

## UKHAAN: A Management Perspective

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### Abstract

*Ukhaan* is the Nepali word for proverb and it is integral part of Gorkha culture. Every aspect of life in Gorkha lifestyle is connected to *Ukhaan* directly or indirectly. It is a short and sweet approach to deliver the message in very precise and beautiful way. In this I have tried to view *ukhaan* from the management perspective. Concentrating mainly on Nepali/Gorkhali *Ukhaan*, I have focused upon how *Ukhaan* has guided people not only in daily life problems but also in the management of society as a whole. Article discusses about the origin and meaning of *Ukhaan*. Then we will also discuss *ukhaan* purely from management perspective. I have also focused on how we can create an *Ukhaan* guided management system, especially human resource development. In this post-modern world of chaos and competition I hope *Ukhaan* may show us some beautiful way to the better world.

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**Keywords:** Ukhaan, Gorkha Culture, Management, Human Resource Development

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### Introduction

Every experience sprinkles some wisdom in every heart. This wisdom itself becomes basis of one's perception, belief and concept of life. When the time comes to help others with this wisdom, then there are various ways to express these learnings. Proverb is also one way of expressing one's learning in an interesting way. Every culture has a collection of proverbs in their treasury of folk literature and everyone generally uses it in their daily conversation. People do learn from this valuable treasure house and use it to teach. Gorkha culture also has the treasure house of proverbs called *Ukhaan* and these are often quoted when elders counsel their younger ones or when friends tease one another. It is often short and apt way to convey a valuable lesson or message.

### Meaning and Origin of *Ukhaan*

The word *Ukhaan* is derived from Sanskrit word "*Upakhyaan*" meaning a type of short story.<sup>1</sup> It is also called as "*Aahan*" which is derived from "*Aakhyaan*" meaning fiction. This miniature version of fiction with times became *Ukhaan*.<sup>2</sup> Oxford dictionary

1 Shivraj Sharma, *Purvauttar Madhyamik Nepali Vyakran ra rachna*, Gangtok, Janpakshya Prakashan, 2009, p. 357

2 Shankar deodhakal, *Ukhaan lok prachalit kathan ka vyaakhan*, Gangtok, Nyamgyal Institute of Tibetology, 2007, foreword

defines proverb as "a short saying stating a general truth or piece of advice."<sup>3</sup> The same definition can hold good even for *Ukhaan* as it is also a short saying based on simple truth and experiences which carries valuable message.

*Ukhaan* has mainly three sources in the form of folk lore, historical events and experience and that special features of *Ukhaan* include that they are very short summary of big experiences based on simple truth and that they are based on popular wisdom which are very simple and concise.

Few examples of popular Nepali/Gorkha *Ukhaan* are as follows:

*Arthi ra Okhati kahile mitho hudaina*<sup>4</sup>

(Advice and medicine are never sweet)

This *Ukhaan* highlights that advice may be bitter but it helps us for our betterment. In the same way medicine is not so tasty, but it has to be taken by patient for getting well.

*Mama ko Ghoraa, mero he he*<sup>5</sup>

(Uncle's horse, but my ride)

It means I am using uncle's horse but not with much care. It signifies that if it is not ours, we tend to use in a careless manner.

*Desi kukur, Velayeti Bhukaai*

(Local dog, English Barking)

It is used when one tries to imitate others. When one forgets his own culture and tries to imitate other's lifestyle, which is unfamiliar to the place, then in order to express the protest this proverb is used.

*Khai na paai, chala ko topi laai*<sup>6</sup>

(Nothing to eat or get, but have to wear leather cap)

3 Catherine soanes, *Oxford English Mini Dictionary*, Oxford University press, 2011, p. 443

4 *Arthi* means advice and *okhati* means medicine. It is general belief that medicine is tasty. Advice is also given when one makes mistake, so both are tough.

5 *Mama* is uncle, *Ghora* is horse and *he he* is the sound produced by horse. So it is humor that uncle pays for horse and I make it produce noise as if it is my own property. It means enjoying others property and taking undue advantage.

6 *Khai na pai* means one does not gain anything from the activity and *chala ko topi laai* literally means wearing a leather cap. This proverb signifies the unnecessary action or unnecessary showoff.

