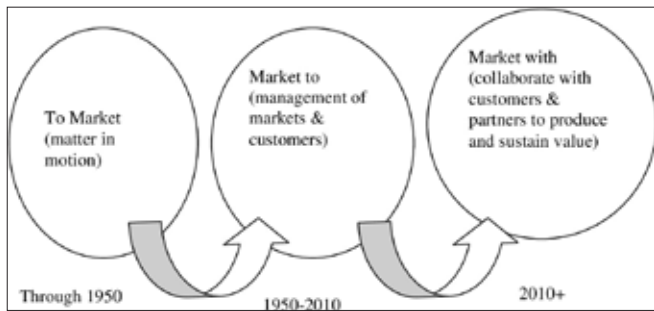
Today, understanding customers and collaborators and adapting quickly, elegantly and intelligently to their needs is a growing trend.



In brief, having a customer/ collaborator focus is all about:

- Serving customers and not whomever will buy,
- Taking strategic decisions with the customers and collaborators in mind,
- Being relationship and not transaction oriented,
- Creating lasting ties,

- Measuring success in terms of customer satisfaction, customer lifetime value, customer equity and the like.



Customers do not buy goods or services: They buy offerings which render services which create value.... The traditional division between goods and services is long outdated. It is not a matter of redefining services and seeing them from a customer perspective; activities render services, things render services. The shift in focus to services is a shift from the means and the producer perspective to the utilization and the customer perspective.

Thus, from this view, value is co-created by the mutual effort of companies, personnel, clients, stakeholders, government agencies, and other entities connected to any given exchange, but is always decided by the receiver (e.g., customer).

According to this approach, customers don't buy things just to get them; instead, they look for value offerings that they think might be valuable. Customers only understand an object's value from their own point of view. Within a service system, there are some features that are fundamental in the creation of value. One such dimension is the role of technology both in making the transition and in sustaining the service relationship that is created in a service system. Further areas of concern are the people involved in the service system, the organization, shared information and value propositions.

All in all, the transition from product-centricity to having a full customer focus is in line with the



evolution of collaboration. While strategic alliances and portfolios were typically established to improve some aspect of a good or service, networks and ecosystems were devoted to managing relationships and encouraging co-evolution.

The conventional goods-dominant logic (product-centricity), if we were to plot the two basic collaborative logics on a continuum, would be located at the extreme left. Service dominant logic (value co-creation) is on the extreme right.

Leveraging Technology

Technological advances have facilitated the formation of an information value loop involving value creation, and the Internet has been both a catalyst and stage for numerous new businesses that explored the possibilities of value co-creation. As defined by Professors Prahalad and Ramaswamy, value co-creation is the collaboration between customers and suppliers in the co-conceptualization, co-design, and co-development of new products.

Example: de Oliveira and Cortimiglia illustrated the value co-creation process of the DesignStyle platform, a clothes production network. The platform offers a place for fashion designers (as one side) to publicize their designs. On the other side, users and consumers of the community, can vote for the designs they enjoy the most, give comments for design modification, suggest for more creative ideas, etc. Through the interaction process, the designers receive useful feedback from the community and then make improvements and return better designs back to consumers and the community. Consumers not only gain access to innovative and exclusive fashion items but also even participate in the profits accrued from the platform and the production network. Here, a process of value co-creation can be observed.

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The context of platform businesses can also be found in other industries:

The increasing reliance of consumers on co-created content such as online postings or recommendations when making purchasing decisions also affects the operation of platform businesses. Specifically, integrated functions promote consumer interactions in the purchasing process. Platform environments should be conducive to value co-creation such that products can be leveraged to create activities that offer value to consumers.

