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Editorial Note



This volume is primarily based on the select papers presented at the International Conference on the theme, *Advances in Leadership & Management: Merging of Eastern & Western Perspectives*, organized by Indus Business Academy (IBA), Bangalore in collaboration with School of Applied Psychology, Zurich University of Applied Sciences, Zurich and Center for Third-Sector (CTS), School of International and Public Affair (SIPA), Shanghai Jiao Tong University (SJTU), Shanghai, held at Indus Business Academy, Bangalore, Sept. 4-6, 2017.

John Clammer, in his paper, *Transformative Knowledge: Eastern Philosophy, Leadership and Contemporary Planetary Problems*, argues that we need a much more expansive and imaginative model of the future and of how to get there, one which involves both a critique of our current modes of thinking and practice in the world, and visionary and creative (but realistic) suggestions of transformative action and thinking. For this he draws upon Eastern models and reworks on them to solve contemporary planetary problems.

Radha Sharma and Rupali Prasadani in their paper, *Convergence of Western and Eastern Perspectives into Spirituo-Humanistic Leadership*, suggest that Leadership is one of the most researched field largely from Western perspective lacking cultural perspective. Various paradigms such as rationalistic, spiritual and holistic have been adopted but there exists a gap regarding humanistic paradigm. The paper presents convergence of Western and Eastern perspectives adopting humanistic paradigm with spiritual underpinnings from the Indian context.

Isha Gamlath in her paper, *Greek Epic Heroes and the Corporate Rishi: Connecting Perspectives of the East and West for Next Generation's Leadership and Management*, draws upon Greek sources particularly *Iliad*, and connects its Leadership ideas with Eastern model of Corporate Rishi.

Mala Kapadia in her paper, *Permaculture Leadership & Lokasangraha*, connects Permaculture, a modern concept of farming and living with Geeta concept of loksangraha and draws some new lessons of leadership that corporates can put into practice for sustainable development and sustainable living.

Meera Chakravorty in her paper, *Advances in Leadership and Management: Exploring Leadership*, argues that the idea of leadership has been invented

and put to work in various societies as an instrument of not only economic power but also political power. But how can one define a leader, using conventional wisdom of philosophy and psychology? She draws upon ancient Indian wisdom sources to explore the idea of leadership.

B.V.K. Sastry in his paper, 'Purusha- Artha- Yoga'- One Sanskrit term to Guide Corporate Governance –Excellence, proposes development of 'Yoga- Application Tool' for advanced assessment of corporate governance, paving a value-framework useful for guiding and evaluating corporate governance.

Ankur Joshi in his paper, Innovation in Management Education through Synthesis of Indian and Western Ideas: Evidences from FMS-WISDOM at Banasthali Vidyapith, provides us a view of how Western and Eastern perspectives have been merged in creating Women's Institute for Studies in Development Oriented Management (WISDOM) at Banasthali University in Rajasthan.

Paul C. Hong, Joseph C.C., Joseph Varghese Kureethara, in their paper, Organization Culture and Work Values of Global Firms: Merging Eastern and Western Perspectives, examine organizational culture and work values of global firms from USA and Germany (i.e., Western sense of effectiveness) and those from Japan and Korea (i.e., Confucian work ethics) in the context of India. These global firms operating in India translate their Western and Eastern Perspectives and merge them into Indian work values.

CDR H.C. Guruprasad, in his paper, A Leadership Model based on Indian Spirituality, develops an Indian Model of Leadership based on ancient Indian wisdom.

Brij Lata in her paper, Holistic Corporate Management: A Study of New Approach to Management, reviews the idea of Holistic Corporate Management (HCM) as a new approach to management and leadership and presents a new model of HCM.

Prasant Sharma in his paper, A New Perspective on Crime, provides some new insights on the concept of crime in legal studies.

Pascal Pappilon in his paper, How do Yoga Influence Well-being at Work! Well-being and Attitude in Action (Through Yoga & Meditation), provides modules for practice of Yoga and Meditation to improve leadership effectiveness. Yoga at Work - How do I Translate and Use Some Indian Concepts to French Mindset to Increase the Chance for Openness, Understanding and Acceptance!

We hope that readers will find the articles presented in this volume, as useful and relevant.

Subhash Sharma

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Michael Zirker

Editor

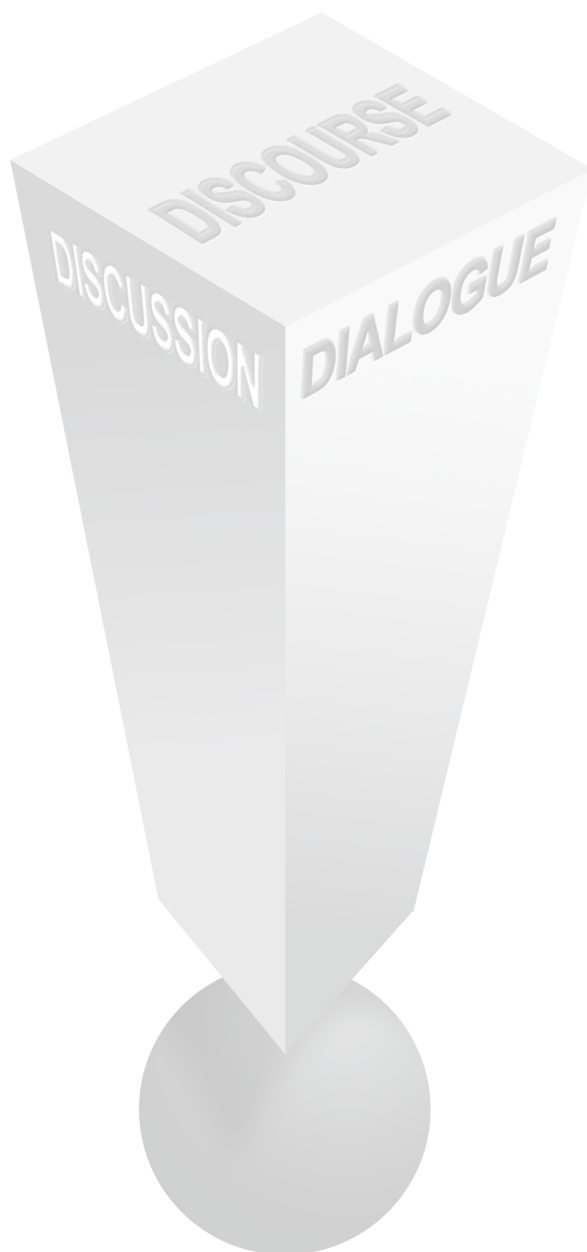
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Transformative Knowledge: Eastern Philosophy, Leadership and Contemporary Planetary Problems

John Clammer

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To creatively approach the future it is helpful to diagnose the problems of the present, and to consider their roots. The range of problems that our planet faces is enormous and all too tragically familiar – war and the threat of war, terrorism, ecological degradation and species loss on an unprecedented scale, the erosion of cultures and languages, pollution and an increasingly toxic environment, hyper-urbanization, refugees and accelerating patterns of migration, the ‘dark web’ and cybercrime displacing the optimistic hopes for a digitally united world, the downsides of economic globalization, and the risks associated with a world increasingly dependent on what are actually fragile but now essential technological systems. To discuss leadership and management without placing them in this context should be politically and philosophically pointless, and to propose any form of “business as usual” is to be complicity in the destructive forces that genuinely threaten the possibility of the

continuation of any form of civilized life on our planet. Even to speak of “sustainability” is a kind of failure, a minimalist position in which we hope to merely keep things going, even if that is still now a possibility. In fact, I will argue, we need a much more expansive and imaginative model of the future and of how to get there, one which involves both a critique of our current modes of thinking and practice in the world, and visionary and creative (but realistic) suggestions of transformative action and thinking. This paper will propose some modest ways in which this might be done, ones that perhaps transcend the usual models of political and economic action, which experience tells us have largely failed. Clearly a ‘larger’ model is required, one that re-thinks the basis of knowledge and action and which asks different questions than those proposed for example by conventional social science.

We undoubtedly live in a globalized world – one in which, while the advantages are

inter-locking, so are the problems, which as we have suggested are political, economic, social, ecological, cultural, ethical, and, to use a somewhat undefined term, spiritual. These constitute a rather malign form of 'holism' – a rather terrifying concentration of factors, each one of which implicates the others. If the problems are in this sense holistic, then it makes sense that the solutions must be too – they must be systemic rather than piecemeal, global as well as local, and seek root causes rather than merely the symptoms. Where can we begin to search for such resources? Clearly it seems to me in our philosophies – the fundamental world views which shape our understanding of the world, the epistemologies (theories of knowledge) that inform that understanding, and our ontologies – our conception of Being in the world, and hence of our relationship not only to one another, but to all other entities, animate or thought to be inanimate, that constitute our world. Every politics, sociology or form of economic thinking is, wittingly or not, underpinned by a philosophical anthropology. But these of course vary, and some would argue that many of our current problems can be traced to some Western forms of philosophy, that have in some respects become hegemonic, with their over-emphasis on rationality, instrumentalism, the separation of mind and body, analysis rather than synthesis, and the conception of ethics, aesthetics, metaphysics, history and social and psychological behavior as purely technical questions with little concern for their relationship to actual life (and in particular the pursuit of the good life) as lived by real human beings. Such a picture can, of course, be overdrawn – there are many alternative and oppositional strands in Western thought and which have had immense practical impact (the whole significant field of "Deep Ecology" for example having arisen from the thought of the Norwegian philosopher Arne Naess). And certainly it is Western philosophy that provides the basis for most political thought in both its conservative and revolutionary manifestations. But this philosophical tradition is not the only one,

and in a globalized world in which cultures are also brought into intimate contact with one another, so are systems of thought. As a matter of intellectual honesty, we should cultivate an interest in all such systems, and ask the same critical questions that might be directed at Western philosophy – notably, where do they stand in relation to the planetary crisis that now confronts us?

If Western philosophy has been, in many of its manifestations, of an applied nature, this is, on the whole, less true of Asian philosophy (with the notable exception of Confucianism). But then the interesting question arises of the extent to which those Eastern traditions can be re-thought, and re-engaged as valuable resources for addressing in creative ways our planet-wide problems. There are in fact three issues here: the just mentioned one of boldly rethinking forms of knowledge and insight to see how they can be applied in new ways to current issues; that of promoting dialogue between Eastern and Western modes of thought; and exploring the interface between them to seek new sources of creativity and the basis for a new practical philosophy that really speaks to the contemporary planetary situation, and so how it might be translated into new paradigms of leadership. But there are different ways in which this can be done: through the scholarly mining of philosophical and religious traditions to try to discover and recover aspects of their teaching which can be utilized in addressing contemporary problems (as has happened for example in almost all religious traditions in relation to environmental issues), by searching for alternative strands within the major traditions that have always kept alive aspects of social relevance, or by starting from the present and asking what questions should be directed back at traditions. It is they, after all, that have brought us to our current situation, so it is only fair that they should be interrogated as to their responsibility and asked to invoke answers to those critical questions. It is clear today that all leadership must be leadership for not only sustainability in its minimalist sense, but

for creating a humane, just and ecologically responsible future. Anything else is just business as usual, a path which can only end in disaster. To create this situation knowledge is clearly important (and hence education which places ecology, human rights, responsibility and the consequences of climate change at its core, not as peripheral issues), but not only knowledge (we already have overwhelming evidence of the current planetary situation and its causes), but so are a number of other factors, of which I would high-light four: creativity, cultural imagination, ethical imagination, and the ability and willingness to re-imagine alternative futures. Let me briefly unpack these four.

Creativity is certainly not something to be confined only to the arts – it is the ability to ‘think outside the box’ in any situation, to see the familiar from fresh perspectives, and to find solutions that transform a problem into a new set of possibilities. Much creative energy is wasted through being devoted to pointless or destructive ends – internet hacking, weapons development, increasing levels of bureaucratic stupidity, violent forms of popular culture such as movies – when there are unprecedented opportunities for it to be devoted to what we might call “Earth Healing” – seeking solutions to ecological problems, energy needs, pollution, and of course to social justice issues in all their myriad forms. Creativity in turn lies at the basis of cultural creativity – the ability to re-imagine different forms of cultural expression, lifestyles, patterns of consumption, cities, leisure, family, gender and sexual arrangements and so forth that are genuinely humane and promote a form of civilization based on equity, sustainability, dignity and possibility for all its members. Ethical imagination requires that we expand the scope of what we include in the category of ethics itself. In many existing religious traditions ethics is largely confined to the individual and limited aspects of personal behavior (usually the sexual). But an expanding discourse has begun to consider the extent to which ethics needs also to include

non-human beings, the wider bio-sphere, our relationship to technology especially as it impinges on such areas as medicine, the Internet, and even our mode of travel (the car for example), the generation of waste and a “throw-away” culture, and again, issues of human rights, the opposition to cultural practices that are inhumane, and of socially and economically dishonest practices. All this suggests an agenda from which we might interrogate tradition, and then potentially use that critique as the basis for reconstruction and the formulation of forward- looking ideas.

Reclaiming Heritage/Addressing the Present

Asian philosophies and religion face a paradoxical situation. On the one hand they have been criticized for lack of engagement with issues beyond the “interior”, but on the other hand they offer radically alternative epistemologies to those found at the basis of most Western thinking (and I am quite aware that this is a huge generalization, given the geographical size of both “Asia” and “the West”, and complexity and variety and long historical range of their respective philosophical and religious traditions). Let me explain these two ideas. In the first case Asian religions and philosophy have had to deal with the social quietism with which they are, in many cases rightly, associated. As suggested above, Confucianism is an exception in one sense – it is a deeply social and familial philosophy, but also a deeply conservative one. It is not about change, but about stasis. All the other major traditions have seen a growing awareness of this lack, and in most cases attempts to remedy it. So in Buddhism recent years have seen the emergence of “Engaged Buddhism” in its various forms – a major concern with the environment, with peace and conflict resolution, with the attempt to incorporate human rights into a body of thinking in which, strictly speaking, there is no “self” in the conventional sense of the word, with gender issues and in particular the patriarchal structure of the sangha, and to wider issues that engage with capitalism, consumerism and politics (for some good

examples in the literature see Jones 2003, Kaza and Kraft 2000, Loy 2003). In Hinduism, a number of writers have now sought the environmental teachings embodied in the religion, and in Advaita in particular quite successful attempts have been made to link it to a concern with the world, not as illusion but as reality, and to raise the questions of ethical behavior, freedom and liberation, and confrontation with social and economic issues, precisely drawing on the non-dual teachings of the tradition (Rambachan 2006). Even Shinto, the indigenous religion of Japan, has undergone a similar transformation, and has now attempted to re-package itself as a deeply ecological one (Clammer 2010). Christianity, which can certainly make a good claim to be an Asian religion, has developed within itself distinctive forms of “liberation theology” appropriate to the local Asian situation (Pieris 1992). Within Islam, a major contribution has been made to the development of an alternative form of “solidarity economy” through the various attempts to define an Islamic economics, and through linking Islamic teaching to social justice issues, employing in parallel with Buddhism, the notion of “Engaged Islam” (Engineer 2010). Space does not allow a detailed analysis of the ways in which Buddhist teachings, the Upanishads, the Koran and many other foundational religious documents are being re-read. But given that for the most part Asian philosophies are embedded within religious thinking, or indeed express it in philosophical terms, shifts in the ways in which religions are re-defining their relationships to the world are significant for thinking about global futures.