It is an indicative *Ukhaan* where one tries to help another without any expectation but at last becomes victim. One has nothing to get from other and he helps, but he becomes victim of helping which is like wearing a leather cap. Here *chala ko topi* (Leather cap) is indicated as blame. It is very popular *Ukhaan* in Gorkha community.

### **Ukhaan and Gorkha community**

India's Gorkha<sup>7</sup> community is spread across Northern India. The major population of Gorkhas resides in Hills and plains of North Bengal, Assam and Uttrakhand. They also live as minority in other parts of North Eastern India. With changes in economic scenario many Gorkha youths can be found in every metropolitan cities taking up many vocations. The Nepali/Gorkha language spoken by this community has many other attractive features. *Ukhaan* is one such feature which we can say is like a beautiful ornament which adorns the language. The elder tries to show the right path using *Ukhaan* and it does affect the young ones, due to its simplicity and truth. *Ukhaan* have helped the community to remember folk tales, places, things and experiences. Since *Ukhaan* is connected to one of these things so with wisdom other culturally relevant items are also remembered. The soul of *Ukhaan* is its teaching, to choose the right action and live one's life sincerely, faithfully, bravely, ethically, strategically and spiritually.

### **Management**

'Management' is a buzz word nowadays and it is of various kinds such as organization management, self management, fitness management, anger management, stress management etc. Management is derived from word "manage" which means "to be able to cope."<sup>8</sup> The whole management system has only one objective, to move on smoothly and grow. Management mainly teaches to address the situation and find the best way to deal with the situation and get good result. In the context of business management, it is mainly formulation of a system where group of people work for the same goal, while individual's objective also gets fulfilled in the process. Every business organization has Mission Statement which decides the course of its operation. On the basis of mission, organization structure is designed and operation is carried out.

There are many functions of management. It includes planning, organizing, staffing, directing, motivating, controlling etc. In each and every stage of management process we have one important phenomenon taking place. For example, in planning process, after searching for various alternatives, mission and goal of the organization is decided. After deciding goal and mission next step is to search for various ways to achieve it. The best alternative is chosen. In organizing also, many ways of organization

7 The term Gorkha is used for the Nepali language speaking Indian citizens.

8 Catherine Soanes, *Oxford English Mini Dictionary*, Oxford University press, 2011, p. 336.

is analyzed and best alternative is decided. In staffing process, out of many applicants the best one suited for the job is chosen. If we see the above example, we find there are two things in common, alternatives and choice. In order to choose the best we have to analyze the alternatives. We see its cost aspect, its effectiveness, the feasibility and decide the best one. Out of many alternatives, we have to choose the best one, and it decides the fate of a journey. So decision making becomes the vital part of management function.

### ***Ukhaan in Management***

Management means decision making. Decision is based on the manager or the group of managers who are entrusted with responsibilities to lead it. The Group can decide on various bases which include rational, ethical and spiritual:

- ***Rational***: Decisions are taken on rational and logical way. Financial, production and marketing decisions of the organization heavily rely on this method. It is highly preferred method and also universally accepted. Till date it is considered as best way of decision making process.
- ***Ethical***: Decisions are made based on scientific and rational way but it has to pass the test of ethics. Which means the decisions should also be ethical. Majority of the recent scams<sup>9</sup> and downfall of great organizations shows lack of ethical decision making.
- ***Spiritual***<sup>10</sup>: The decisions are aimed at welfare of all beings and maintenance of harmony amongst the living and non living in existence. This system includes all scientific, rational and ethical ways of decision making.

An application of the above premises would include for example an objective to achieve 20% growth in profit by the end of the year.

*Scientific and rational decision making may be to:*

- Formulate a system where we can cut cost by reducing the quality or quantity of product;
- Borrow the models of profit maximization used by other firms;
- Procure raw materials from the locations where we can get it in least rate;
- Advertise heavily, highlighting many claims about the product;

<sup>9</sup> Satyam scam where misappropriation of funds were reported and also Sharda, a chit fund case where lots of investor lost their savings.

<sup>10</sup> Spiritual here means the holistic view where, welfare of all is taken care.

- Reduce human resource to cut cost; and
- Motivate employees to achieve the profit goal anyhow.

*Ethical decision making may be:*

- Formulate a system where we can cut cost by keeping our quality and quantity intact;
- Borrow the models of profit maximization used by other firms in an ethical way;
- Procure raw materials from the locations where we can get it in least rate, without exploiting the sellers and see if fair price is provided then;
- Advertise heavily, highlighting many claims about the product, but it should be genuine and proven;
- Not reducing human resource just to cut cost; and
- Motivate employees to achieve the profit goal, in fair way.