The development of the platform economy model facilitates the development of a linear chain of industry value into a structure comprising multivalent value networks, such as a commercial loop in which the overall value chain involves symbiotic connections that drive enterprises to take market-driven and customer-driven approaches. Value co-creation refers to the generation of value that emphasizes various supplier–consumer interactions in the established network. In contrast with producers, platform businesses may encounter bilateral or multilateral participants and must

establish activities that effectively stimulate same-side or cross-side network effects such that the operational scale can expand and profits can be made as intended.

The process of conceptualization co-design, and co-development of new products are included in value co-creation activities, as was previously said. There are two basic ideas or goals at play: first, the co-creation of consumption experiences is the essence of the value created by the company and the customer, and second, interaction among value network players is the key to the realisation of value co-creation. There are also several studies that look at the effects of integrating resources and applying technology on value co-creation.

Value creation within the experience

Experience marketing is still a hot topic among academics and industry professionals. Due to the wide range of phrases sometimes used interchangeably with experience marketing (experiential marketing, customer experience, consumption experience, or experience economy),

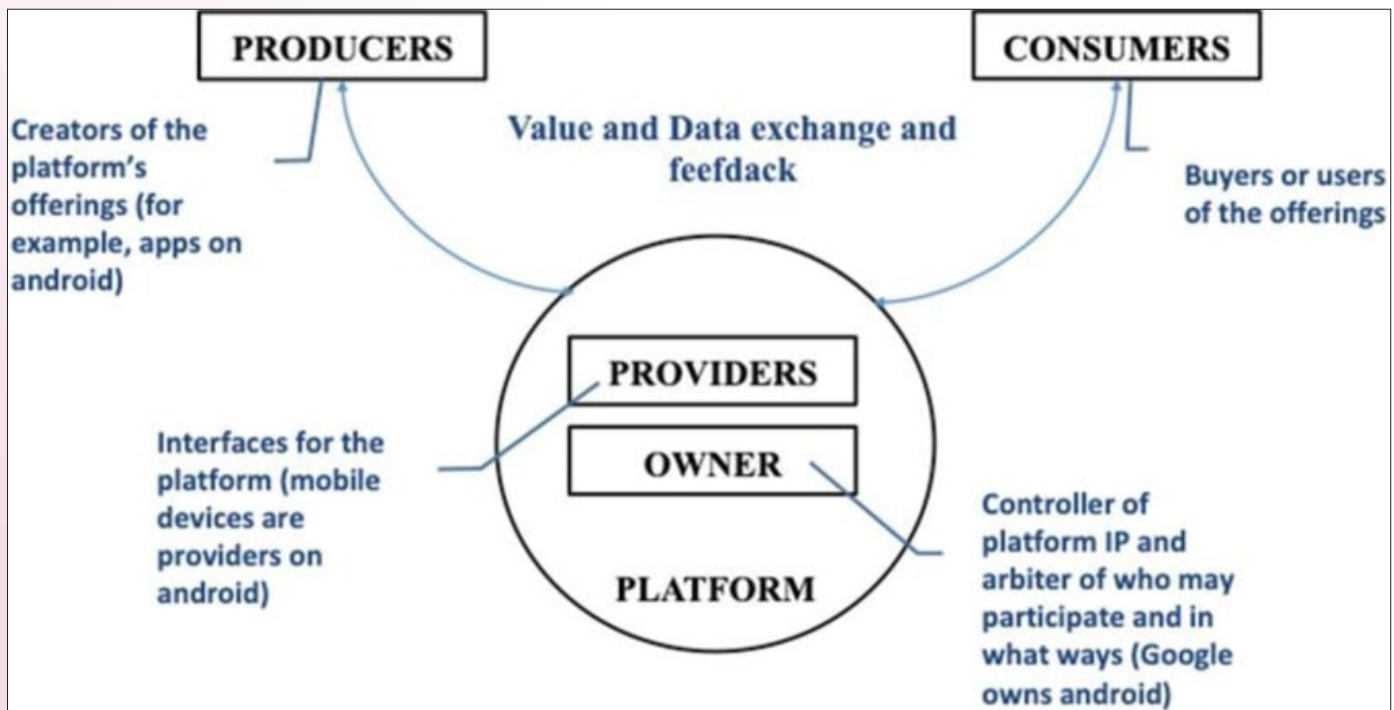


Diagram of the relationships between participants in the platform ecosystem.

defining it can be challenging. Additionally, due to the intangible nature of the event experience, there aren't any thorough or trustworthy techniques to assess event marketing in the experiential marketing sector, which includes the driving experience sector. Since experience is the result of service consumption, it is crucial to distinguish it from experiential marketing and customer experience.