The second issue takes us to an even deeper level. If a case can indeed be made that the dualism and instrumentalism of much Western thinking is a major contributing factor to our current civilizational and planetary crisis, this should encourage us not only to critique, but to a search for alternatives. For a variety of reasons, largely connected to colonialism, the almost complete hegemony of Western science, and the spread of capitalism and

the forms of economic theory on which it is based, certain forms thought have become publically dominant. This is even true in the arts, where in India for instance, Indian artists have struggled for the past century to find authentic indigenous visions and voices and to evolve an aesthetic appropriate to their situation and heritage, while still being open to the influences of the international art world. But within Asian philosophies we find already highly evolved alternatives to this hegemony, ones that subvert certain basic assumptions of Western epistemology. Again, space does not allow a detailed exposition of this complex topic, but at least I can sketch the outlines of what is involved. This level might itself be divided into two: substantive and methodological. The first refers to the emphasis in many Asian philosophies/religions (and especially in Buddhism) on peace, on the necessity of virtue in all areas of life (Advaita), non-dualism, the search for liberation or enlightenment, conceptions of the self which, because the individual is seen as an integral part of a large reality, is close to the notion of what some are now calling the “ecological self” (one which by its very nature cannot be separated from the rest of the universe), and proposing answers to what Anantanand Rambachan calls the “human problem” – that until we grasp the fact that we are intrinsically part of a larger unity (in fact a total one), we are incomplete, and tend, falsely, to seek a sense of completeness through the pursuit of material possessions, status or power, things which must inevitably fail or come to an end (Rambachan 2006: 31-2). The second, the methodological, refers to the profound analysis of the human condition embodied in many Asian philosophies: that suffering is intrinsic to human being, but can also be overcome by the cessation of craving. The search for perfectability (or its social expression, Utopia) through the adjustment of social, political and economic arrangements is thus an illusion: on the contrary, an approach to overcoming such delusions must be sought through what the Buddhist scholar Ken Jones calls the uncovering of “institutional

delusion: the “three fires” of acquisitiveness, ill-will and ignorance, and to support this he quotes the Indian sage Nagarjuna who speaks of the “revulsion from lusts, restraint from aggressions, vanity of possessions and power” (Jones 2003: 47). Such a viewpoint is underpinned by the assumption (certainly in Buddhism and Hinduism) of the interconnected nature of reality (the “net of Indra”, or what the contemporary Buddhist thinker and activist Thich Nhat Hanh calls “inter-being”), suggesting that while there are no “first causes”, everything is related to and effects everything else. As a number of thinkers such as Fritjof Capra have pointed out, much Asian philosophy points to a position remarkably close to that of contemporary theoretical physics, while its notions of causality in turn find strong echoes in chaos theory. The result is a body of thought which, again to generalize but I think accurately so, is “ecological” in the sense of stressing holism, against dualism and reductionism, is dialogical in its mode of argumentation, and which ultimately seeks liberation not grasping as its goal. The “leader” in such a world view is then like the Bodhisattva of the Mahayana Buddhist tradition – one who is not ahead of everyone else, but who, having achieved enlightenment or liberation, voluntarily remains in the world of samsara or illusion to assist other beings (and in Mahayana thought all beings are potential Buddhas) through an ethics of compassion, the overcoming of enmities and the use of “skillful means” in the pursuit of practical objectives (“management”). The epistemological basis of this is not the overthrow of reason, but the harnessing of reason to life-affirming ends.

From Philosophy to Practice

Where can this admittedly cursory discussion lead us in the direction of good practice – of the “skillful means” mentioned above? Firstly, in the direction of accepting the possibility of alternative paradigms. Globalization has drawn our attention to the existence of many, not necessarily competing, but certainly parallel systems of thought, not only embodied

in different religions and philosophies, but also in the discoveries of anthropologists and the debates in that and related fields about “Indigenous Knowledge” – the accumulated wisdom of cultures that have long achieved and maintained sustainable lifestyles (until in many cases coming into contact with the ‘modern’ world). All of these considerations point to the fact that there is actually no hegemonic system of knowledge – there are many systems and ones which represent not just “pure” thought (abstract systems), but which are rooted in the soil of the cultures from which they have grown, and reflect this back in their aesthetics and other cultural practices. There may then be no one concept of leadership applicable everywhere and in all situations, but many. A key to discovering what is appropriate is often to find out what a particular culture’s conception of heroism is: if you know their heroes, you will know their images of leadership. Much the same can be said about the idea of “management”. The concept assumes that we know enough about the situation that we are proposing to manage, that we can do so effectively and without causing yet more and unintended problems. The field of “environmental management” for example is replete with disastrous failures stemming from a lack of understanding of the deep complexities of natural systems, much of which we do not in fact yet understand. The Buddhist and Advaita view is that greed and acquisitiveness lies at the heart of many of our contemporary and historical problems. A generation ago the then highly popular guru Herbert Marcuse talked about what he called “the education of desire”. This seems to me to still be the key to three pressing issues: the overcoming of greed, the reining in of the rampant consumerism that ravages so much of the world’s resources and generates a corresponding amount of pollution and waste, and the situation of many “developing” countries – that ecological limits simply will not permit the same forms of development that the already rich countries have enjoyed, so alternative forms must urgently be sought, based on low-consumption but high quality

life. This is an enormous challenge, but a necessary and very exciting one, that requires creative and imaginative leadership, changes in economy and political culture, a revolution in the way we travel and consume energy and also seems to me to be the most fulfilling embodiment of the 'liberation' about which Asian religions speak so much.

A great deal of 'development' has been violent – it has displaced people, destroyed environments and cultures, led to unnecessary urbanization and its associated problems, and most certainly has not spread its fruits equitably. To foresee a genuinely sustainable and desirable future, evidently a different model is required – one that is ecologically sensitive, devoted to genuine human well-being and social justice, and committed to a holistic concept of development that delivers its goods to the greatest possible number, and is active in identifying those that it does not adequately reach, and rectifying this omission. In doing this the false distinction between a 'spiritual' and a 'materialist' points of view needs to be overcome, the lesson of many Asian philosophies being that of being mindful of things, while not identifying with them. This also means that attention must be paid to the ethical rather than the metaphysical aspects of such philosophies, or perhaps rather that the metaphysical investigation of the deep structures of being need then to be actively linked to the ethical and practical implications of that investigation. For we have to constantly ask ourselves what, when we have achieved liberation, the content of that liberation will actually be. "Management" might then be thought of as a form of "karma yoga" – the study and application of the 'skillful means' through which positive and transformative effects may be made on the world (Paranjape 2005:263). Perhaps an (almost) final word here can be given to Sri Aurobindo, one sage who certainly bridged the gap between theory and practice:

A spiritualized society would treat in its sociology the individual, from the saint to the criminal, not as units of social problems

to be passed through some skillfully devised machinery and either flattened into the social mode or flattened out of it, but as souls suffering and entangled in a net and to be rescued, souls growing and to be encouraged to grow. The aim of its economics would not be to create a huge engine of production, whether of the competitive or cooperative kind, but to give to men – not only to some but to all men each in his highest possible measure – the joy of work according to their own nature and free leisure to grow inwardly, as well as a simply rich and beautiful life for all... And that work would be to find the divine Self in the individual and the collectivity and to realize spiritually, mentally, vitally, materially, its greatest, largest, richest and deepest possibilities in the inner life of all and their outer action and nature". (Sri Aurobindo 1962: 241-2).

This vision seems to me to sum up much of what we have been discussing here, and in particular the definition of the kind of society towards which we should all be working.

Thoughts Towards a Conclusion

Leadership then needs to be redefined in the light of our current circumstances, the challenges of the future, and the philosophical and religious sources on which it can draw. But the thrust of this essay is that such leadership cannot be understood in purely material terms. While 'leadership for sustainability' (e.g. Parkin 2010) is indeed essential, it cannot be seen in purely material terms. This has perhaps been the major error of Western models of development. Successful leadership must be supported by an appropriate philosophy, or a new philosophical anthropology that takes account of a number of factors. These include, first, a rethinking of our ideas of economy, since, and in this case at least Marx was certainly right, the economy shapes our subjectivities, our social structures, our use of space and time, manipulates our motives and emotions and has by far the greatest material impact on the earth of any institution. Its far reaching effects through production, advertising, marketing, finance, credit and debt arrangements and many other

means influence our lives at every level. It is by far the greatest consumer of resources of all kinds. Yet it is one area that currently attracts relatively little deep thinking: huge activity on the surface certainly in academic and practical economics and management studies, but little fundamental rethinking, although some such resources are available, although they are paid little attention in mainstream academic economics (for a survey see Clammer 2016: pp.65-90). Secondly and inevitably issues of ecology and social justice must be at the forefront. If climate change and environmental destruction continue at their present rate, then the future, if there is one for human beings, will be very different from the past. We may well have already passed the tipping point of climate change, and have almost certainly reached “peak oil”. But while these problems are large, they are also what we might call ecumenical ones – common problems around which people of very different religions and cultures can rally, whatever their differences on other subjects. Thirdly, concern with human being and well-being should, as they are of all major religious traditions, be at the heart of any future social science: ontology is the basis of sociology in its widest sense. Finally, our approach must be holistic. The age of fragmentation of knowledge is over, and multiple perspectives are needed to confront the major problems that we now confront. Fortunately, again there is evidence of thinking in this direction (e.g. Schieffer and Lessem 2014, Senge, Scharmer, Jaworski and Flowers 2005), suggesting new models of practice and pedagogy and stimulating the possibility of carrying such thinking forwards into as yet unforeseen but potentially very exciting directions.

We are not short of knowledge: the challenge is to find the philosophical models that allow us to advance, apply and where necessary transform that knowledge. We are both an unfortunate and fortunate generation: unfortunate in that we have inherited the massive problems that past mis-management of our common heritage, both social and

ecological, has delivered to us, and there is no escaping these; fortunate in that we are also heirs to vast amounts of creative and imaginative thinking that has also preceded us and which we are, exposed through globalization to all the riches of past civilizations, able to mine and adapt. This requires new forms of creativity and imagination, and, I, for one, cannot believe that the well-springs of such creativity have dried up. This very occasion suggests that they have not; our task is now to allow them to flourish and to undertake the most exciting of all possible tasks: reshaping the future.

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Convergence of Western and Eastern Perspectives into Spirituo-Humanistic Leadership

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Abstract

Leadership is one of the most researched field largely from Western perspective lacking cultural perspective. Various paradigms such as rationalistic, spiritual and holistic have been adopted but there exists a gap regarding humanistic paradigm. The paper presents convergence of Western and Eastern perspectives adopting humanistic paradigm with spiritual underpinnings from the Indian context. Humanistic paradigm focuses on human needs and is oriented to the development of human virtue, in all its forms and to optimum extent to protect human dignity and well-being of people at large. It presents a case study of Swami Vivekanand, a philosopher, a social reformer and a humanistic leader from India who gave six major principles which can be referred to as six pillars of 'humanistic leadership' based on spiritual foundation viz., advaita vedanta, spiritual democracy, spiritual theism, the concept of truth, unity of action and words and altruism. His thoughts and principles had appeal not only in India but

also internationally as he presented spiritual traditions of India to the World Parliament of Religions in Chicago in 1893 to develop better understanding between the East and the West with his modern outlook, scientific temper and pragmatic approach.

Keywords: *Humanistic leadership, Swami Vivekananda, Indian culture and Spirituality, Religion, India.*

The Context

Leadership has been the most researched subject in the organizational literature (George, 2000) but upsurge of interest in spiritual leadership is fairly recent with its scientific study by Fry (2003). However, spirituality has attracted the attention of academic community, notably in the last two decades (Gibbons, 2011; Dent, Higgins & Wharff, 2005). Most published studies on spirituality and leadership have been in the organizational contexts (Parameshwar, 2005). Scholars link spirituality to organizational leadership (Fairholm, 1998; Fry, 2003; Strack and Fottler, 2002; Sharma, 2010) as well as other organizational factors such as absenteeism, productivity, turnover, ethicality, stress, and health (Giacalone & Jurkiewicz, 2003). Most of the extant literature on leadership is largely based on the understanding of the Western countries (Jain & Mukherji, 2009). However, the cultural perspective has been the dominant paradigm for studying leadership recently (Kakar, Kakar, KetsdeVries & Vrignaud, 2002) as values vary across cultures. This has given rise to research on diverse leadership contexts and paradigms across the globe: “rationalist, humanistic, holistic, to spiritual-based” (Miller and Miller, 2002). Each context presents a paradigm with which leadership is viewed in that context.

Spirituality: The Western and Eastern Perspectives

The Western Perspectives

Spirituality as a concept originated in the religious traditions of Judaism, Christianity and Islam, but was dominated by the religiosity for over hundreds of years (Jacob,

2013). Traditionally, it was found to be rooted in religion as there is some degree of similarity between spirituality and religiosity (Benson, Roehlkepartain, & Rude, 2003) but the recent trend has been towards separating the two constructs (Bartoli, 2007).

Religion is considered to be an organized system of beliefs with common behaviours and rituals, endorsed by a group, making it more extrinsic and institutionalised (Hodder, 2007; Pargament, 1997). It is based on dogmas and practices that are external to an individual (Yob, 2003). Beliefs in one’s own religion may be so deep-rooted that it may make one intolerant of other religions (Harris, 2004) and may lead to “empty ritualism, hypocrisy, clericalism, corruption, abuse of power, superstition and many other deformations familiar from the history of religions and from which no religion is totally free” (Schneiders, 2003). Because of these reasons, the West has divorced the construct of spirituality from religiosity. This differentiation between the two is rising more prominently in modern industrial cultures (Miller & Thoresen, 2003) where people cannot associate themselves with any particular religion and thus the organized religion is on a decline and ‘secular spirituality’ is gaining ground (Van Ness 1996; Heelas & Woodhead 2005; Kourie, 2007). The consensus on the definition of spirituality could not be arrived at even after it was separated from religiosity. It has been defined in a myriad of ways: cognitive, affective, ego transcendental, growth and development (Porter, 1995). Canda (1998) defined spirituality as the “human quest for personal meaning” (p.243) and a “presence or absence of an individual’s focus on higher, broader and deeper life meanings that transcend ordinary

existence" (Krippner and Welch, 1992, p. 122). Waaijman (2002) described it as "our relation to the Absolute" (p.1), which "infuses human beings with inspiration, creativity, and connection with others" (Fukuyama & Sevig, 1999, p. 4). Schneider (1986) described spirituality as "the capacity of a person to transcend themselves through knowledge and love" (p.265). All these definitions of spirituality reflect the contemporary psyche.

The Indian Perspective

The phenomenon of spirituality is universal, yet it will not be inappropriate to say that India has been the cradle of spirituality. India has promoted spirituality for more than 2000 years now (Bhawuk, 2011). Traditionally, spirituality in India was related to the discursive traditions that were together known as Hinduism. But as it progressed, it retained the lessons from the religious traditions; at the same time transcended the realm of institutionalized religion. Most of the Indian traditions led by various spiritual Gurus (Kroeber, 1944) posit a defined end purpose of attaining salvation (McDermott, 1975). However, the journey to the end is not a simple one. It requires taking a difficult path which entails undertaking cognitive control, self discipline and reflective exercises on the part of a seeker for spiritual development (Dutta, 2011).