*Spiritual decision making may be to:*

- Formulate a system where we can cut cost by keeping our quality and quantity intact and improvement of product in same price;
- Borrow the models of profit maximization used by other firms in an ethical way, and see if it can also be used for social welfare;
- Procure raw materials from the locations where we can get it in least rate, without exploiting the sellers and see if fair price is provided to them;
- Advertise heavily, highlighting many claims about the product, but it should be genuine and proven. It should not give bad influence to society like decreasing the dignity of women, creating violence, motivating kids to roughly deal with elders or force elders to buy the product for them etc;
- Develop human resource so that they become more good humans who just do not aim for profit margin but the overall development of organization; and
- Motivate employees to achieve the profit goal, in fair way or motivate them to perform better and inculcate the sense of service for humanity through their work.

*Ukhaan* helps in all levels of decision making. It can be used as a guiding principle. Though it does not give the full comprehensive solution it ignites the wisdom which could help to take the decisions in right direction. *Ukhaan* has the potential to provide rational, ethical and spiritual perspective towards problem solving. *Ukhaan* also has an

inbuilt experience based knowledge content, which carries the greater advantage. It is humorous and light in tone but very meaningful and igniting.

Therefore while making a decision, we can get inspiration and learning from *Ukhaan*. This does not mean, not to apply other methods of decision making but to incorporate knowledge of *Ukhaan* too in management of organization. This will help in proper decision making and that in humorous way.

### **Ukhaan based Management**

In this section we will see how we can further incorporate Ukhaan in management process so that it becomes the guiding principle. The management steps normally has the following<sup>11</sup>:

- |               |                |
|---------------|----------------|
| a. Planning   | d. Directing   |
| b. Organizing | e. Motivating  |
| c. Staffing   | f. Controlling |



Fig1.Management Process

### **Planning**

It is the first step of management process. In this step organization decides upon various matters. It involves designing of organizational structure, management of finance and materials, staffing and marketing policies etc. Here the detailed course of action is formulated in order to achieve the goal.

11 Only the basic processes of management are taken for simplicity.

In planning process we have to take care of many important things and *Ukhaan* do guides in this part. The *Ukhaans* which we can refer in this context are as follows:

*Aghi samjhe sadha sukhi, pachi samjhe sada dukhi*<sup>12</sup>

(Understanding earlier is always peaceful, remembering later is always painful)

It means when we have to do some work, we always have to think before and plan accordingly and it will give good result and happiness. But if we do not plan then it is certain that we will have painful times more than successful moments.

*Aghi piche anta, chaita ma janta*<sup>13</sup>

(Other times one far away [from his place], and [he] desires to go for marriage ceremony on the month of *chaitra*.)

Literally it means one person goes somewhere or other places during other times of a year. And in month of *chaitra*, he desires to go in marriage ceremony which is not possible because in month of *chaitra* the marriage is not possible.

The meaning behind this *Ukhaan* is, "everything should be done in proper time." In planning timing matters a lot. The decision becomes invalid once time is lapsed. This *Ukhaan* highlights about timing in planning. The proper decisions should be done in proper time and in proper place.

*Arkaale haathi charyo bhandaima, aafu dhuri charnu hudaina*<sup>14</sup>

(Seeing others riding an elephant, one should not climb the [edge of] roof.)

We should never imitate others or we should always analyze our strength, weakness, opportunities and threat (SWOT) while planning. The feasibility study of planning is given in this *Ukhaan*.

*Aafule khaneko khaaldo ma aafai parcha*<sup>15</sup>

(One falls in trap which is dug by self)

When we plan we should never plan with the intention to harm others. The plans executed to harm others will surely hit back in no time. Therefore planning that tries to be holistic in nature and aims at a win-win situation for all is the better one in life.

12 The English equivalent may be "A stitch in time saves nine".

13 It has origin in the cultural background, as the marriage ceremony is not conducted in the month of *chaitra* (around 15th march to 14th April), which is last month of Hindu calendar which is followed by majority of Gorkhas for their various festivals and rites.