The following assertions are the proposed extension of this premise:

1. People desire emotional well-being
2. People's emotions are affected by their experience of people, things and actions
3. Experience is therefore a major consideration in the design and execution of human-centric products and services
4. Service interactions between parties take place within the context of a relationship with expectations about the individual parties and the collective collaboration
5. Relationships are influenced by direct interactions with the other party, and by indirect encounters with the other party's brand
6. Experience is based on individual service interactions, and on the relationship that has been influenced by previous interactions as well as indirect encounters
7. Experience related to service interactions occurs before, during and after the interaction
8. Experience related to service interactions is influenced by technical and psychological characteristics of the interaction
9. Each person experiences a service differently and, for each person, each experience differs
10. Experience metrics are always an approximation of actual experience, because they are based on people's reported experience, or on a correlation between behaviour and reported experience
11. Metric-based monitoring and improvement of experience should therefore incorporate

frequent evaluation of the correlation between metrics and indicators with desired outcomes, and experimental changes

12. The recognition of empathy influences experience for the better.

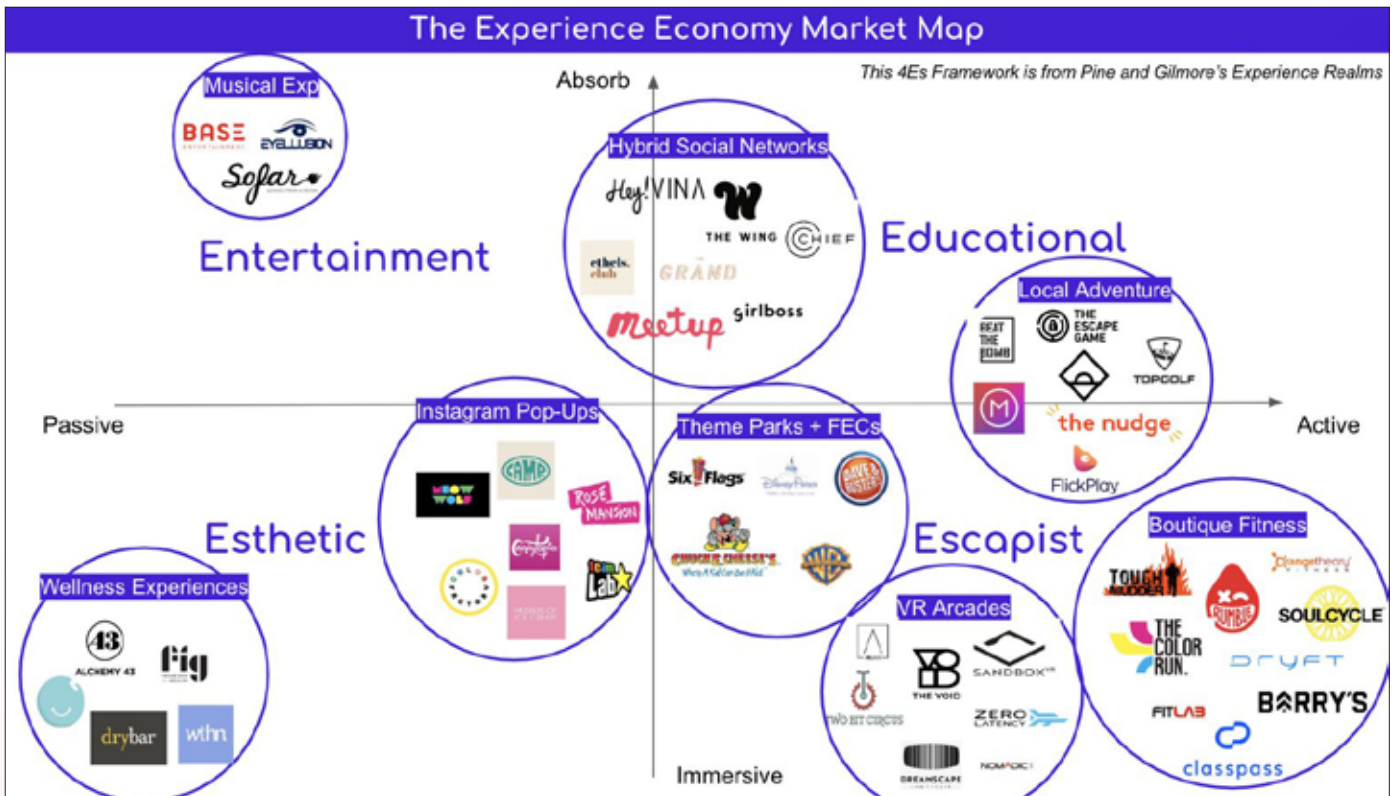
These twelve assertions are proposed as foundational principles of 'experience-dominant logic' that is used by 'experience-dominant' organizations. They are intended as a starting point for consideration and discussion, and will undoubtedly be refined over time.