The end of the nineteenth century marked a growing interest of the west in Indian spirituality (King, 1978). However, it was not simple or sudden; it involved the efforts of a reformer, Swami Vivekananda, who presented spiritual traditions of India in the west during his trip to World Parliament of Religions in Chicago, the United States in 1893. His mission was to interpret India's culture in Vedantic setting and to sensitize the religious consciousness of the Americans through the rational and humanistic teachings of the Vedanta philosophy. He became spiritual Ambassador of India and tried to develop better understanding between the East and the West with his modern outlook, scientific temper and pragmatic approach. He

presented the religious and spiritual ideas of his master in a way that could be understood by one and all.

He was a disciple of Sri Ramakrishna Paramhansa (1836-1886), who symbolizes the core of the spiritual actualization of the monks and sages of India. He had spent all his life in contemplation and realization of God. Sri Ramakrishna believed all religions to be true that lead to God. He emphasised God-realisation as the supreme goal of all living beings. Sri Ramakrishna was an accomplished preacher and instructor, due to which many people were drawn to his life and teachings. Sri Ramakrishna's spiritual thoughts through Swami Vivekananda continue to influence the contemporary spiritual thought across the world even now. In the words of his guru Sri Ramakrishna:

"Narendra belongs to a very high plane- the realm of the Absolute. He has manly nature. So many devotees come here but no one is like him. ... I find some are lotuses with ten petals, some like lotuses with a hundred petals. But among lotuses Narendra is a thousand petalled one" (c.f. Paranjape, 2012).

Swami Vivekananda: Crucibles of his life

Swami Vivekananda, (born 1863) in an affluent family at Calcutta, East India was known as Vireshwar in childhood, and later as Narendranath Dutta (Kar, 2013). As an extraordinarily intelligent child, he had strong memory and scientific temper. His father was attorney of Calcutta High Court and mother a pious house wife from whom he got lessons in traditional mythology. Though superstitions prevailed in society at that time, he viewed truth from the scientific stand point and was intolerant of superstitions and fear. During adolescence, he developed a keen interest in intellectual pursuits (Banhatti, 1995) and joined Presidency College, Calcutta in 1879 for higher studies (Rangachari, 2011). He read and was influenced by the work of "David Hume, Immanuel Kant, Johann G. Fichte, Baruch Spinoza, Georg Hegel, Arthur Schopenhauer, Auguste Comte, Herbert Spencer, John S. Mill, and Charles Darwin"

(Sil, 2003, p.39). Besides, he also went through the classics in Bengali, English and Sanskrit and was proficient in Sanskrit grammar (Sil, 2003). He was also associated with the General Assembly's Institution and Brahmo Samaj, an important religious movement of that time to align Hinduism to the requirements of modern era and the changing world (Wertheim, 1961). William Hastie, Principal of General Assembly's Institution, introduced Sri Ramakrishna to Narendarnath (Prabhananda, 2003).

The Turning Point

Influenced by his mother, Narendranath had great admiration for monks since childhood and was curious to seek answers to his questions that were philosophical and spiritual in nature. Meeting Sri Ramakrishna, the great mystic saint of Bengal, in November 1881 was the turning point in the life of Narendranath (Gokhale, 1964). He found Sri Ramakrishna to be a simple man using common language and nothing extraordinary about him as a great teacher. His curiosity about God made Narendranath ask him the question which he had posed to many people before. 'Do you believe in God, Sir?' 'Yes,' he replied. 'Can you prove it, Sir?' 'Yes.' 'How?' 'Because I see Him just as I see you here, only in a much intense sense.' (Complete Works, Vol. IV, p. 179). He was very much impressed by him and began visiting him regularly and felt a change in his life. He began considering his pursuit of law education and prestigious legal career ineffectual and turned from "his early scepticism and rationalism to a mysticism based on the ancient religious tradition of Bhakti" (Ghokle, 1964, p.36). Narendranath experienced personal crisis. He was caught between his obligation towards his family following the death of his father and his spiritual longing. His association with Sri Ramakrishna aroused spiritual yearning in him and he began to realize the temporariness of the world. Sri Ramakrishna carefully trained Narendra as he was aware of his capabilities and designated him as the future leader who would teach spirituality to the world.

Evolution of Narendranath into Swami (monk) Vivekananda: A Humanistic Leader with Spiritual Foundation

After Ramakrishna's demise in 1886, Narendarnath became a "religious mendicant" (Nikhilananda, 1964, p.73). Swami Vivekananda united all the disciples under his able leadership and resolved to dedicate themselves into a spiritual fraternity. The young devotees gathered together in a dilapidated house in Baranagore, a northern suburb of Calcutta, which became the first centre of the Ramakrishna Order. The intent was to uplift the masses. That led to the formation of Ramakrishna Math and Ramakrishna Mission on May 1, 1897 (Orr, 1993). This was the beginning of an organized movement to help the suffering masses through educational, cultural, medical and relief work. With a total renunciation of material possessions and an unshakeable commitment to their Master and his teachings, they endured unbelievable privations and devoted themselves to spiritual practices. As for Swami Vivekananda he had unconditional dedication to his guru "I am what I am, and what I am is always due to him. Sri Ramakrishna is the spring of this phase of the earth's religious life, of its impulses and activities. If I can show the world one glimpse of my Master, I shall not live in vain" (Kashyap and Lohani, 2012, p. 17). He wanted to convert the Ramakrishna Math into "a chief centre of spiritual practices and the culture of knowledge" (Kashyap and Lohani, 2012, p.17).

Swami Vivekananda travelled across the country and was "deeply distressed at the sight of material degradation of the masses" (Nikhilananda, 1964, p.73). He saw exploitation of people in the name of religion and there were only a handful of people who could truly represent modern English India (Gokhale, 1964). He was saddened by the drudgery at the grassroot level and decided to treat his motherland as his deity, "culture as his way of worship, echoing the revival through spiritual renaissance as his mantra that he

chanted whole life" (Kashyap and Lohani, 2012, p.25). This grim state of affairs gave him mission of his life which was to devote himself to the upliftment of the common Indian masses and regenerate Hinduism (McRae, 1991). A believer of divinity in every human being Swami Vivekanand posited, "All healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will arrange itself accordingly" (Kashyap and Lohani, 2010, p.22). He believed that the basic values of Indian culture could be strengthened by doing away with conservatism, casteism and fatalism. He had hope in the cultural and humanistic approaches of revival and had faith in the youth who would work as missionaries to uplift the masses. In his words, "I want to send them (the trained young men) rolling like irresistible waves over India, bringing comfort, morality, religion, education to the doors of the meanest and the downtrodden. And this I will do or die" (Complete Works, Vol.8, p.298)

Swami Vivekananda had a quest for resurgent India at a time when early movements had lost their vigour and following. There was a need for a strong spiritual leader and he filled that void. In the words of one of his followers "I saw a warrior's heart throbbing beneath the yellow robe of the sanyasin (monk). Not a mild Hindu at all, this Swami Vivekananda but the most aggressive Hindu I have ever seen in my life. He was made of the same stuff of which Alexander and Caesar were made-only his role was different." (Complete Works, Vol.8, p.298).

Principles of Swami Vivekananda

1. Advaita Vedanta (Vedantic Oneness of Existence)

Swami Vivekananda believed in Advaita, the philosophy of non-dualism, the essence of Vedanta and called it a universal religion. He was an embodiment of Advaita Vedanta philosophy and believed in the omnipotence of the spirit and advocated its application in all walks of life. He said

that religion is realization and with his strikingly modern views he advanced a "Neo-Hindu activist interpretation of Hindu philosophy" (Southard, 1980) and propagated the concept of universal religion that "will be equally acceptable to all minds ... [and] must be equally philosophic, equally emotional, equally mystical and equally conducive to action" (c.f Chakrabarti, 1998, p.191).

According to Sister Gargi, "Prophet Vivekananda planted the seeds of spirituality deep in the hearts of innumerable human beings, changing the course of their life forever" (Kashyap and Lohani, 2010, p.29-30). He not only propagated Vedantic philosophy to tackle many of the complex social problems but also prepared thousands of spiritually awakened people to put that philosophy into practice. He said "Religion has no business to formulate social laws and insist on the differences between human beings, because its aim and end is to obliterate all such fictions and monstrosities" (Kashyap and Lohani, 2010, p.30).

2. Spiritual Democracy

In his address at the Parliament of Religions Swami Vivekananda (1893) addressed the international audience in a unique manner as 'Sisters and Brothers of America' for which he received a standing ovation. He criticized sectarianism, intolerance and fanaticism which were plaguing the world at that time. He quoted a popular hymn "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various they appear, crooked or straight all lead to Thee." (Complete Works, Vol.1, p.4).

Spiritual democracy encourages us to realize that "the highest idea of morality and unselfishness goes hand in hand with the highest idea of metaphysical conception" (Giri, 1998). Swami Vivekananda rooted

on spiritual democracy to transform the world.

We find this principle holds good even in the present. A lot of problems in the world can be resolved by adopting the principle of spiritual democracy focusing on humanism, humanistic economy, human dignity and well-being in every sense.

3. Spiritual Theism

Swami Vivekananda believed that faith in self is the manifestation of trust in the Supreme. According to Advaita, propagated by him, a person who does not have faith in oneself is an atheist. In his words, "The history of the world is the history of a few men who had faith in themselves. And that faith calls out the divinity within" (Swami Bodhanand, 2007, p.4)

He advocated that people should believe in self before everything else. He professed that sustained creative and humane motivation is based on spiritual theism.

Swami Vivekananda believed that every human is a storehouse of spiritual potentialities. To help recognize these capabilities man needs to be aware of his own self, realize the divine potentialities in him and grow dauntlessly having trust in fellow beings. Swami Vivekananda advocated secular education for all that helps in man making and character building and not just information overloading.

4. The Concept of Truth

In the words of Swami Vivekananda "And here is the test of truth- anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all knowledge; truth must be strengthening, must be enlightening, must be invigorating" (Complete Works, Vol.3, p.224-25). He abhorred selfishness which makes a person weak and makes him commit mistakes. He believed that actions need to address

common good keeping the interest of the society and the nation in mind and these would be sustainable.

5. Unity of Action and Words

Swami Vivekananda had no duality in words and deeds. He was selfless, transparent and a role model. He advocated that values in life can be imbibed through experience and realization. In his view 'how can a man ruin his disciples by remaining always with them! When men are once trained, it is essential that that their leaders to leave them, for without his absence they cannot develop themselves.' (C.f. Kashyap and Lohani, 2010, p.46). This also indicates that he believed in empowerment and development of followers.

6. Altruism

While most spiritual people seek self salvation, Swami Vivekananda believed in salvation of the masses. In 1894 he wrote "Let each of us pray day and night for the downtrodden millions .. who are held fast by poverty, priestcraft and tyranny-pray day and night for them. I care more to preach religion to them than to the high and rich" (Complete Works, Vol.4, p.363). In his view service to others is the only source of divine inner power. He said "Put yourself to work, you will find such tremendous power coming to you that you will feel it hard to bear. Even the least work done for others awakens the power within; even thinking the least good of others gradually instills into the heart the strength of a lion" (Complete Works, Vol.5, p.381). He never aspired for supremacy in any of his field of action as he believed that the achievements should be in the form of service to and welfare of the humanity.

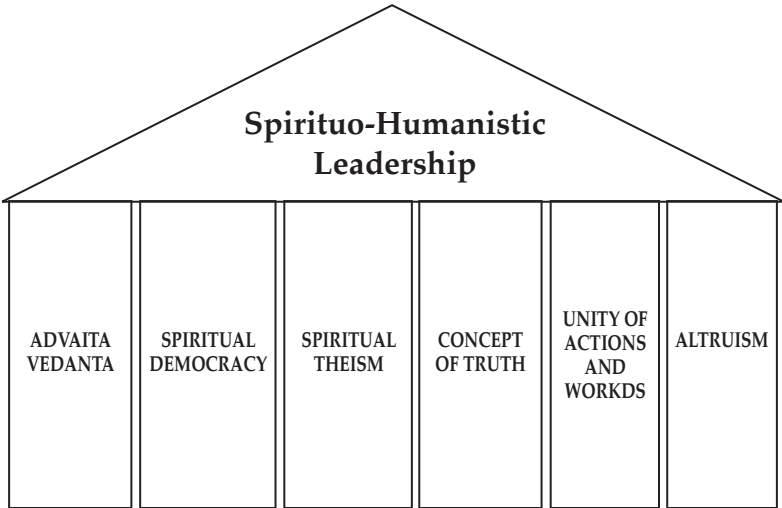
Swami Vivekananda's International Appeal

Swami Vivekananda represented Hinduism at the World's Parliament of Religions (1893) in Chicago and mentioned that "he was proud to belong to a religion which had taught the world both tolerance and universal acceptance"

(Ziolkowski, 1993, p.221). He further added that Hinduism not just tolerates and accepts other religions but also considers all religions to be true. He received appreciation and recognition for his extempore speech at the Parliament (McRae, 1991,p.17) and he attracted western followers in large numbers. Since then, he travelled all across the world to spread his teachings and create worldwide religious movement based on the eternal truth of Hinduism. In 1895 he established Vedantic Society in New York, with chapters being established in London and Boston soon thereafter (Prabhananda, 2003).

Vivekananda travelled to different parts of the world for spiritual lectures and classes during the period 1899-1900. In June 1899, he was in Europe to deliver lectures. After spending a little time in London, he sailed for New York. Thereafter, Swami Vivekananda went to California where he delivered a series of lectures and classes and established Vedanta Society in San Francisco (Prabhananda, 2003). In July, he went to Paris. During this time he participated in the Congress of the History of Religions, held in connection with the Universal Exposition (Prabhananda, 2003). It is noteworthy that Swami Vivekananda had to undertake sea route for overseas travel

Figure 1: Model of Spirituo - Humanistic Leadership



The Legacy of the Humanistic Leadership with Spiritual Foundation

Swami Vivekananda established Ramakrishna Math and Ramakrishna Mission on May 1, 1897 (Jackson, 1994). These two organizations are a part of spiritual (Vedanta) movement started by Swami Vivekananda. The Ramakrishna Mission undertakes work in the areas of education, healthcare, culture, disaster relief and welfare to uplift the masses. The Ramakrishna Math majorly concentrates on spiritual training and extension of Sri Ramakrishna’s teachings (Jackson, 1994). After setting up the Ramakrishna Mission, Swami

which required time and patience but Swami Vivekananda was determined. To quote him:

“You must have an iron will if you would cross the ocean. You must be strong enough to pierce mountains”.

- Swami Vivekananda

“Vivekananda spirituality was not modest or meek; it was forceful, polemical, and proud. As the response in the parliament and in his further lecture tours in the United States indicates, this was a message that resonated powerfully among American audience. Swami Vivekananda is probably the first major Indian advocate of a “Hindu spirituality” and

his Ramakrishna Mission, the first Hindu missionary movement, following principles set out in modern Protestant evangelism (van der Veer 1994). To quote:

"Arise! Awake! And stop not till the goal is reached"

- Swami Vivekananda

Swami Vivekananda left for posterity his four classics on Jnana - Yog, Bhakti - Yog, Karma- Yoga and Raj -Yoga and his published speeches, letters, hymns and biographies continue to inspire generations across the globe and the legacy continues in thoughts and actions. Vivekananda was a humanistic leader whose plan of action was not confined to religious realm; he was equally concerned about social and economic issues of poverty and inhuman caste practices and was against casteism prevalent in India at that time. He built a model of India based on traditional and modern concepts of spirituality and humanism preached religious universalism (Advaita Vedanta) to the world. Humanistic management is now emerging as a field of scholarship seeds of which were sown by Swami Vivekananda in 1893 at Parliament of Religions in Chicago. Thus we observe that Swami Vivekananda had a humanistic vision, missionary zeal and idealised influence that ignited passion in others to become his followers and take challenges to achieve success for the mission.