14 It indicates the human nature of imitation without understanding. *Haathi* is elephant and *dhuri* is roof top edge. Though by climbing the rooftop one may reach the height but there is very high risk.

15 The similar English proverb may be "as you sow, so you reap."

*Swaacha vichaar ko suruwaat, garnu pardaina paschyataap.*

(If we start with good thoughts, we never have to repent later)

The starting point of planning is thought and if thought is good then plan will be good, if plan will be good then the execution will also have good effect. This *Ukhaan* highlights the intention behind planning, which needs to be for the good and welfare of everyone. One does not have to repent for good thought.

### **Organizing**

Organizing is the first step of execution of a plan. This step involves Procurement of raw materials, organizing of structure, deciding about the number of departments and branches, deciding about the communication structure, procurement of finance etc. This is very important step in the process. All organization structure has to be decided and the plans of procuring the required elements for operation of firm have to be executed. *Ukhaan* that helps to focus in this process are discussed as follows:

*Ghiu na tel, pakaa buri sel*<sup>16</sup>

(Neither [one is] having oil or butter, [he is] asking wife to prepare selroti)

The *Ukhaan* highlights about the need of organizing the things. In order to prepare selroti(a typical bread of Gorkha community) we need flour, sugar, butter, oil etc. If we do not have these things we cannot prepare selroti. In the same way in order to run the organization we need many things. Until and unless we do not procure the things we cannot start the work.

*Os chaatera tirkhaa metdaina.*

(By licking the dew drops, one cannot quench one's thirst)

In order to organize in larger scale, the amount of investment should be more. It can be shown as focussing on the management investment side of organizing. If the business has ambitious plan then investment should also be in a larger scale. The investment in the plan should be decided according to the scale of operation.

*Gadhalai gadhakai bhaari, bokaabokaakai bhaari*

(Luggage meant for donkey should be mounted on donkey and luggage meant for goat should be mounted on goat)

This highlights the division of work. The work and rank should be given according to the qualification of an individual. It is very important aspect of organization because

<sup>16</sup> *Sel* or *selroti* is a cultural bread prepared during the festive occasion like *bhaitika*, *diwali* etc.



if proper person is not appointed in proper place then the organization will start to breed the unwanted elements like corruption and non cooperation.

### Staffing

In this step the decisions regarding human resources are taken. It involves recruitment, selection, training and development of human resources. Human resource forms the most important part of any organization. Human resource can be called as life blood of the organization and the fitness of the organization can be determined by the quality of people it has. Therefore, it is very important to select best individuals in the organization. The individuals should be selected according to their merit, they should be properly trained and developed and their needs should be reasonably fulfilled. There are Ukhaans dealing with these issues:

*Ratna ko kadam Juhari le Garcha*<sup>17</sup>

(Gems can be valued [and understood only] by good jeweler)

Every human has special qualities and organizations are after best employees. It is a great challenge for organization to select and retain the best employees. Just like a jeweler values the gems and preserves it, in the same way managers should always select the gems for the organization and preserve for the betterment of all.

*Haathi dinchu bhanne lai, boko maaghi hernu*

(If one says he will give elephant, first ask him a goat)

Everyone wants to create a good impression at first and agrees to everything and promises to do so many things. But when actual work is to be performed then he cannot even deliver half of what is promised. So when one says he will do big things for the organization, first give him a small task. With the performance of small task only one can be judged how s/he can handle the bigger responsibilities. This can be best applied in interviews where from the selection of the best ones are considered.

*Hirne goruko puchar nimothne*<sup>18</sup>

(Pulling the tail of a working ox)

When ox is working nicely in field, we should not pull its tail. It will simply disturb the flow of work. In the same way if some sincere employee is working well, one should not always keep interfering in his job. This means that there should be freedom at the workplace in order to get good result.

<sup>17</sup> This *Ukhaan* has its background on occupational expertise. This highlights the importance of experience in choosing the best one.

<sup>18</sup> Ox is mainly used to plough the fields in rural area. This *Ukhaan* is inspired from this activity.

*Andha musaalai thotre jau, jaso bhaney ussai lau*<sup>19</sup>

(Waste wheat can be given to blind mouse, in the same way one blind of knowledge will say yes to everything.)

The one who is not having the knowledge does whatever is told. They can be made to do any work. Therefore the organizations should be careful of such people as one can misuse such person against organization itself. The second way could be to develop such groups to do good tasks.