Helkkula, Kelleher and Pihlström propose four propositions that consider both lived and imaginary value experiences and posit that current service experiences are influenced by previous and anticipated service experiences. They characterize value in the experience as an ongoing, iterative circular process of individual, and collective customer sense making, as opposed to a linear, cognitive process restricted to isolated service encounters.

1. Value in the experience is individually intra-subjective and socially intersubjective.
2. Value in the experience can be both lived and imaginary.
3. Value in the experience is constructed based on previous, current, and imaginary future experiences and is temporal in nature.
4. Value in the experience emerges from individually determined social contexts.

These propositions enrich the assertions of experience-dominant logic.

These foundational premises are consistent with experience-dominant logic. They emphasize the elusive nature of service experience and the key role of empathy in 'managing' experience throughout the lifecycle of the service: "The consumer's emotional, idiosyncratic and inconsistent feelings govern the subjective appeal of the solution proposed by the entrepreneur." "The entrepreneur is left with the



Source: Mercedesbent.co

task of measuring the feelings and emotions of consumers with non-quantitative tools, such as sentiment analysis and deductions of motivation from behaviour. Empathic diagnosis is a continuous activity of the entrepreneur, and not just a starting point for product or service design.”

Extreme experiences are well remembered and generated strong participant discussion on issues relating to value formation in the experience. However, the single interview on a rare event constrained the data collection to focus more on historic and recalled events with less around current and anticipated experiences. Adoption of critical incident technique around a focal event, supported by pre and post event diaries and online feedback would address these issues. Multiple interviews with individuals, couples, families and owners groups would enable a fuller exploration of the lifeworld of the customers.

