

Chapter 4

Endurance of New Women in Corporate World Through Spiritualism

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ABSTRACT

Spiritualism and feminism are an analogous track, for the most part now prevailing in today's corporate world. The corporate world is a proactive activity, but often the organisation reacts to events in the outside world that are hectic, filled with much alertness and work. The corporate world and communication activities are always initiated by the work ethics and individual personality. At the same time the corporate world, which is now very much entrusted with women employee and their faith, belief and conviction have moved towards outer existence or spirituality. Gender differences in spirituality and related traits are an assumed reality despite the lack of empirical information that directly compares women and men in corporate world due to the role of work and the platform of work that dealt in different terms and times.

DOI: 10.4018/978-1-5225-9893-0.ch004

OBJECTIVE

The article reflects, empirically, the multiple facets of spiritualism of human development either by implying or directly inferring that men and women are simply different, whether it be in regard to women's unique forms of moral reasoning ways of knowing, emotions, styles of relational attachment or identity formation in the corporate world. The pragmatic scenario on gender differences in spiritual qualities, and gendered patterns of spiritual development were identified that are associated with religious identity, peer relationships, and science exposure in corporate world. The ratio of segregated work among two gender and their dimensions, encompassed as they are by the affective, internal aspects of the human psyche, lead to beliefs about gendered experiences with respect to the spiritual self as well. The impression towards work and execution by women are mostly multi-tasking and three dimensional which probably in one of the distinctive ways. The approach towards the work and execution mostly in corporate world is dealt differently through spirituality, ethically, religious belief and canon. This could be probably believable if we considered current scenario the women in working class or corporate world is subjection of identity, multitasking but imparting the work with all faith, trust and reverence to mysticism. It is important, however, to recognize the global dimensions of this movement, and also the global context in which spirituality is discussed and portrays the new women features in materialised world with the radiance of spiritualism.

CONTENT

The Hindu religious custom teaches both women and men that Sita, the female lead of the *Ramayana*, is the idyllic spouse and woman. Among the more conventional, a woman is a wife by definition of her gender and she fulfils her religious and social duty when she becomes wife. The oratory around Sita's wifehood as a reflection of wifely duties is generally described with terms like loyalty, devotion, and reliability. A good wife is a virtuous wife and the words, decorous, reserved and dedicated describe her virtues, in very much the same terms as how a wife is described in Hindu law books that outline morality and ethics. Sita is a powerful icon of wifely duty in the Hindu tradition that is insidious in a way. Sita's name is invoked to

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