*Hirnai Najaanne, Kudnu khojne*

(The one, who cannot walk, wants to run)

Many employees have lots of commitment towards work, but lacks knowledge and skills. So the organizations can help to get their basics correct and make them run to achieve big goals. It is very good insight for securing potential management. Organization should be good in investigating the potential in each individual and develop it for betterment of both individual and organization.

*Gyaan baadhe, Gyaan badcha*

(Knowledge will increase when shared)

Training is the most important function of management. Organization should have the culture of sharing knowledge. It facilitates the performance of management and organization develops at faster pace. There is always a probability of generation of new knowledge, where there is culture of sharing knowledge.

*Aago taapnu muraako, kura sunnu buraako*<sup>20</sup>

([one should] warm self with burning a log and [one should] listen to the words of old people [as they have experience])

Like we get warmth if we burn a log of wood, we can learn a lot when we listen to old people. The knowledge and expertise comes with experience and for gaining good experience the hard work of many years is needed. If we listen to the experienced people we will get lots of knowledge about the field which helps to tackle many problems based on their experiences. Therefore before anyone leaves the organization there should be a session of exit poll where one can share experiences and leave one's accumulated knowledge for the betterment of the organization.

19 In this *Ukhaan* two different context are brought together in order to create rhyme. *Andha* means blind, *musaa* is mouse, *thotre* is rotten and *jau* is wheat. It means the one who is blind/ignorant cannot judge and rightly gets only the rotten part.

20 In order to create rhyme the two contexts are connected. Its often seen that old people sit beside fire place and talk. The same is depicted in this *ukhaan*.

## Directing

After employees are recruited, it is very important to direct them for the work. Directing is actually a real execution of the business operation. It is telling whom to do what and at what time. The culture of the organization fully depends upon the director and managers of the organization. Regarding the values and working system of managerial levels, there are many examples.

*Jasto raja testai prajaa*

(The condition of citizens depends upon the condition of a King)

The most important person in the kingdom is its king. The king should look after every affair of the nation and he should behave accordingly. On the other hand if the king is not of a good character then whole kingdom will ruin itself. In the same way the directors and executives should be of good character and inspiring people so that each and every member of the organization is willing to give their hundred percent effort and the culture of the place becomes beautiful.

*Ektaa nai bal ho*

(Unity is strength)

When there is any unfavorable situation then unity helps. The work done in team is most preferred nowadays. Hundreds of great organizations mainly lay their foundation in this basic strength, unity.

*Jo agguwaa, tei bato haguua*<sup>21</sup>

(One who leads himself shits in the road)

It is a humorous proverb. One who leads, himself does not follow his own ideals. In such situations we cannot expect good behavior or response from the subordinates. The leader should be an example, and then only the groups working under him/her will be disciplined and be productive.

*Gariblaai diwlaa nabahnnu, raadilai laijawlaa nabahaau*<sup>22</sup>

(Never say to poor that I'll give you and never say to widow that I will marry you)

This *Ukhaan* focuses on one thing, false promises. It says that we should never give false promises to anybody. The person will just wait for the promise to be fulfilled by

<sup>21</sup> *Agguwaa* means leader and *batohaguwa* means the one who does his nature callings beside the road. It is mainly used when practice and preaching is not matched.

<sup>22</sup> This *Ukhaan* is connected with cultural practice where the widow is not re married. Now it is obsolete custom though *Ukhaan* is still valid. English equivalent may be preach " never say which you cannot practice."

you and if it is not delivered then only pain and problems crop up. The director should never show unrealistic dream, just for making them to do some work. They should always be given a fair picture about the organization.

### **Motivating**

In order to keep the organization running smoothly it is very important that members should be motivated continuously. The factors of motivations can be divided mainly into two parts: External and Internal. External motivation includes financial benefits, greater challenges, promotion, recognition etc. Internal motivation is the motivation which comes from within. The basis for internal motivation generally includes passion for work, helping attitude, purpose of life etc. Ukhaan can be considered as one of the means for motivation and inspiration. When a son is frustrated a mother for instance does include some ukhaans while inspiring him. Let's look at few of them

*Aafno haath jagganath*<sup>23</sup>

(Our hand is the 'lord of the world')

People have tendency to accuse one's destiny when one fails. This Ukhaan tells that we don't have to curse the god because our hand is god. Once we start working luck comes to us and success touches our feet. The most important thing is to make our own destiny, for which nothing stops us.