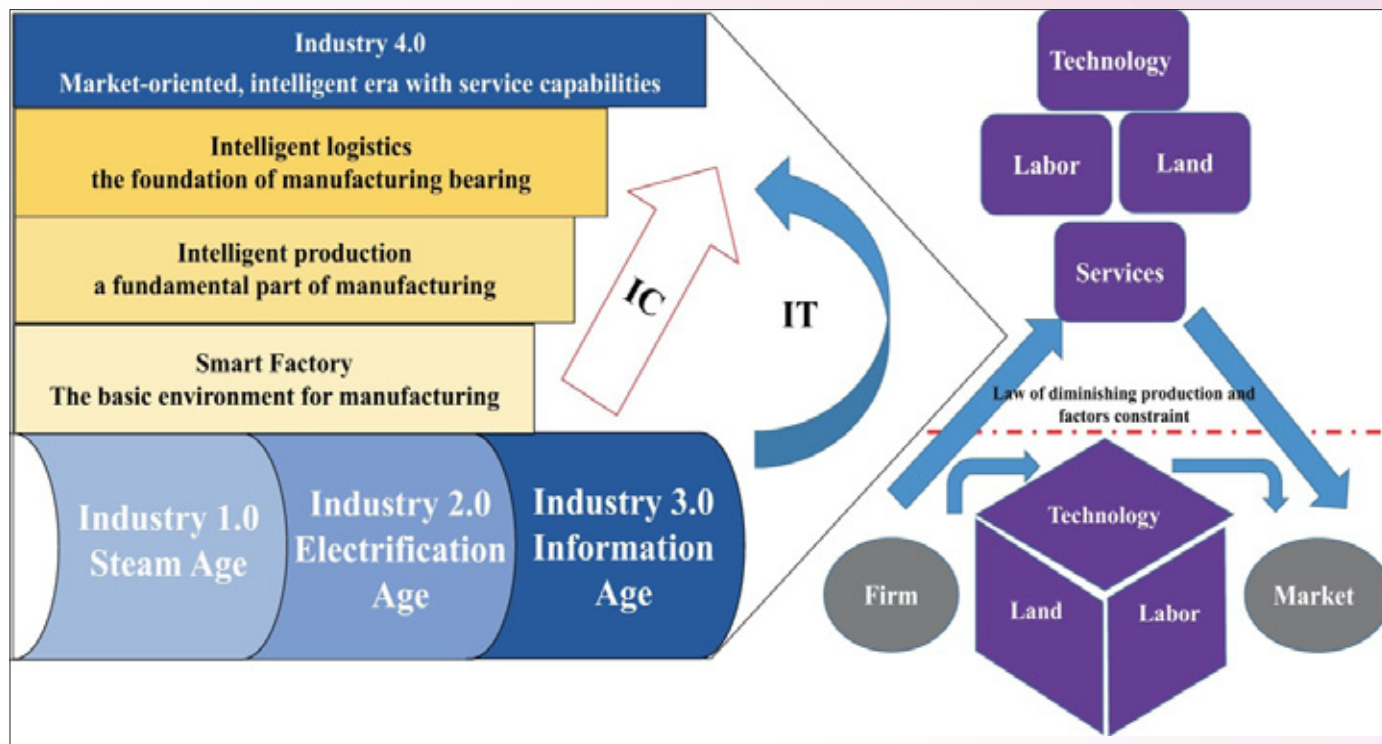
Recently, the concept of dominant logic is further expanded to overcome its blinder effect, for

example, by nourishing dynamic dominant logic (Dwipayana et al., 2021).

Presently, marketing has moved well beyond distribution and is now concerned with more than the exchange of goods. Goods are not the common denominator of exchange; the common denominator is the application of specialized knowledge, mental skills, and, to a lesser extent, physical labour (physical skills).

Knowledge and skills can be transferred (1) directly, (2) through education or training, or (3) indirectly by embedding them in objects. Thus, tangible products can be viewed as embodied knowledge or activities (Normann and Ramirez 1993). Wheels, pulleys, internal combustion engines, and integrated chips are all examples of encapsulated knowledge, which informs matter and in turn becomes the distribution channel for skill application (i.e., services). The matter, embodied with knowledge, is an “appliance” for the performance of services; it replaces direct