On 9 December, 1900, Swami Vivekananda returned to Calcutta, India and spent last days of his life training his disciples at Belur training centre. "On 4 July 1902, he meditated and left his body, as he himself had predicted, in a high yogic state" (Prabhananda, 2003, p.235). This process of deep or higher level of concentrated meditation is known as Samadhi. Samadhi has been identified as the eighth and final limb of Yoga Sutras of Patanjali (Maehle, 2011). It is the state of non duality wherein the consciousness of the experiencing object is same to that of the experienced object (Diener, Fischer-Schreiber, & Ehrhard, 1991). At a

young age of 39 years he had a remarkable record of accomplishments (McRae, 1991).

Swami Vivekananda's notion of spirituality led to regeneration of interest in spirituality and had impact both at national and international levels. The three famous Indian personalities influenced by Swami Vivekananda's idea of spirituality were Mahatma Gandhi, a political leader of India; Sri Aurobindo Ghose, an Indian freedom fighter and nationalist and Rabindranath Tagore, the Noble laureate in Literature (Dalton, 1982). While the first two helped in promoting the idea of spirituality in the home country, the latter created an international strand. To them, spirituality of India was capable of creating peace and prosperity in the world. Rabindranath Tagore once said "Vivekanand's gospel marked the awakening of man in his fullness...If you want to know India, study Vivekanand" (Vivekananda, 2009).

Though, Swami Vivekananda demonstrated his leadership and exercised influence in the nineteenth century, he had a clear indication of what laid ahead for the world. For that reason his teachings, philosophy, values and styles are relevant today and will be applicable tomorrow. He encouraged the path of universal religion, or Vedanta (as he preferred to call it) for the material and social upliftment of the masses. By presenting a comprehensive account of exemplary spirituo-humanistic leader who has continued to inspire generations of Indians and Westerners the paper highlights the importance of spirituality in effective leadership.

In 2013 India celebrated Swami Vivekanand's 150th birth anniversary by organising a number of seminars, workshops and publications to commemorate his immense contributions in the making of India as a nation. Though he is no more but he lives on as he said, *"They alone live who live for others....."*

- Swami Vivekanand

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Greek Epic Heroes and the Corporate Rishi: Connecting Perspectives of the East and West for Next Generation's Leadership and Management

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Abstract

This paper attempts to integrate some of the best practices in the East and the West for next generation's leadership and management. These best practices are perceived in this study as possessing adequate scope for being effectively applied for inspiring contemporary leader and managers in the corporate sector. The heroes depicted in Homer's *Iliad* will be emphasized in this study as brilliant examples of leadership and management of affairs in fantastically complex and challenging situations. The leadership and management of these heroes will be examined in their use of notable strategic devices such as 'teamwork' and 'team-oriented inquiry.' While 'teamwork' is notable in the way these heroes lead and manage their team members 'team-oriented inquiry' is reflected in the way they direct the attention of their team members to their ultimate goal. Moving from ancient contours the study will notice the centrality of an exceptional concept, developed in contemporary settings of the East. This is the concept of 'Corporate Rishi.' It is a concept of a personality in possession of superior insight. More explicitly, it is an innovative model for being effectively applied to inspire the contemporary corporate scenario and eventually 'recreate' the modern corporate sector. As the 'Corporate Rishi' could be postulated as integral for

a major transformation within the modern corporate sector and eventually 'recreate' a better corporate environment it will be viewed in the present study as specifically pertinent to motivate contemporary leadership and management. The present paper will consider the concept of the 'Corporate Rishi,' which has emerged in the corporate sector of the East, as an extension of 'teamwork' and 'team-oriented inquiry' of Greek epic heroes who represent the west. The present study is an attempt to connect perspectives of the East and West for next generation's leadership and management.

An epic is a lengthy narrative poem involving the description of a key period in antiquity.¹ Homer is much appreciated as the earliest known Greek epic poet whose literary merit is clearly reflected in his description of the legendary Trojan War in the *Iliad*.² Homer's *Iliad* is an epic composed during 900-750 BCE, after the decline of the Mycenaean civilization (1600 -1100 BCE).³ This specific period is noted not only for its social instability but also the subjection of the indigenous population in the Aegean region to frequent raids and conquest. As the experience of the horror of warfare was marked in this particular period the necessity for defense was fostered. *The Iliad* emphasizes the necessity for the defense for the community. Defense was provided by a group of warriors whose excellence of performance in the battlefield formed an essential part of their capability to rule. Excellence in the battlefield, a core component of the Homeric hero's legitimacy to rule his people as well as gain honor for himself and his family, is often revealed in the Greek term *arete*:

'Arete was associated with the goodness, courage, and prowess of a warrior. One of the best examples of early agonistic manifestations of *arete* can be found in Homer's Achilles, who is referred to as "strong," "swift," and "godlike" (1.129; 1.140); "the great runner"

(1.224), and "the best of the Achaeans" (16.279). His *arete* in the *Iliad* has a double force, for not only is he a brave and brilliant warrior, but from the outset, he is destined to die in battle at Troy (1.536), with the utmost glory, a guarantor of *arete*.⁴

The concept of *arête*, the historical origins of which evolves from Homers epics, is often defined as 'the strength and skill of a warrior or athlete, and above all his heroic valor.'⁵ *Arete*, a specific value through which the individual's life was assessed and appreciated in ancient Greek culture in all historical periods starting from the Archaic period to the Hellenistic, was an expression of corporeal or mental skills such as 'bravery,' 'courage,' 'aptness,' 'endurance' and particularly, 'wisdom.'⁶ Historically, the heroic character of the Greek warrior, transmits the idea of 'skill' and 'honor':

'Warrior' and 'hero' are synonyms and the main theme of a warrior culture is constructed on the two notes-prowess and honor. The one is the hero's essential attribute, the other his essential aim. Every value, every judgment, every action, all skills and talents have the function of either defining honor or releasing it.⁷

¹ On epic as a literary genre and Homer's epic as part of the Greek epic tradition see : Nagy, G.1999, *Epic as Genre*, In Beissinger, M., Tylus, J., and Wofford, S. eds., 1999. *Epic Traditions in the Contemporary World: The Poetics of Community*. Berkeley and Los Angeles. 21-32.

² On Homer's uniqueness as a poet see : Griffin, J.1977, *The Epic Cycle and the Uniqueness of Homer*, *Journal of Hellenic Studies*, 97:39-53; Kullman, W. 1984, *Oral Poetry Theory and Neoanalysis in Homeric Research*, *Greek, Roman, and Byzantine Studies*, 25:307-23; Graziosi, B. 2013, *The poet in the Iliad* in *The author's voice in classical and late antiquity*. Hill, J. & Marmodoro, A. Oxford: Oxford University Press. 9-38; 2007, *The ancient reception of Homer in The Blackwell Companion to Classical Reception*, Hardwick, L. & Stray, C. Oxford.

³ This specific period of the composition is however questionable : Burgess, J.S.2001, *The tradition of the Trojan War in Homer and the epic cycle*, Johns Hopkins University press, 3.

Historical evidence testifies that the heroic nature of the warrior in the ancient Mediterranean region was often linked with possession and demonstration of skills. Skill is characterized in ancient Mediterranean palatial cultures by a tradition of importance attached to the two vital disciplines, warfare and athletics.⁸ Emphasis on skill has raised a familiar image common to ancient Mediterranean cultures – a ‘male leader as champion athlete or hunter as someone worthy of obedience and reverence in politics and cult.’⁹ This specific combination, warrior-hunter-athlete-leader-deity, is a compound of key roles which were exemplified by the presence of the royalty in ancient Mediterranean communities who represented one or more of these roles. Each of these roles represents a particular commitment – an involvement that drove the individual to fulfill them.¹⁰ The Homeric warrior, in *the Iliad*, more importantly, represents specific skills, physical and mental.¹¹ The warrior, Diomedes, is illustrated as possessing the physical effort applied for the success in the battlefield :

‘By now Diomedes was very close. He was driving with the whip swinging his arm right back for every lash and making his horses leap high in the air as they sped on to the

finish. Showers of dust fell on their driver all the time and as the fast pair flew over the ground the chariot overlaid with gold and tin came spinning after them and scarcely left a tyre-mark on the fine dust behind.’ (*The Iliad*, 23.500-8).

The vigorous energy of Diomedes is a clear sign of his active involvement in the battlefield. He swings his arm back and forth to whip his horses so that they move faster. The faster they move they send ‘showers of dust’ on Diomedes who is bathed in ‘dust.’ The description indicates that Diomedes is so resolved on winning the race as he keeps on whipping the horses till the chariot moves out of sight leaving ‘scarcely a tyre-mark.’ The courage and determination of Diomedes is a clear indication of his persistent commitment to demonstrate his skill as a warrior.

Excellence in battle, as the Trojan hero Hector explains to the Greek hero Aias, is none other than his inborn skill :

‘To me, battle and slaughter are familiar things. I know well enough how to swing my toughened ox-hide shield to right to left- the mark, to my mind, of the seasoned warrior. Know how to dash in when the chariots are on the move.; and in close fighting I know all

⁴ Hawhee, D.2002, **Agonism and Areté**, Philosophy & Rhetoric, vol. 35, no. 3,187.

⁵ Jaeger, J.1973, **Paideia: The ideals of Greek culture**, vol.1, 6.

⁶ The adjective of *arete*, *agathos*, which covers most forms of competition meaning ‘war,’ ‘dispute’ and ‘contest’ also implies qualities such as ‘prestige,’ ‘power,’ ‘strength,’ ‘success’ and ‘wealth’: Adkins, A.W.H.1960, **Merit and Responsibility**, Oxford,249: ‘Agathos commands the most admired type of man; and he is who possesses the skills and qualities of the warrior-chieftain in war and in peace together with the social advantages which such as chieftain possessed. To be agathos one must be brave, skillful and successful in war and in peace and one must possess the wealth and (in peace) the leisure which are at once the necessary condition for the development of these skills and the natural rewards of their successful employment.’

⁷ Finley, M.I. 1981, **World of Odysseus**, Oxford, 113.

⁸ The athletic character of military operations, in such regions as Egypt and Mesopotamia, is clear from the presence of ‘military exercises and staged feats of military and hunting prowess’ : Kyle, D.G. 2015, **Sport and Spectacle in the ancient world**, John Wiley and Sons, 49.

⁹ Kyle, op.50.

¹⁰ In Minoan Crete of the early Bronze Age, where combat sports and bull sports were popular, the military nature of athletics blended in to combat sports : Rutter, J. 2014, **Sport in the Aegean Bronze Age in Companion to Sport and Spectacle in Greek and Roman antiquity**, Malden, 36-52;Crowther, N.B. 1999, **Athlete as warrior in the ancient games: Some reflections**, Nikephoros, 12, 121-30.

¹¹ Intelligence is an inborn ‘skill’ for Odysseus (*The Iliad*,3.146-222; 4.260-333). Skill in crafts is a special capacity of women such as Chryseis (1.106-179) and the women offered as a gift from Agamemnon as part of the compensation for his ill-treatment to Achilles (9.106-81).Seer craft is yet another accomplished ‘skill’ as described in the sons of Merops (2.763-837) and especially Calchas (1.30-105).

the steps of the War god's dance.' (*The Iliad*, 7.232-309).

The civic meaning of *arête* communicates the 'function' of a human being and the importance of the 'perfection' of that 'function' for one's community.¹² *Arete*, in this sense, is bound with the notion of fulfilling a specific function and living up to one's highest potential.¹³ The concept of *arete* which was conferred upon these Homeric heroes by others who acclaimed the glorious actions, seems to have represented the core potential of their heroic deeds. The Homeric hero, for example Aias, performs his skill while fighting in the battle field:

'Telemonian Aias was the first to kill his man, a comrade of Sarpedon's, the generous Epicles. He bit him with jagged lump of rock that he picked up inside the battlements from the top of a heap beside an embrasure. This great chunk which the sturdiest youngster of our generation would have found difficult to lift with both his hands Aias heaved above his head and flung crushing the helmet with its quadruple ridge and smashing the man's skull to pieces.' (*The Iliad*, 12.335-404).

This display of almost 'inhuman' courage and vitality of Aias is proof of his engagement for the perfection of his social role as warrior. The warrior displays his prowess by killing the enemy, in this case Epicles who thus he exacts *arête* while his 'performance,' destructive and harsh though, helps him live up to the expectations of his community.

Arete which includes the demonstration of one's specific skills integrates the ideal of leadership. A leader, an authoritative one, in most ancient cultures, has been defined as

conscious of his actions and its results:

'An authoritative leader was one who made decisions and issued commands on the basis of partial information and intuitive knowledge and took responsibility for his decisions.'¹⁴

The prerequisites for the 'authoritative leader's 'decisions' and 'commands,' then, are 'partial information and intuitive knowledge.' His leadership shines out when he takes 'responsibility for his decisions.' His leadership sets him apart from the rest of the team. Leadership, in Homer's epics, is explicitly linked with the performance of elite warriors in the battlefield:

'Leadership is loosely organized. We find a hierarchical structure of sorts in operation immediately prior to battle, but during the engagement itself this structure dissolves. The basic unit is a band formed by a leader, usually an aristocrat (basileus/ 'prince'), and his personal followers (therapontes/ 'retainers'). The size and number of such bands is a matter of speculation, but since the average Greek contingent at Troy consists of 40 ships with crews of 50 rowers, a 'standard' Homeric army of at least 40 war bands of at most 50 men may be implied. Followers are recruited from among a prince's close kin and friends, who may include exiles from abroad receiving shelter in his household, and also from among men of lower standing who are obligated to the prince, or wish to gain his support, or indeed are coerced into following him.'¹⁵

To lead others, after all, is no easy task for the leader of the Greek army in *the Iliad*, Agamemnon, as there seems to have been hierarchic levels of leaders:

¹² Finkelberg, M. 1998, *Time and Arete in Homer*, Classical Quarterly, 48:15-28.

¹³ The words of Hector to his wife, Andromache, indicate that the *arête* of a man in Homer should be a 'warrior' while a woman should be a 'faithful wife' and 'housekeeper': 'Go, home now, and attend to your own work, the loom and the spindle and see that the maidservants get on with theirs. War is men's business and this war is the business of every man in Ilium, myself above all.' (*Iliad*, 6.488-529).

¹⁴ Launderville, D. 2003, *Piety and Politics: The Dynamics of royal authority in Homeric Greece, Biblical Israel and Old Babylonian Mesopotamia*, Grand Rapids, UK, 33; see also: Nagy, G., 2001, *The Sign of the Hero: A Prologue*, In Berenson Maclean and Aitken 2001: xv-xxv.

¹⁵ van Wees, H. 2008, *Heroes, Knights and Nutters: Warrior Mentality in Homer in Battle in Antiquity*, ed. Lloyd, A. B. London; Duckworth, 3.