*Thaameyeko paani ganaunu thaalcha*<sup>24</sup>

(Flowing water if stopped, starts smelling)

The water is fresh when it is flowing. Once it is blocked then same water will become nuisance causing breeding place for mosquitoes and whole surrounding becomes dirty. In the same way once our mind resists improvement, it will start becoming "devil's workshop." So there should be culture of continuous development and knowledge enhancement in the organization. Japanese management philosophy terms it as kaizen (It is a practice of continuous improvement. It was originally influenced by Masakki Imai in his book *Kaizen: The Key to Japanese Competitive Success*, 1986).

*Parishraamko phal Mitho Huncha*

(The fruit of hard work is sweet)

<sup>23</sup> *Jagganath* is Hindu god who is believed to be lord of this world. English equivalent may be "destiny is in your hand"

<sup>24</sup> The blocked water gives breeding ground for many unwanted plants and insects like mosquito. In this Ukhaan same analogy is used for the mind.

Hard work is the key to success. The work done with sincerity, passion and devotion always gives good result. This *Ukhaan* mainly stresses on hard work.

*Karma gara, tara phalko assa nagara*

(Do your work, but never expect a reward)

This is one of the famous quotes adopted from *Bhagavad Gita*. Indian philosophy stresses in the *Niskaama*<sup>25</sup> *karma* or a detached way of performing a work where one does not relate self with the fruit of the work performed. The work done is considered as worship and surrendered to divine, so the result is taken care. This small *Ukhaan* gives a deep understanding about how we should work and what should be our attitude towards life. An Individual should give their best in their work, and if everybody gives their best then automatically whole society will grow. It is not that one should run away from the result, but to give the best. Once we give best we will be least worried about result as it will be good one.

## Controlling

This is the last step in management process where we set a benchmark of performance and continuously check our operation with the benchmark. If any deviation is there then we take the required measures. This step helps to check whether our plans are well executed or we have to take some steps in order to improve our system. Few of the guiding *Ukhaans* in this process are as follows

*Ewta kuweko aalu le, sabailai kuwaucha*

(One rotten potato spoils others also)

The rotten potato if not sorted regularly from the sack, it spoils the whole sack in no time. In the same way a small deviation should be taken care at the earliest so that it does not spoil the whole system.

*Atigarnu, atichaar nagarnu*<sup>26</sup>

(Do optimum, don't do excess)

If anything is not in control we tend to lose our 'self control' and take very severe steps. This *Ukhaan* suggest us that we should take the required steps only and save organization's resources. It also hints towards keeping calm during adverse situations and take proper steps.

<sup>25</sup> *Nishkama karma* is an approach where all works are surrendered to divine. It is explained in the chapter on *Karma Yoga* of *Bhagavat Gita*.

<sup>26</sup> This *Ukhaan* warns about extreme.

*Kaara bijeko ma, kaara le nai jhiknu parcha*<sup>27</sup>

(If a thorn is stuck, then we have to use thorn to remove the stuck one.)

Generally this *Ukhaan* means "tit for tat." For controlling purpose it can be interpreted as a means to solve a problem. When there is deviation, we have to find the solution. For finding the solution we have to follow the path or point from where deviation started. After finding the exact point, then only we can take remedial measures.

### ***Ukhaan* and Management: A Final Touch**

After going through many *Ukhaans* in the context of management functions, we can say that it can become a guiding factor in the management system. If the organization is establishing its new venture in some new location then, they can find about the place and its culture through the proverbs that the locals use. Using this information, innovative management system can be designed which caters both local and global needs. The other areas where we can apply *Ukhaan* are ethics, mentoring, strategic management, cultural sensitization, marketing, advertisement etc.

When one accepts the wisdom which is time tested and have touched many lives, then certainly it will help the individual as well as society. Organization is mainly a group of people working together, to achieve a goal. There may be members from different communities, culture and even nationality. Therefore, the proverbs can be a linking thread amongst them because we do find proverbs in all major languages of the world. Having recourse to the wisdom content in *Ukhaan* can be the way to make an organization more vibrant, more inspiring, more ethical, more joyful and more spiritual.

<sup>27</sup> For removing thorns its general practice that another thorn is used. This *Ukhaan* is inspired from this small activity.