Product-development and service-innovation for industry 4.0



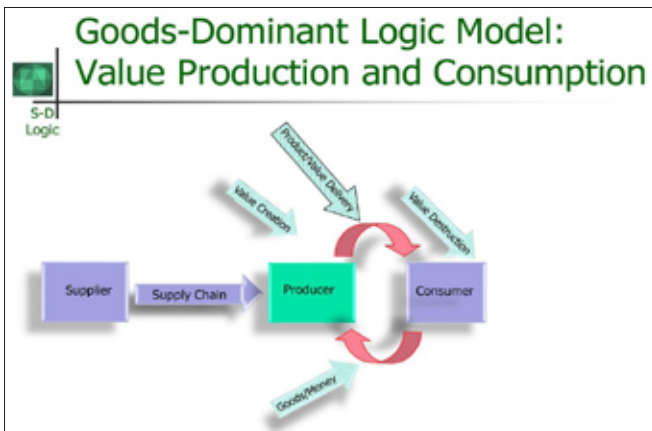
Courtesy: Hongda Liu & Haifeng Zhao

service. Norris (1941, p. 136) was one of the first scholars to recognize that people want goods because they provide services. Prahalad and Hamel (1990, p. 85) refer to products (goods) as “the physical embodiments of one or more competencies.” The wheel and pulley reduce the need for physical strength. A pharmaceutical provides medical services. A well-designed and easy-to-use razor replaces barbering services, and vacuum cleaners and other household appliances make household chores less labor intensive. Computers and applications software can substitute for the direct services of accountants, attorneys, physicians, and teachers.

Kotler (1977, p. 8) notes that the “importance of physical products lies not so much in owning them as in obtaining the services they render.” Gummesson (1995, p. 251) argues that “activities render services, things render services.” Hollander (1979, p. 43) suggests that “services may be replaced by products” and compares barber shaves to safety razors and laundry services to washing machines.

Knowledge Is the Fundamental Source of Competitive Advantage

Studies have shown that knowledge is composed of propositional knowledge, which is often referred to as abstract and generalized, and prescriptive knowledge, which is often referred to as techniques (Mokyr 2002). The techniques are the skills and competences that entities use to gain competitive advantage. This view is consistent with current economic thought that the change in a firm’s productivity is primarily dependent on knowledge or technology. Capon and Glazer (1987) broadly define technology as know-how, and they identify three components of technology: (1) product technology (i.e., ideas embodied in the product), (2) process technology (i.e., ideas involved in the manufacturing process), and (3) management technology (i.e., management procedures associated with business administration and sales). Mokyr (2002) reviews historical developments in science and technology to demonstrate that the



Industrial Revolution was essentially about the creation and dissemination of propositional and prescriptive knowledge.

In the neoclassical model of economic growth, the development of knowledge in society is exogenous to the competitive system. However, in Hunt's (2000) general theory of competition, knowledge is endogenous. The process of competition and the information provided by profits result in competition being a knowledge-discovery process (Hayek 1945; Hunt 2000). Therefore, not only are mental skills the fundamental source of competitive advantage, but competition also enhances mental skills and learning in society. Dickson (1992) suggests that the firms that do the best are the firms that learn most quickly in a dynamic and evolving competitive market.

Normann and Ramirez (1993) state, "the only true source of competitive advantage is the ability to conceive the entire value creating system and make it work." Day (1994) discusses competitive advantage in terms of capabilities or skills, especially those related to market-sensing, customer linking, and channel-bonding. Barabba (1996) argues that marketing-based knowledge and decision making provide the core competence that "gives the enterprise its competitive edge." These views imply that operant resources, specifically the use of knowledge and mental competences, are at the heart of competitive advantage and performance.