'The aristocratic leaders are notionally one another's peers, but some are inevitably more equal than others. Commander-in-chief is he who is of the highest birth or has the largest number of followers – the two criteria coincide happily in Homer – and he is charged with exhorting and drawing up the troops before battle. This process more than once involves dividing the army into five columns with designated leaders, presumably for the purpose of expediting the advance into battle.'¹⁶

Agamemnon, as the leader of the Greek team, expresses his relief when he notices the commitment of subordinate kings, specially the two Aiantes:

'For you,' he said, 'I have no orders – exhortation would be out of place. Your very leadership inspires your men to fight their best.' (*The Iliad*, 4. 2660-333).

Agamemnon, as the leader of the Greek team, is also conscious of the importance of 'teamwork.' The following is a conversation between Agamemnon and Menelaus, his brother and a team member. Agamemnon, both as the leader of the team and as a team member, is profoundly concerned of the situation in the battlefield:

Menelaus: 'What exactly do you wish me to do? Shall I keep with them and wait for you to join us? Or am I to run back to you when I have given them their orders?'

Agamemnon: 'Keep with them or you and I may miss each other on the way – there are a great many paths across the camp. Give your man a shout in each case, and as you call him up mention his lineage and his father's name. Let all of them have their dignities and do not be proud. We too must work.' (*The Iliad*, 10.34-112).

Armed with the consciousness of a 'team' and the importance of 'teamwork' Agamemnon tries to inspire his team members with his words. Menelaus is advised the best possible option for the moment. He is advised to be 'with' the team. When Agamemnon says 'we too must work' it is a reminder that he and Menelaus are team members even though they represent the upper layers of the elite and that as war is a joint venture they as team members ought to contribute for the fighting. Agamemnon, who has the responsibility of maintaining standards of his team, applies a brilliant method to motivate his team members. The method he uses for this is to call his team members by their 'lineage' and 'father's name' and thus give them their 'dignities.' He also reminds that they as the nobility should not be 'proud' as they ought to 'work' as a team during the battle. Agamemnon's words, which are intended to arouse his team, are also a reflection of specific values of contemporary society, values linked with demonstration of skills but certainly not 'cowardice' or 'shame':

'In Homer, seasoned fighters continue to worry about their reputations as well as about danger. They expect cowardice to be met with ridicule by the enemy, and with reproaches by their friends; they will have to hang their heads in shame, but say that they would rather sink into the ground.'¹⁷

As the situation demands strenuous and dedicated fighting Agamemnon addresses his team members:

Agamemnon: 'Why do you stand there dazed like fawns that dash across the plain and stop when they are tired, because they have no spirit? That is what you look like, standing there in a trance instead of fighting.' (*The Iliad*, 4. 188-259).

¹⁶ Op.cit.3-4.

¹⁷ Op.cit.22.

¹⁸ After all battle in the time of Homer is a strenuous event: op. cit. 3: 'Battle continues all day, and in its course there will be a number of breakthroughs. Time after time, one side will panic and run until someone manages to rally them; the other side will pursue closely, but retreat to a safer distance when the enemy turns round to face them once more. Then regular 'stationary battle' resumes, until dark. Later Greek battles are decided the moment one side breaks and runs, but the constant ebb and flow of Homeric warfare need produce no clear winners at the end of the day.'

These words of Agamemnon are meant to inspire his team members. He compares his team members to 'dazed' 'fawns' who 'dash across the plain and stop when they are tired because they have no spirit.' This is clearly not what he expects from his team as he expects outstanding energy and vigorous performance. He stresses that they certainly ought not be there in the battle field as if in a 'trance.' They ought to be prepared to encounter any peril.¹⁸ Most importantly, they are to work together as a team. That Agamemnon is concerned of his team is indicated in what this study regards as 'team - oriented inquiry':

Agamemnon : 'My anxiety for my people is so acute that I am no longer master of myself. I am in torture. My heart is hammering as though it would burst from my breast and my knees are trembling underneath me. I see that you can sleep no better than myself. If you want something to do come with me and visit the sentries to make sure that they have not been overcome by fatigue and fallen asleep. Forgetting all about their duties. The enemy are sitting very close and we know nothing of their plans. They might even launch a night attack.' (*The Iliad*, 10. 34-112).

Agamemnon's 'team – oriented inquiry' is notable. His 'anxiety' for 'his people' is 'acute.' He is in 'torture.' His 'heart is hammering' as if it will 'burst' from his breast. He says that his 'knees are trembling.' The gravity of the situation is such that he simply cannot 'sleep.' In this occasion the best possible option, according to Agamemnon, is to 'inquire' about his team – to make sure that the team members, specially the guards are not 'overcome by fatigue and fallen asleep.' He thinks that it is very important to see to this matter as he feels the enemy team would plan something drastically perilous. The enemy, he explains, who being 'very close' to his team could perhaps 'launch a night attack.' Agamemnon's concern for his team members, especially 'team –oriented inquiry' reflects a

common trait in the scenario of contemporary warfare:

'A high priority is given to the protection of one's comrades or 'companions' (hetairoi). Most wounded men in the Iliad receive instant attention from their friends, who offer cover, carry or escort the wounded to the rear, and sometimes provide basic medical care. A man in trouble who calls for help can generally count on at least a couple of friends, and more often a whole crowd, to come running up and 'stand close by him, leaning their shields against their shoulders, their spears levelled'. Quite often, friends are seen to keep an eye out for one another, rushing to the rescue without waiting to be asked.¹⁹

It is important, at this juncture, to notice the centrality of an exceptional concept, associating the idea of 'team oriented leadership.' This is the concept of the Corporate Rishi, developed in the East, especially India, by the veteran Indian theorist, Prof Subhash Sharma. The concept, as an innovative model, is already being effectively applied to inspire the contemporary managerial scenario in India.²⁰ The Corporate Rishi is a specific kind of leader created by Prof. Sharma for 're-seeing' things; practices; motives etc. While it is located in immaterial contours possessing superior insight of universals it generates the possibility of establishing and maintaining a specific managerial culture not only in the Indian context but also in the global context. Two of the focuses of the concept of Corporate Rishi seem to be central for 'team oriented inquiry,' one of which is 'synergy,' a yearning for oneness and 'humanity,' its ultimate target. The Corporate Rishi is thus a model for 'recreating' successful managers and leaders whose outlook is distinct from the existing community of managers and leaders as their vision involves 'synergy' and 'humanity.' It is interesting to note how Prof. Sharma explains his scientific theories of 'synergy' and 'humanity' in his discussion of their applicability in improving the corporate sector. He writes that 'synergy' is oneness, that 'synergy' contains a positive source of

¹⁹ Op.cit.16.

potential power, that it is synonymous with the potential force that operates throughout the hierarchic levels of the cosmos in varying degrees. Removal of 'nenergy' is a mode of generation of 'synergy.' Removal of 'nenergy' is no easy task since it requires a gradual process of emptying material values embedded in the soul. 'Synergy' represents positive energy while 'nenergy' the negative. 'Humanity' consists of 'concerns of humanity,' and 'concern for 'humanity.' These 'concerns' consist of 'well-being, work life balance, stress, social responsibility, gender issues, environment, ethics and values etc. The endeavor of the Corporate Rishi is to promote these 'concerns.' By applying the concept to fulfill these 'concerns' not only human standards could be improved but also the entire structure of humanity as humanity after all is its ultimate target.²¹ The medium applied for extolling 'synergy' and 'humanity' is 'meditation,' which Prof. Sharma describes as a spiritual tool which could be effectively applied to perform scientifically regulated practices within the corporate sector. 'Meditation' is the medium employed by Prof. Subhash Sharma to integrate the scientific study of management with spirituality. The essence of 'mediation' is defined by Prof. Sharma in terms of 'Osmotic meditation':

'The concept of Osmotic Meditation is developed deriving its conceptualization from the concept of osmosis that we observe in nature and combines it with the Indian concept of meditation rooted in intellectual heritage of yoga, dhyana and sadhana. There are various techniques of yoga. Broadly, 'yoga' can be defined as 'yearning for oneness

and gaining advancement.' This definition suggests that 'yearning for oneness' represents the essence of yoga. This is in consonance with the fundamental definition of yoga as 'union' between individual consciousness and universal consciousness. By realizing this unity an energy flow is created and this energy can be used for stress management as well as healing purposes.'²²

'Osmotic meditation' has been discussed in terms of 'stress management' as well as 'healing.' It is moreover essentially a 'synergy creation tool.'²³ By representing 'synergy,' 'humanity' and 'meditation' the Corporate Rishi strives for good management and leadership in the contemporary global context. In this sense it is a fresh creation whose focus is 'synergy' and 'humanity' for creating exceptional leaders and managers. Applied to 'teamwork' and 'team-oriented inquiry' the role of the Corporate Rishi is exceptionally innovative as it engenders possibilities of leaders and managers for the next generation.

The Corporate Rishi and the ancient Greek epic heroes strive for 'teamwork' and 'team-oriented inquiry.' While Greek epic heroes represent the maintenance of good leadership and management among their team members by using these mediums Prof. Sharma's Corporate Rishi sheds substantial light on the possibility of improving standards in an organization through means of 'teamwork' and 'team-oriented inquiry.' This study has made an attempt to notice the possibility of aligning the east and the west and reaching a better juncture in integrating management and spirituality for the next generation.

²¹ Sharma, S. 2009, **Osmotic Meditation: A New tool for stress management and mind expansion**, IBA Journal of Management and Leadership, vol.1,issue,1,100-106;Sharma, S. 2017, **Concern for Humanity (CFH) as a basis for holistic development and management (HDM)**, IBA Journal of Management and Leadership, vol.8,issue,2, 7.

²² Sharma, S.2009. **Osmotic Meditation: A new tool for stress management and mind expansion**, Indian Business Academy Journal of Management and Leadership, vol.1, issue,1, July-December,100.

²³ Sharma,2009, 101.

Permaculture Leadership & Lokasangraha

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"...It is my belief that no greater good has ever befallen you in this city than my service to my God; for I spend all my time going about trying to persuade you, young and old, to make your first and chief concern not for your bodies or for your possessions, but the highest welfare of your souls, proclaiming as I go, 'Wealth does not bring goodness, but goodness brings wealth and every other blessing, both to the individual and to the state.'"

—Plato, The Apology

Plato is somewhere in-between Lokasangraha mentioned in Bhagwat Geeta and the more modern farming and living concepts of Permaculture. With the advent of Aquarius Age, the human consciousness seems at a perfect time to re-visit the wisdom of Bhagwat Geeta. Connect with modern Eco psychology, agroecology, Leadership and take them to the next level with collective participation. In the field of Leadership and Organizational Behaviour, there are old thinking paradigms, new thinking and the Next Thinking paradigms. In this paper, I am

weaving a design by creating a collage of all these wisdoms.

The Age of Aquarius

Many of us have felt that there is a beginning of New Era, a shift in old thinking paradigms and collectively we are experiencing major shift. Just as we have a solar calendar that is based on BC & DC, there are Mayan calendars and also Universal Calendars that show different eras. In India, we have had our own Yugas, denoting eras of different time and values of the Time.

As Sandra Weavershares on her website, "The Age of Pisces is over. Pisces values are being wiped out, causing unprecedented change and upheaval in our lifetime. And we're not done yet. The Piscean values of *money, power and control* are being replaced. They do not resonate with the values of the new great cycle, the Age of Aquarius. Those values are *love, brotherhood, unity and integrity*." "The present world age isn't something that will simply fade away into the sunset of a time that seems to perpetually linger somewhere "out there" in our

future. Just the opposite: our world age has an expiration date." Fractal Time, Gregg Baden.⁴³

The Aquarian Age points to the direction of our own evolution in consciousness. We are each being asked to make a choice. We can cling to the old outdated values or adopt the new evolving ones. Our happiness and peace depends on our choice and the change will take place whether we like it or not. During the Age of Aquarius, we can expect to see a radically group-oriented culture that values humanitarianism and individual rights extremely highly.

This explains why we feel that Humanity today is at a threshold: of self-annihilation and at the same time, new beginning. The crisis at Economic level, Emotional level and Ecological level – 3E - are result of Piscean Era. Economic Recession, rising unemployment, Global political Unrest, Resistance to austerity measures, Occupy Wall Street Movement, Threats of Climate Change, and Mental Health a major concern by W.H.O. There is globalization of businesses, and human engagement at work is going down. Why this irony? The Inner and Outer climate changes seem to have a correlation. During the Piscean Era, our journey seems without compass-compass of inner values, integrity and Life's knowledge; basically, Heart Intelligence comprising of emotional and spiritual intelligence. However, in the Age of Aquarius, these are the intelligences that will take us forward.

Shift in Business Model

We thought that our business models will bring social progress, individual happiness and world peace. The Piscean Era Business Models were designed mainly with Newtonian mechanical mindsets. The scientific management approach disconnected us as humans from our Heart's yearnings, Nature connected lives that were meaningful and wholistic. We were reduced

to "a quantifiable unit in an organization... the combination of Tylor and Weber's work resulted in the paradigm of organizations as scientific bureaucracies that limited job tasks, regimented activities and relationships, and created hierarchies of control which reduced individual involvement and responsibility at work."⁴⁴ "Henry Ford is known to have said once, "All I want are two hands at work, however there is a whole person attached to it." Dealing with wholeness seemed a problem in the business model as Heart's yearning were to be suppressed. Over years of so called progress, our technological advances are still struggling to deal with 'being Human' and have therefore invented Artificial Intelligence and Robots.

As Margaret Wheatley aptly describes, "New technology is purchased; new organization charts are drawn; new training classes are offered. But most basic human dynamics are completely ignored: our need to trust one another, our need for meaningful work, our desire to contribute and be thanked for that contribution, our need to participate in changes that affect us.....contemporary leadership problems...We struggle to help teams form quickly and work effectively. We struggle to learn how to work with the uniqueness that we call diversity. We are terrified of the emotions aroused by conflict, loss, love. In all of these struggles, it is *being human* that creates the problem. We have not learnt how to be together. I believe we have been kept apart by three primary Western cultural beliefs: individualism, competition, and a mechanistic world view. Western culture, even as it continues to influence people everywhere, has not prepared us to work together in this new world of relationships. And we don't even know that we lack these skills."⁴⁵

Being Human: Unity, Integrity & Relationships

When we want to conceive a 'Human Model',

⁴³ Weaver, Sandra

⁴⁴ Ferguson, Linda J., The Path for Greatness Spirituality at Work, Trafford Publishing, Canada, page 237

one has no choice but go deep down to the definition of Human. In the Quantum world-view as opposed to the mechanical world-view, everything in the Universe is connected with everything else. We are One. And this understanding creates a need to think, feel and act differently. We and the Universe or Nature are not different. We are the Universe, we are Nature. This wisdom was known to many cultures who were rooted in Nature connected living. The Vedic literature has Hymns to the Bhoo (The Earth) and Prithvi (Earth again) in Rigveda and Atharva Veda. They are called Suktas. These suktas are verses that depict the glory of Mother Earth and Nature, they also enlighten us to the inter connectedness of the Universe. This wisdom was known to Shamans, Native Americans, Aboriginal Australians. This wisdom is also reflected in Bhagvad Geeta, in the concept of Lokasangraha. Individual well-being is interconnected with every species on this Earth, and the Earth Herself with the geosphere and biosphere. Earth is Living Being. When this wisdom is internalized and lived, our lives are self-organizing and regenerative.

There is Energy, Information and Integration of well-being of all in the nature connected wisdom. There is abundance and support, nurturing and growing. Healing and self-generating. All these can be the part of our individual and collective lives when we reconnect with the intelligence of Earth. In the flow that I am writing, I am well aware that Earth, Nature and Universe as synonymous. They all are the Larger Divine Intelligence that we all have in our own DNA as well, since we are all connected. As Prof. Michael says, "It is no accident that the word human has its ancient roots in humus, a fertile forest soil."⁴⁶ Being Human, like fertile forest soil is about life, nurturing, support, regeneration capacity, rest and productivity and rhythm of Nature and Universe. However, our lives,

organizations and society did not reflect these values. Result- 3 E crisis. Solution awaken the wisdom and live it.

Path of Permaculture

So, our roots take us to permaculture. During my one-month A to Z of Agroecology course at Navadanya, we were introduced to the Basics of Permaculture. Permaculture is all about Unity, Integrity and Relationships. It teaches us to rediscover and honor our relationship with the Earth rather than conquer and exploit. The need for more sustainable and responsible agriculture gave birth to permaculture; by field ecologist and activist, Bill Mollison, and the more introverted landscape design student, David Holmgren (Mollison & Holmgren 1978). "Though the problems of the world are increasingly complex, the solutions remain embarrassingly simple," said Bill Mollison.

Permaculture is the conscious design and maintenance of agriculturally productive ecosystems which have the diversity, stability, and resilience of natural ecosystems. It is the harmonious integration of landscape and people providing their food, energy, shelter and other material and non-material needs in a sustainable way. Without permanent agriculture, there is no possibility of a stable social order.

Central to permaculture are the **three ethics**: care for the earth, care for people, and fair share. They form the foundation for permaculture design and are also found in most traditional societies. Here are the 12 principles of permaculture as described by David Holmgren.

1. **Observe and Interact** – "Beauty is in the mind of the beholder"
By taking the time to engage with nature we can design solutions that suit our particular situation.
2. **Catch and Store Energy** – "Make hay while the sun shines"

⁴⁵ Wheatley, Margaret J., *Leadership and the New Science*, Tata McGraw-Hill Edition, 2005 Pages 164-165

⁴⁶ Cohen, M.J. (1997). *Reconnecting with Nature*. Corvallis, OR: Ecopress. Page 79

By developing systems that collect resources when they are abundant, we can use them in times of need.

3. **Obtain a yield** – “You can’t work on an empty stomach” Ensure that you are getting truly useful rewards as part of the working you are doing.
4. **Apply Self Regulation and Accept Feedback**–“Thesinsofthefathersarevisited on the children of the seventh generation” We need to discourage inappropriate activity to ensure that systems can continue to function well. Negative feedback is often slow to emerge.
5. **Use and Value Renewable Resources and Services** – “Let nature take its course” Make the best use of nature’s abundance to reduce our consumptive behavior and dependence on non-renewable resources.
6. **Produce No Waste** – “Waste not, want not” or “A stitch in time saves nine.” In Nature, everything is recyclable, there are no wastes. It’s only we humans who have created so much non-biodegradable waste. By valuing and making use of all the resources that are available to us, nothing goes to waste.
7. **Design From Patterns to Details** – “Can’t see the forest for the trees” By stepping back, we can observe patterns in nature and society. These can form the backbone of our designs, with the details filled in as we go.
8. **Integrate Rather Than Segregate** – “Many hands make light work” By putting the right things in the right place, relationships develop between those things and they work together to support each other.
9. **Use Small and Slow Solutions** – “Slow and steady wins the race” or “The bigger they are, the harder they fall” Small and slow systems are easier to maintain than big ones, making better

use of local resources and produce more sustainable outcomes.

10. **Use and Value Diversity** – “Don’t put all your eggs in one basket” Diversity reduces vulnerability to a variety of threats and takes advantage of the unique nature of the environment in which it resides.
11. **Use Edges and Value the Marginal** – “Don’t think you are on the right track just because it’s a well-beaten path” The interface between things is where the most interesting events take place. These are often the most valuable, diverse and productive elements in the system.
12. **Creatively Use and Respond to Change** – “Vision is not seeing things as they are but as they will be” We can have a positive impact on inevitable change by carefully observing and then intervening at the right time.

As we can see in these 12 principles, Permaculture is *regenerative* for The Earth, rather than *exploitative*. This exactly is the shift from Piscean to Aquarius era thinking. This thinking is also called Nature-centered thinking. Here we shift from our myopic self-centeredness to larger wellbeing and long-term sustainability. In modern times, this thinking is being rediscovered by Psychologists. As Daniel Goleman aptly describes, “Psychologists conventionally view intelligence as residing within an individual. But the ecological abilities we need in order to survive today must be a *collective* intelligence, one that we learn and master as species, and that resides in a distributed fashion among far-flung networks of people. ...Whenever one person grasps part of this complex web of cause and effect and tells others, that insight becomes part of the group memory., to be called on as needed by any single member. Such shared intelligence grows through the contributions of individuals who advance that understanding and spread it among the rest of us.”⁴⁷

⁴⁷ Goleman, Daniel, Ecological Intelligence, penguin Books, England, 2009, page 48

The Path of Dharma - Reviving wisdom of Prithvi Sukta & Lokasangraha

The path of permaculture and Nature centered thinking are first available to us way back in Rigveda and Atharva Veda. Rig Veda has Bhoo Sukta, while Atharva Veda has Prithvi Sukta. Bhoo and Prithvi both are Mother Earth. Understanding the treasures of Mother Earth and means not to exploit, but utilise them in a sustainable manner has been central to Vedic civilization. Our earth system with its complex inter-linkages between the atmosphere, the hydrosphere, the biosphere and the ecosphere provides us with water and land resources, ecological, and energy resources. The Atharvaveda, and its Prithvi Sukta, has an entire hymn of sixty - three verses dedicated to Mother Earth.

It indeed contains essential principles of life, environmental sustainability, peaceful coexistence and resultant multicultural approaches. The same wisdom is reflected in permaculture. This wisdom was lost to us for many centuries, and now collectively we are reviving this under many themes. The essence of the Sukta is to live responsibly, regenerate rather than exploit, connect with Higher Intelligence of Mother earth for guidance to live sustainably. I have included all 63 verses at the end of the paper. Decoding the wisdom is the future research area for those who are working with sustainability and multiple intelligence.

This way of life in Vedic times was named Dharma. Dharma has a very deep connotation. It's a misnomer to translate Dharma as religion. The root of Dharma is in Dhar-dharayiti it dharma. One that sustains is dharma. And also, dharmo rakshati dharmam- sustainability itself will sustain you. The Vedic way of Life was integrative. So was the intelligence shared with all the species and Nature. The Fall of Human Intellect happened only post-

Industrial Era and consumerism thinking. From 'WE' our journey constricted to 'ME'.

This 'WE' thinking is reflected in Lokasangraha theme of Bhagwat Geeta as well. Following one's Dharma, *Swadharma*, a person starts appreciating the big picture of the universal system. A sense of interconnectedness gets developed and grows stronger. Individual recognizes the impact of her action on the larger system and also impact of systemic changes on the self. Person accolades the interdependence of self and the universal system. Subsequently, individual actions become more responsible and gets directed toward maintenance of this system (Radhakrishnan, 1948). The sense of interconnectedness and interdependence becomes the purpose of action. The frame of reference behind the action starts becoming universal-centric. When individual develops the sense of interconnectedness and interdependence between self and nature, performs actions with the purpose of contributing to larger social and natural environment, it is referred as '*Lokasangraha*'.

Bhagavad Geeta presents the model of universal interconnectedness. It states that all the creatures of this nature are interconnected through their interdependency (verse 3.14).⁴⁸ Idea of Lokasangraha is first presented in the verse 3.20.⁴⁹ *Loka* means society (people) and cosmic system (nature). *Sangraha* means to gather, protect, nourish, regulate, etc. (Tilak, 1915). *Lokasangraha* means binding people together, protect them to achieve the welfare of the society and lead them on the path self-realization. The notion of *Lokasangraha* involves wellbeing of all people (Chakraborty, 2006), welfare of society as whole and humanity (Sharma, 1999)(Sebastian, 2003), concern for social and natural environment (Pandey et al., 2009), unity of the world (Radhakrishnan, 1948) and interconnectedness of the society (Pardasani, Sharma, & Bindlish, 2014).

Permaculture and Lokasangraha to Permaculture Leadership

The Leadership Journey of the Industrial

⁴⁸ annādbhavanti bhūtāni parjanyaḍannasambhavaḥ |
yajñādbhavati parjanyo yajñah
karmasamudbhavaḥ || (3.14)

⁴⁹ lokasangrahamevāpi sampāṣyankartumarhasi (3.20b)

Era, termed as the 'scientific management' worked based on the mindset and world-view of control and scarcity, exploitation and fear; Nature disconnected and hence harmful to our own psyche and spirit both. Reviving the wisdom of Lokasangraha in organizational Leadership requires a paradigm shift to wholistic and integrative thinking of Permaculture.

Dr. Subhash Sharma has proposed 'an Indian model of corporate Development' and the first idea on which this is based is Lokasangraha. According to Dr. Sharma, Human Welfare or Lokasangraha "implies welfare of all and survival of all. It should be contrasted with the social Darwinism which believes only in survival of the fittest."⁵⁰ Let me connect this with permaculture insights of Curtis Ogden. In his research on leadership for Sustainability, he refers to work of Ashley Welch and John McGah and Lauren Chase-Rowell. He states on his website, "I visited Lauren... to discuss our evolving vision of creating opportunities for people to cultivate the skills and perspectives required to bring them back into right relationship with local and global ecosystems. As we discussed our beliefs about the leadership competencies for getting on track, Lauren weaved in constant metaphors from her amazing permaculture garden, which has achieved near **regenerative capacity**. Three that I want to share here are the concepts of biodiversity, biodynamism, and bioelasticity.

- **Biodiversity** – One of the keys of success to Lauren's garden (lush despite a 4 week drought and with minimal intervention on the gardener's part) is the inherent diversity of the system she has designed. Diversity exists with respect to the assortment of plants, trees, and shrubs in the garden as well as the life (not "pests") intentionally attracted by these elements to help manage

the system (birds, bugs, etc.). **Everything serves a purpose and is honoured for this**, all of which serves a greater whole. The interactions between these diverse elements form a web that creates a richness and resilience beneficial to wildlife and humans alike.

Biodynamism – Biodynamic agriculture is an approach to organic farming that has roots in the philosophy of Rudolph Steiner. Lauren seems less interested in Steiner's specific philosophy than she is in **the perspective that her garden is part of a larger systemic whole**, and that its tending is aided by awareness of and action around various atmospheric and elemental cycles. In other words, she sees her garden as an open system and is aware of and works with the vital energy flows within and without.

- **Bioelasticity** – As described by Lauren, this concept is what drives her practice of setting aside the best specimens of each of her crop so that they go to seed and can be planted for the next season, rather than consumed. **Taking a long view**, she sees the plants in her garden as going through a learning curve to adjust to a particular (and changing) environment and encourages successful and ongoing adaptation by constantly reinvesting and feeding learning back into the system.

These three concepts give me a lot to consider with respect to **how to practice and encourage more synergistic and regenerative leadership** through paying attention to and protecting diversity, studying *living* systems dynamics, and supporting adaptive capacity."

I have quoted the full text rather than paraphrasing, to preserve the essence of his correlation between Permaculture Principles and Leadership competencies. How close is this to Lokasangraha! Amazing how beyond times and continents, the wisdom travels. What is missing in our Piscean era and Industrial Era thinking is this connectivity

⁵⁰ Sharma Subhash, *Wisdom & Consciousness from the East*, IBA Publications, Bangalore, India, 2013, page 146

with each other and Nature. To revive this wisdom in organization is to open ourselves to interconnectedness. As Erich says, "In life, the issue is not control, but dynamic connectedness."⁵¹

Also, this shift in our thinking will allow the Leadership to flow to collective responsibility of each individual, following Swadharma, rather than look up to One Leader for decisions. As Daniel Goleman describes the integration of ecological intelligence in organization resulting in shared leadership, "...Large organizations embody such a distributed intelligence....The shared nature of ecological intelligence makes it synergistic with social intelligence, which gives us the capacity to coordinate and harmonize our efforts. The art of working together effectively, as mastered by a star performing team, combines abilities like empathy and perspective taking, candour and cooperation, to create person-to-person links that let information gain added value as it travels. Collaboration and the exchange of information are vital to amassing the essential ecological insights and necessary database that allows us to act for the **greater good**."⁵² This greater good is Lokasangraha. Organizations today are grappling with sustainability and leadership crisis as we discussed earlier, can create a new way of organizational life by integrating this wisdom.

Organizational consultants themselves may have been myopic by Newtonian thinking. Integrating wellbeing of all, and regenerative leadership, organizations can flourish with not just leadership pipelines, but can become web of what Margaret Wheatly points out, 'leaderful organization'. "Organization consultant Jill Janov states that leadership is best thought of as a behaviour, not a role. We always need leaders, but this need can be satisfied by many different people, depending on the context."⁵³

Curtis Ogden refers to Ashley Welch and John McGah's work to create Leadership Competencies. They include three levels of Systems Thinking (Seeing), Self-Awareness (Being) and Collaborative Capacity (Doing). When we refer to the wisdom of Prithvi Sukta from Atharva Veda and Lokasangraha, all three seem to have been integrated. Systems Thinking (Seeing) is all about helping individual leaders and collective leadership see the whole, to understand that nothing stands in isolation, and that we must have a deeply felt sense of the interconnectedness of phenomena in order to make truly informed decisions. What we do is informed by who and how we are in the world. Awareness of our own beliefs, mental maps, and inherent tendencies is a powerful lever for making the sustainability shift, for aligning thought behind action. Self-awareness might also be cast as mindfulness, or the ability to be present to what is. With the whole in mind and awareness of our inner state, leadership will have a greater understanding of the need to work collectively toward more sustainable lifestyles and ways of doing business. Collaborative skill is key, including knowing how to frame sustainability efforts, create the right conditions for innovation, build agreement, structure decision-making, and design life-affirming experiences for diverse stakeholders.

These competencies take the Leadership in organizations, society or nations to a Higher Level of consciousness. Organizations that rely on the traditional way of making and implementing decisions through command and control structures have failed. The new paradigm focuses on a collective approach for personal growth and participating in a Higher Purpose. The following comparisons summarize the shift:

⁵¹ Jantsch, Erich. *The Self-Organizing Universe*. Oxford: Pergamon, 1980)

⁵² Goleman, Daniel, *Ecological Intelligence*, penguin Books, England, 2009, page 49

⁵³ Janov, Jill, *The Inventive Organization: Hope and Daring at Work*. San Francisco: Jossey Bass, 1994

Old Paradigm-Piscean Thinking	New paradigm-Aquarian Thinking
Economic value of prime importance	Spiritual Value of prime importance
Work is transactional	Work is transformational
Scarcity Mindset	Abundance Mindset
Exploitative	Regenerative
Independent/Dependent world-view	Interdependence world-view
Product, service & profit based	Values, principles & people based
Organization as functions	Organizations as community
Command & Control	Participation, involvement & trust
Fear Based	Joy based
Power struggle	Empowerment
Welfare of few	Collective Welfare
Nature & Human a resource	Nature & Human as Re-source
One Leader organization	Leaderful organization
External Motivation	Intrinsic Motivation
Rigid boundaries	Flowing connectedness

The shift from Me to We connects us with Higher Consciousness, Mother Earth and the Universe. Through this new paradigm of work, organization and leadership, we learn to live fully and more meaningfully. We achieve the Dharma of Lokasangraha in our organizations and lives.