Conclusion

- The nineteenth century saw the majority of the development of the models that underpin much of our understanding of economics and marketing. At that time, the Industrial Revolution's central concern—efficiency in the production of tangibly useful output—was being addressed. Given this focus, it may have been reasonable to use the product (good) as the analysis's unit of analysis. The dominant position of the good also aligns nicely with the political objectives of exporting manufactured goods to underdeveloped, frequently colonised regions of the world in return for raw materials in order to boost national prosperity. A paradigm shift in common understanding has been made possible by the goods-oriented, output-based model.
- However, times have changed. The focus is shifting away from tangibles and toward intangibles, such as skills, information, and knowledge, and toward interactivity and connectivity and ongoing relationships. The orientation has shifted from the producer to the consumer. The academic focus is shifting from the thing exchanged to one on the process of exchange. Science has moved from a focus on mechanics to one on dynamics, evolutionary development, and the emergence of complex adaptive systems.
- As more marketing scholars seem to be implying, the appropriate model for understanding marketing may not be one developed to understand the role of manufacturing in an economy, the microeconomic model, with its focus on the good that is only occasionally involved in exchange. A more appropriate unit of exchange is perhaps the application of competences, or specialized human knowledge and skills, for and to the

benefit of the receiver. These resources are intangible, continuous, and dynamic.

- This evolution of brand and branding are converging on a new conceptual logic, which views brand in terms of collaborative, value co-creation activities of firms and all of their stakeholders and brand value in terms of the stakeholders' collectively perceived value-in-use. The studies also suggest that marketing managers might benefit from investing resources in building strong brand relationships with all of their stakeholders and a service-dominant firm philosophy built around brand value co-creation.
- Transcendence, accommodation, and transformation are made possible by using the service dominant logic mind set in both practice and theory. SDL delivers a productive framework for interdisciplinary research collaborations that dispel common misconceptions inherited from neoclassical economics and together strengthen an alternative understanding of society. It has gained

widespread adoption in service research, marketing, and an increasing number of other disciplines.

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Book Review

GRIT-THE POWER OF PASSION AND PERSEVERANCE

By

Angela Duckworth

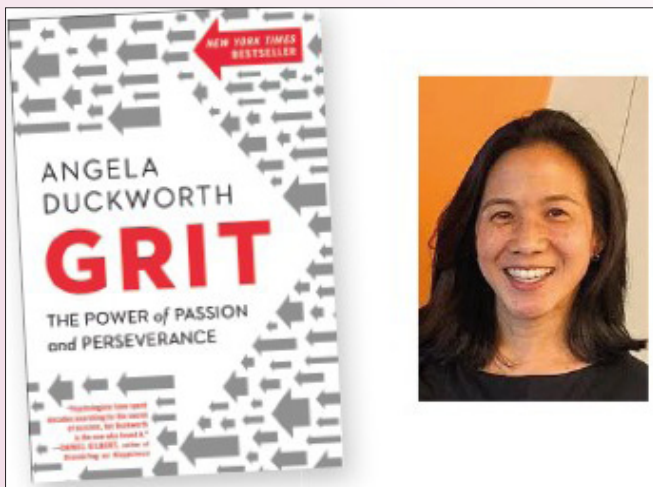
Published by An Imprint of Simon & Schuster, Inc.

1230 Avenue of the Americas
New York, NY 10020

This book has been sold over one million copies.

The author Angela Duckworth, PhD, is a 2013 MacArthur Fellow, Professor of Psychology at the University of Pennsylvania and founder and CEO of Character Lab, a nonprofit whose mission is to advance the science and practice of character development. She has advised the White House, the World Bank, NBA and NFL teams and Fortune 500 CEOs.

In this must read book for anyone striving to succeed, Angela Duckworth shows that the secret to understanding achievement is not talent but a special blend of passion and persistence she calls 'GRIT'.



She takes readers into the field to visit cadets struggling through their first days at West Point, teachers working in some of the toughest schools, and some young finalists in the National Spelling Bee.

About this Book

This book is about the power of grit to help you achieve your potential. Grit is our passion and perseverance for long term goals.