Astu

Appendix 1

Prithvi Sukta

XII, 1. Hymn to Goddess Earth.

1. Truth, greatness, universal order (rita), strength. consecration, creative fervour (tapas), spiritual exaltation (brahma), the sacrifice, support the earth. May this earth, the mistress of that which was and shall be, prepare for us a broad domain!

2. The earth that has heights, and slopes, and great plains, that supports the plants of manifold virtue, free from the pressure that comes from the midst of men, she shall spread out for us, and fit herself for us!
3. The earth upon which the sea, and the rivers and the waters, upon which food and the tribes of men have arisen, upon which this breathing, moving life exists, shall afford us precedence in drinking!
4. The earth whose are the four regions of space, upon which food and the tribes of men have arisen, which supports the manifold breathing, moving things, shall afford us cattle and other possessions also!
5. The earth upon which of old the first men unfolded themselves, upon which the gods overcame the Asuras, shall procure for us (all) kinds of cattle, horses, and fowls, good fortune, and glory!
6. The earth that supports all, furnishes wealth, the foundation, the golden-breasted resting-place of all living creatures, she that supports Agni Vaisvânara (the fire), and mates with Indra, the bull, shall furnish us with property!
7. The broad -earth, which the sleepless gods ever attentively guard, shall milk for us precious honey, and, moreover, besprinkle us with glory!
8. That earth which formerly was water upon the ocean (of space), which the wise (seers) found out by their skilful devices; whose heart is in the highest heaven, immortal, surrounded by truth, shall bestow upon us brilliancy and strength, (and place us) in supreme sovereignty!
9. That earth upon which the attendant waters jointly flow by day and night unceasingly, shall pour out milk for us in rich streams, and, moreover, besprinkle us with glory!
10. The earth which the Asvins have measured, upon which Vishnu has stepped

out, which Indra, the lord of might, has made friendly to himself; she, the mother, shall pour forth milk for me, the son!

11. Thy snowy mountain heights, and thy forests, O earth, shall be kind to us! The brown, the black, the red, the multi-coloured, the firm earth, that is protected by Indra, I have settled upon, not suppressed, not slain, not wounded.
12. Into thy riddle set us, O earth, and into thy navel, into the nourishing strength that has grown tip from thy body; purify thyself for us! The earth is the mother, and I the son of the earth; Parjanya is the father; he, too, shall save us!
13. The earth upon which they (the priests) inclose the altar (vedi), upon which they, devoted to all (holy) works, unfold the sacrifice, upon which are set up, in front of the sacrifice, the sacrificial posts, erect and brilliant, that earth shall prosper us, herself prospering!
14. Him that hates us, O earth, him that battles against us, him that is hostile towards us with his mind and his weapons, do thou subject to us, anticipating (our wish) by deed!
15. The mortals born of thee live on thee, thou supportest both bipeds and quadrupeds. Thine, O earth, are these five races of men, the mortals, upon whom the rising sun sheds undying light with his rays.
16. These creatures all together shall yield milk for us; do thou, O earth, give us the honey of speech!
17. Upon the firm, broad earth, the all-begetting mother of the plants, that is supported by (divine) law, upon her, propitious and kind, may we ever pass our lives!
18. A great gathering-place thou, great (earth), hast become; great haste, commotion, and agitation are upon thee. Great Indra protects thee unceasingly. Do thou, O earth, cause us to brighten as if at the sight of gold: not any one shall hate us!
19. Agni (fire) is in the earth, in the plants, the waters hold Agni, Agni is in the stones; Agni is within men, Agnis (fires) are within cattle, within horses.
20. Agni glows from the sky, to Agni, the god, belongs the broad air. The mortals kindle Agni, the bearer of oblations, that loveth ghee.
21. The earth, clothed in Agni, with dark knees, shall make me brilliant and alert!
22. Upon the earth men give to the gods the sacrifice, the prepared oblation; upon the earth mortal men live pleasantly by food. May this earth give us breath and life, may she cause me to reach old age!
23. The fragrance, O earth, that has arisen upon thee, which the plants and the waters hold, which the Gandharvas and the Apsaras have partaken of, with that make me fragrant: not any one shall hate us!
24. That fragrance of thine which has entered into the lotus, that fragrance, O earth, which the immortals of yore gathered up at the marriage of Sûryâ, with that make me fragrant: not any one shall hate us!
25. That fragrance of thine which is in men, the loveliness and charm that is in male and female, that which is in steeds and heroes, that which is in the wild animals with trunks (elephants), the lustre that is in the maiden, O earth, with that do thou blend us: not any one shall hate us!
26. Rock, stone, dust is this earth; this earth is supported, held together. To this golden-breasted earth I have rendered obeisance.
27. The earth, upon whom the forest-sprung trees ever stand firm, the all-nourishing, compact earth, do we invoke.
28. Rising or sitting, standing or walking, may we not stumble with our right or left foot upon the earth!
29. To the pure earth I speak, to the ground, the soil that has grown through the brahma (spiritual exaltation). Upon thee, that

holdest nourishment, prosperity, food, and ghee, we would settle down, O earth!

30. Purified the waters shall flow for our bodies; what flows off from us that do we deposit upon him we dislike: with a purifier, O earth, do I purify myself!
31. Thy easterly regions, and thy northern, thy southerly (regions), O earth, and thy western, shall be kind to me as I walk (upon thee)! May I that have been placed into the world not fall down!
32. Do not drive us from the west, nor from the east; not from the north, and not from the south! Security be thou for us, O earth: waylayers shall not find us, hold far away (their) murderous weapon!
33. As long as I look out upon thee, O earth, with Sûrya (the sun) as my companion, so long shall my sight not fall, as year followeth upon year!
34. When, as I lie, I turn upon my right or left side, O earth; when stretched out we lie with our ribs upon thee pressing against (us), do not, O earth, that liest close to everything, there injure us!
35. What, O earth, I dig out of thee, quickly shall that grow again: may I not, O pure one, pierce thy vital spot, (and) not thy heart!
36. Thy summer, O earth, thy rainy season, thy autumn, winter, early spring, and spring; thy decreed yearly seasons, thy days and nights shall yield us milk.
37. The pure earth that starts in fright away from the serpent, upon whom were the fires that are within the waters, she that delivers (to destruction) the blasphemous Dasyus, she that takes the side of Indra, not of Vritra, (that earth) adheres to Sakra (mighty Indra), the lusty bull.
38. Upon whom rests the sacrificial hut (sadas) and the (two) vehicles that hold the soma (havirdhâne), in whom the sacrificial post is fixed, upon whom the Brâhmanas praise (the gods) with riks and sâmans, knowing (also) the yagur-formulas; upon whom the serving-priests (ritvig) are employed so that Indra shall drink the soma;
39. Upon whom the seers of yore, that created the beings, brought forth with their songs the cows, they the seven active (priests), by means of the satra-offerings, the sacrifices, and (their) creative fervour (tapas);
40. May this earth point out to us the wealth that we-crave; may Bhaga (fortune) add his help, may Indra come here as (our) champion!
41. The earth upon whom the noisy mortals sing and dance, upon whom they fight, upon whom resounds the roaring drum, shall drive forth our enemies, shall make us free from rivals!
42. To the earth upon whom are food, and rice and barley, upon whom live these five races of men, to the earth, the wife of Parganya, that is fattened by rain, be reverence!
43. The earth upon whose ground the citadels constructed by the gods unfold themselves, every region of her that is the womb of all, Prajâpati shall make pleasant for us!
44. The earth that holds treasures manifold in secret places, wealth, jewels, and gold shall she give to me; she that bestows wealth liberally, the kindly goddess, wealth shall she bestow upon us!
45. The earth that holds people of manifold varied speech, of different customs, according to their habitations, as a reliable milch-cow that does not kick, shall she milk for me a thousand streams of wealth!
46. The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee; the worm, and whatever living thing, O earth, moves in the rainy season, shall, when it creeps, not creep upon us: with what is auspicious (on thee) be gracious to us!

47. Thy many paths upon which people go, thy tracks for chariots and wagons to advance, upon which both good and evil men proceed, this road, free from enemies, and free from thieves, may we gain: with what is auspicious (on thee) be gracious to us!
48. The earth holds the fool and holds the wise, endures that good and bad dwell (upon her); she keeps company with the boar, gives herself up to the wild hog.
49. Thy forest animals, the wild animals homed in the woods, the man-eating lions, and tigers that roam; the ula, the wolf, mishap, injury (rikshikâ), and demons (rakshas), O earth, drive away from us!
50. The Gandharvas, the Apsaras, the Arâyas and Kimîdins; the Pisâkas and all demons (rakshas), these, O earth, hold from us!
51. The earth upon whom the biped birds fly together, the flamingoes, eagles, birds of prey, and fowls; upon whom Mâtarisvan, the wind, hastens, raising the dust, and tossing the trees-as the wind blows forth and back the flame bursts after;
52. The earth upon whom day and night jointly, black and bright, have been decreed, the broad earth covered and enveloped with rain, shall kindly place us into every pleasant abode!
53. Heaven, and earth, and air have here given me expanse; Agni, Sûrya, the waters, and all the gods together have given me wisdom.
54. Mighty am I, 'Superior' (uttara) by name, upon the earth, conquering am I, all-conquering, completely conquering every region.
55. At that time, O goddess, when, spreading, (prathamânâ) forth, named (prithivî 'broad') by the gods, thou didst extend to greatness, then prosperity did enter thee, (and) thou didst fashion the four regions.
56. In the villages and in the wilderness, in the assembly-halls that are upon the earth; in the gatherings, and in the meetings, may we hold forth agreeably to thee!
57. As dust a steed did she, as soon as she was born, scatter these people, that dwelt upon the earth, she the lovely one, the leader, the guardian of the world, that holds the trees and plants.
58. The words I speak, honied do I speak them: the things I see they furnish me with. Brilliant I am and alert: the others that rush (against me) do I beat down.
59. Gentle, fragrant, kindly, with the sweet drink (kilâla) in her udder, rich in milk, the broad earth together with (her) milk shall give us courage!
60. She whom Visvakarman (the creator of all) did search out by means of oblations, when she had entered the surging (flood of the) atmosphere, she, the vessel destined to nourish, deposited in a secret place, became visible (to the gods) and the (heavenly) mothers.
61. Thou art the scatterer of men, the broadly expanding Aditi that yields milk according to wish. What is wanting in thee Pragâpati, first-born of the divine order (rita), shall supply for thee.
62. Thy laps, O earth, free from ailment! Free from disease, shall be produced for us! May we attentively, through our long lives, be bearers of bali-offerings to thee!
63. O mother earth, kindly set me down upon a well-founded place! With (father) heaven cooperating, O thou wise one, do thou place me into happiness and prosperity!



Advances in Leadership and Management: Exploring Leadership

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Abstract

It may be assumed that the idea of leadership has been invented and put to work in various societies as an instrument of not only economic power but also political power. This created a new discipline of the leadership training. But how can one define a leader, using conventional wisdom of philosophy and psychology? Being apprehensive about the elusive, invisible human mind and its subjective experiences which are unmeasurable does one make the implicitly Cartesian claim that there are things we know innately? The Indian indigenous texts on polity and economy have attempted to explore whether a specifically designed programme can be maintained to discover and groom leaders. However, with data-handling and marketing mechanisms pervading the modern society in a big way how far the leadership concept has included this undiscovered area.

Keywords: Indigenous, Market, Data, Leadership, Economy

From an initial study of the Indian indigenous sources on administration, leadership and culture, known as the Dharmashastras or code of law, and from the descriptions rendered in these sources, it appears that the concept of leadership is designed for a very particular and specific purpose, the purpose of finding a good

if not a perfect leader. These codes pursued through a complex intertwining of the theory and praxis held the view that the orientation of humanistic ideas ought to dominate the perspective while framing the training code for a just leader. One such source namely Arthashastra, is penned by a wise and far-

sighted scholar and statesman called Kautilya or Chanakya, who happened to be closely related to the imperial administration of the dynasty of the Mauryans (322 BCE -185 BCE) in Indian history. He was the chief minister of emperor Chandragupta Maurya who derives his dynastical name from his mother Mura. In his writing, Kautilya mentions the range and profundity of leadership elaborately. Since some of the theorists on concept of leadership in modern times in India, borrow many of his concepts for critical evaluation, it is necessary to situate his framework in a context which may be structurally dependent upon what he suggests as the pursuance for perfection. Perfection is not a gift, it is a challenge and a leader has to prepare for this challenge. He must have a productive sense of performance besides the existential humanism which is imperative. According to the prophetic voice of Kautilya, the leader must engage the questions of ethics, politics and business from a distinctly practical perspective since the fact that people are considered as the priority unlike in modern times when the market is at the top of the priority list.

The Kautiliya Arthashastra, as the name indicates, is a treatise on Arthashastra. As translated and explained by Kangle:

“Artha is the sustenance or livelihood (vritti) of men: in other words, it means, ‘the earth inhabited by men’. Arthashastra is the science which is the means of acquisition and protection of the earth’...Now, an essential condition of a man’s material well-being is security of livelihood. That is probably the reason why ‘artha’ is in this text, defined as vritti or livelihood.”

Kautilya’s leadership design insists that a leader must belong to nobility and have total integrity besides trainings in different domains and so on which may appear bizarre for formal functioning of our thought process now, however, this philosophical approach behind the leadership design had remained across centuries as an ideal structure to be followed for the grooming of

a pragmatic leader. Though the contours of the political scenario has changed remarkably at the present time, Kautilya maintains his distinctive voice which not only influences in moulding a just and strong leader but also contributes to the transformation of crisis within the specific context of space, time and people. Taking into consideration the fact that the leader has to be at the helm of affairs both political and financial, a commitment towards the ‘cause’ of the people and the state was thought as a non-negotiable factor. Measures were drawn to test his ability to find ways to meet the challenges which could arise from specific situations, historical, social, political or otherwise. A leader was thus subordinated to the code of law which rendered the things to be done in any particular domain, much like the principles and rules declared by the firms and companies which are to be followed strictly by the concerned persons in authority. Any negligence on the part of the leader would not only invite rigorous critique but also removal from the position held. Thus, a sense of rootedness to the ‘cause’ resonated across all actions and behavior that the leader was supposed to undertake. The subtle psychology behind this appears to be that being rooted to a cause always invites a tacit appeal. This seems to be valid even now.

An important dimension Kautilya brings in while explaining the leadership quality is that of personality of the individuals, proposed to be as a much desirable a component. Though this may appear provocative, what is important to note is that the personality factor contributes to the fact that an aspiring leader should not be physically weak and also the fact that a pleasant personality appears approachable and infuses confidence in people. This idea is not totally untrue, as there are instances where individuals like princess Diana or the present French president Emanuel Macron enjoy a kind of popularity which is significant. Kautilya calls it ‘abhigamika gunah’ or qualities that inspire people to repose their trust in their leader and allow them the proximity to their

leader which is important because any critical distance from the people can create a position of disadvantage. However, personality is not just enough for the leadership-grooming, 'prajnyanagunah' or the quality of intellect is more important. It is the ability to understand, to think and should be accompanied by 'utsahgunah', or the factors that contributes to courage, instant decision, will power and so on. All these are termed as 'Swamisampad' or that which contribute to groom an excellent leader. Besides, the leader has also to be eloquent with a good memory power which is termed as 'Atmasampad'.