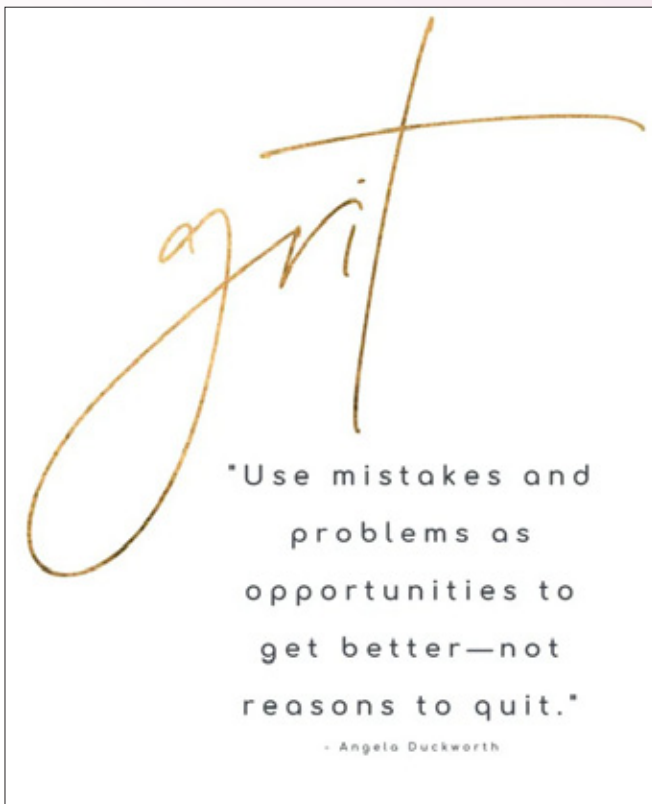
You can grow your grit by cultivating your interests.

You can also grow your grit from outside- parents, coaches, teachers, bosses, mentors, friends and others.

Another thought about grit is it gives happiness. While certainly you want to be happy, happiness does not come only through success, again although happiness and success are related, they are not identical.

Then comes another question- Can you have too much grit?

Aristotle has said that too much or too little of anything is bad. He argues that too little courage is cowardice but too much courage is folly. By the same logic, you can be too kind, too generous, too honest and too self controlled. Does this apply to too much grit also?



When the author asked 300 American adults to take the grit scale and after receiving their scores to tell me how they felt. Many said that they were happy with their scores and some wanted to be grittier. Nevertheless, there was not a single person who aspired to be less gritty.

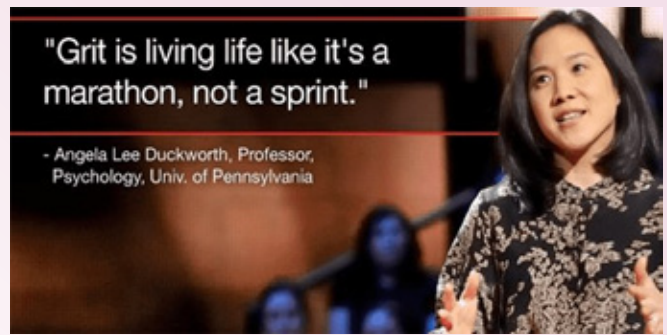
The next question is- Is grit the only thing that matters?

The author feels that grit is not the only thing that she wants her children to develop.

Character is plural. There are three reliable clusters- intrapersonal, interpersonal and intellectual dimensions of character. You can also call them strengths of will, heart and mind.

Intrapersonal character includes grit, self control and self management skills.

Interpersonal character includes gratitude, social intelligence and self control over emotions like anger.



Intellectual character includes virtues like curiosity and zest.

There are many more questions about grit like the following-

What about Work Life balance? Does not grit come at a cost?

Can you lose your grit?

Is there any relationship between grit and socio-economic opportunity?

Is it easier to grow up gritty in poverty or in affluence?


What about grit and romantic relationships?

Is grit the only psychological factor that determines success?

Well, if you want to know the answers, you may have to go in for this book by Angela Duckworth- GRIT.

R. Venugopal

Mr. Venugopal has served in LIC of India from 1968 to 2006 for 38 years and retired as an Executive Director.



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