With this explanation of the historical background regarding leadership development in ancient India, questions may be raised as to what this information from such a source actually renders? Why this analysis of what unfolded during the journey of Indian history has not been rendered with a critical perspective? Why the study of Kautilya is becoming increasingly popular at present time among Indian management studies?

In view of this and in the contemporary context of capitalism, it may be time to think of the geography of reason through the contemporary perspective on leadership-philosophy in the areas of management. In a recent mention, Heidrick and Struggles International, Inc. company, Chicago explains how the company values four principles of serving, as firm's foundation for leadership qualities which are, 'Win as One Firm, Own the Results, Grow with our Clients, and Always act with Integrity'. Despite this mantra, the companies by and large have not shown the desired results. Amitav Ghosh one of the most reputed authors of the present time, through his penetrating articulation of the issue of capitalism explains this situation in an interview:

"It is completely the creation of mythology. The whole history of capitalism is the creation of mythology. The whole history of capitalism is the creation of mythology. The way it is written is like this heroic tale of great

entrepreneurs. Opium was produced in India under an East India (Co.) monopoly. The only part that the entrepreneurs played was taking it from here to China and selling it. It was essentially a smuggling trade." (TOI: 2016).

Thus, the journey of capitalism was dark and exploitative. While this may appear incomprehensible it also must have rendered a kind of a basic insecurity to the existence of those who were working in this system, an obscurity. Ghosh has tried to recover the journey of capitalism while pointing out how it has been glorified unnecessarily:

"The history of capitalism is sold to us as a great history of financial innovations. That too is nonsense. To give you a minor example – if you look up commodities futures market on Wikipedia or any standard business history, what they will tell you is that it started in Chicago in the 1850s. But the commodities futures markets existed in India going back to the early middle ages. There was a very active opium futures exchange in Calcutta from the 18th century onwards. British tourists used to go see it. It wasn't a secret."

If such reflections explore the possibilities of transformation of civic market places to assert that business and market mechanisms when properly channelized by the leadership for the benefit of the people, may be in favour of the progress of the development and growth, then, caution must be observed against drawing excessively bold conclusions about such growth as is evident in the 19th century from public spending figures alone, for example, from the account of Margot Finn who uses the family records of one early 19th century Indian Viceroy, the Earl of Minto, to cast doubt on claims that a concern to maintain racial purity increasingly trumped other social ambitions. Changing the ontology of reason, David Feldman counters the familiar argument that modern British leadership was constructed on practices of racial intolerance by reasoning that the British leadership has shown a consistent preference for the 'pluralist solutions to multi-cultural

dilemmas' precisely because tolerance of difference has kept subject/ peoples in their place. Patrick Joyce argued that the work of Foucault, especially his concept of 'governmentality', provided historians with tools for analyzing its hegemony. Significantly, this turn to Foucault was denounced by Stedman Jones, who warned that historians were simply exchanging one (Marxist) form of determinism for another. Also to be remembered in this context is the way liberal practices and technologies (free markets, free labour) produce new relations of power. A characteristic Foucauldian fondness for paradox is much in evidence in the writing of David Vincent explaining how 'open' government requires secrecy, and in a similar way James Epstein describes how the end of slave labour in the Caribbean produced other forms of labour coercion. This vision of a dark background to the capitalist history may not provide us with any comfort whatsoever, but we may ask whether such a tyrannical past, the depiction of which is rendered well in Ghosh's famous novel 'Sea of Poppies', has contributed in any way to retrieve and revitalize a system of leadership? Or has it, on the other hand, deployed measures to the alienation of people with whom the leadership is directly connected, not allowing any positive intervention.

In contrast to the above we find that Kautilya's vision allows the positive intervention which helps people-oriented perception and suggests that it is for their welfare that business transactions are to be negotiated. This vision is now replaced by the profit-oriented perspective. Such disengagement with people who are an important part of the capitalist structure has now become an object of profit, a dehumanizing factor that the capitalist leadership does not want to understand. This feudalistic attitude of holding on to wealth alone while dismissing people has caused much damage to the economy. In recent past, countries have faced overwhelming protests as the people there felt that a certain sections of leaders have cheated and exploited them

by accumulating wealth and consequently throwing them out on the streets. Occupy Wall Street (OWS) demonstration was one such vehement protest which began on September 17, 2011, in Zuccotti Park in New York's Wall Street financial district to protest against economic inequality. We can find a similar development in German economy when we peruse Werner Plumpe's (2016) review of 'German Economic and Business History', says Wolfgang Streeck. He wonders how Germany's economic leadership has acted ignoring social solidarity :

"How could Germany of all countries have become a paragon, politically stable, and economically successful, of democratic capitalism in the 1970s 'Model Deutschland', and later, in the 2000s, Europe's uncontested economic and political superpower? In 1945 (WWII), unconditional surrender forced Germany, or what was left of it's western part, into what Perry Anderson has called a 'second round of capitalist transformation' of the sort no other European country has ever had to undergo. Germany's bout was a violent –sharp-and short-push forward into social and economic 'modernity', driving it forever from the halfway house of Weimer, in a painful dismantling of structures of political domination and social solidarity, feudal fetters which had held back the country's capitalist progress and which, in locally different manifestations, continue to block capitalist rationalization in many other European countries" (Streeck: 2017).

He further explains:

"While the industrialists were in custody, the British had introduced robust rights for unions and workers' participation in management, particularly coal and steel companies".

It is therefore, a matter of importance to note that any business has far-reaching implications for our understanding of leadership and remain concerned with the social and political transformations that people seek through democracy. Amartya Sen favours a freedom-centered perspective in economics and in leadership:

“It should be noted here that the freedom-centered perspective has a generic similarity to the common concern with “quality of life”, which too concentrates on the way human life goes (perhaps even the choices one has) and not just on the resources or income that a person commands. The focusing on the quality of life and on substantive freedoms, rather than just on income or wealth, may look like something of a departure from the established traditions of economics. But, in fact, these broader approaches are in tune with lines of analysis that have been part of professional economics right from the beginning. Aristotle’s focus on “flourishing” and “capacity” clearly relates to the quality of life and to substantive freedoms, as has been discussed by Martha Nussbaum” (Sen: 1999).

This concern has been equally reflected in the context of governance in ancient India. Hence reading through the treatises on the codes of rules and governance in the texts of Arthashastra and dharmashastras we find that an emphasis can be found on relationship of economic conditions to social actions. Regulations clarified that the monarch, however powerful he might be, could not unfurl his ‘anti-determinist’ banner with instinctive assumptions of excluding his subjects from people-oriented economics.

What emerges from the above makes us reflect how the project of capitalism over the years has tried to shape the leadership. Has it been able to enhance the ability to commitment to the cause more and more which the companies demand and also claim that they stand by it firmly. However, this is not true in many cases. The company known as Mahindra Satyam, formerly, Satyam Computer Services Ltd. based in Hyderabad (India), whose chairman, Ramalinga Raju resigned after confessing his involvement in a huge accounting fraud. This is just one example, there are many. The age of digitalization seems to be eclipsing the guiding spirit of leadership and is pushing the leaders to get into the entanglement of ethics and opacity. This is a paradoxical situation but seems to be true, as asserted by Mishi

Choudhary, a technology lawyer in USA, and Eben Moglen, professor of Law and Legal History at Columbia Law School. Engaging themselves in a discussion which points out that the ‘digital colonialism’ is taking a toll of people in particular and societies and communities in general, they express how it is playing havoc:

“The world’s major societies are now wrestling with the enormous social power wielded by the internet’s “platform companies”. In Europe they speak of ‘GAFA: Google, Apple, Facebook, Amazon....Billions of people provide data about their personal lives and business activities to these companies, which are using that data as leverage to change human behavior to their economic advantage. Governments everywhere see them as rivals to their power and also invaluable allies” (TOI.2017).

Why this paradox continues to exist? Is there any way to avoid or subvert this process? Are we totally facing a helpless situation? To all these questions Choudhary and Moglen say:

“Essentially, three basic approaches to deal with the power of these American data miners have emerged. First, US government sees them as pillars of post-industrial American power; and as an immense national security intelligence resource... second, proponents of ‘digital sovereignty’, mostly autocracies, have chosen to build national search engines and social media structures, favouring domestic private market entrants (as has happened in Russia and China), and by exercising control over national telecommunications networks to block the US companies. Third, the European Union has attempted to control the companies’ behavior by regulation and litigation”.

Modern scholars like Slavoj Zizek call this as the ‘privatization of general intellect’. He says that, “It is important to note that the possibility of privatization of the general intellect, was something never envisaged in his writings about capitalism largely because he overlooked it’s social dimension. Yet, this is at the core of today’s struggles over

intellectual property : as the role of general intellect on collective knowledge and social co-operation increases in post-industrial capitalism, so wealth accumulates out of all proportion to the labour expended in it's production. The result is not , as Marx seems to have expected, the self-dissolution of capitalism, but the gradual transformation of the profit generated by the exploitation of labour into rent appropriated through the privatization of knowledge. Therefore, how did the wealthy leader Bill Gates become the richest man in America? His wealth has nothing to do with Microsoft producing good software at lower prices than it's competitors. Millions of people still buy Microsoft software because Microsoft has imposed itself as an almost universal standard, practically monopolizing the field, as one embodiment of what Marx called the 'general intellect', by which he meant collective knowledge in all it's forms, from science to practical know-how. Gates effectively privatized part of the general intellect and became rich by appropriating the rent that followed".

Yet other experts of economic studies (like Hardt and Negri's 'Multitude') say, that this new form of capitalism provides new possibilities for emancipation. Marx, as they see it, was historically constrained. He thought in terms of centralized , automated and hierarchically organized industrial labour , with the result that he understood 'general intellect' as something rather like a central planning agency. It is only today, with the rise of 'immaterial labour', that a revolutionary reversal has become 'objectively possible'. This immaterial labour (like production of ideas, texts, computer programs etc.) to affective labour (carried by doctors, baby sitters, flight attendants etc.) Today immaterial labour is hegemonic, in the sense in which Marx proclaimed that , in 19th century capitalism, large industrial production was hegemonic. It imposes itself not through force of numbers but by playing the key , emblematic structural role. What emerges is a vast new domain called the ' common'; shared

knowledge and new forms of communication and co-operation. The products of immaterial production are not objects but new social or interpersonal relations, immaterial production is bio-political, the production of social life.

Therefore, there is a need for the exploration of philosophy of market mechanism and it's association with leadership in the context of the critical engagement of market's changing ontology with society. An insightful analysis renders a responsibility to reflect and comment on the society in which we live. Why does market, the leadership or the government, or the media seem so little engaged with people's role in the society. Why do all of them work so isolatedly. It is their integrated efforts together that can provide the society with insight and responsibility to handle different situations. Prof. Sen says:

"The market mechanism, which arouses passion in favour as well as against, is a basic arrangement through which people can interact with each other and undertake mutually advantageous activities. In this light, it is very hard indeed to see how any reasonable critic could be against the market mechanism, as such. The problems that arise spring typically from other sources—not from the existence of market per se—and include such concerns as inadequate preparedness to make use of market transactions, unconstrained concealment of information or unregulated use of activities that allow the powerful to capitalize on their asymmetrical advantage. These have to be dealt with not by suppressing the markets , but by allowing them to function better with greater fairness, and with adequate supplementation. The overall achievements of the market are deeply contingent on political and social arrangements" (Sen: 1999).

Sen explains that market mechanism helps to achieve success under these conditions especially when they relate to the opportunities offered by them can be responsibly shared. Therefore, basic education, elementary medical facilities, availability of resources

such as land etc. call for appropriate public policies which can ultimately make people freer.

However, a leadership with a 'complacent' desire for development cannot appropriate the tools of economic analysis while undermining the democratic dimensions. Not so strangely though, the leadership of developing countries like China, Singapore, and other East Asian countries raised questions, for instance, at the Vienna Conference in 1993, on human rights using the typical rhetoric that democracy and political freedom are not connected with economic needs. These stubbornly un-revolutionary leadership is not investigating why the insular norms of the working class are not countering the neo-liberal or market ideologies of this century but is emphasizing instead how available rhetorical tropes or habits of mind constrained economic options being misled by democratic measures, for which poor people have little or no concern anyway. This hopelessly wrong attitude of the leadership marks a case for the autonomy of economic rights and the concomitant weakness of democratic approaches which do not seek to 'read' politics off social structure.

Economics today aims to play a part in moving intelligent, scholarly criticism beyond the academy to provide culturally representatives insights. It challenges us to reconsider our investment in some of the existential questions that have long motivated human history. Scholars point out that we must be cautious about embracing globalization's mission while it sets it's own agenda regarding what information is most relevant to people altering their perceptions about value and significance and management. It unravels the complexity of inequality revealing differences between countries as well as illustrating inequalities within them. Earlier, in 1930s banks came to be controlled by the leaders who were the arms-length managers, no longer major share holders, and anonymous, their upside payoffs unlimited but their downside risks now capped by limited liability. It is not merely in hindsight that we can see this as a structural crisis. The

economy started going wrong in the 1970s. It was in this decade that the global economy embarked on it's fateful transformation from industrial to finance-driven capitalism and that the working class underwent a makeover that would soon render it virtually impossible. It gradually became clear that something other than conventional post war leadership and Keynesian fiscal and monetary policy was called for. The Keynesian orthodoxy had long since abandoned any serious interest in structural economic reform, government planning or attempts to redistribute wealth and income. Amartya Sen explains:

"The virtues of the market mechanism now standardly assumed to be so pervasive that qualifications seem unimportant. Any pointer to the defects of the market mechanism appears to be, in the present mood, strongly old-fashioned and contrary to contemporary culture. One set of prejudices has given way to another opposite-set of preconceptions". (Sen: 1999).

For instance, there is this thinking that an alternative relying on a mode of thought will take the challenge head on at a time when profit rates shrank as the nominal value of US industries assets greatly exceeded their real worth in the international market place. Capital began flowing elsewhere, not just into Europe but also into select parts of the Third World, and to non-industrial sectors—finance especially but also real-estate, retail and service businesses and into an increasing array of leveraged speculations in corporate and government securities. So began the de-industrialization of America, the shutting down of what had for a century been the engine house of economy. Now there is a compelling case for policy intervention. Some of the proposals for reform are those which aim to reshape risk-taking incentives on a durable basis. Perhaps the most obvious way to tackle the share holder-led incentive problems is to increase bank's equity capital base. This directly reduces their leverage and therefore the scale of the risks they can take. And it increases bank's capacity to absorb losses,

reducing the need for taxpayer intervention. Over the past few years, this case has been pushed by regulatory reformers.

In view of this, it can be argued that this shows a fundamental structural crisis and not merely a low point in the economic cycle. A suggestion from the Sanskrit text Brihadaranyaka Upanishad speculates that it is worth reflecting on the economic history's theoretical turn which should be judged both in terms of theoretical affiliations and also according to empiricist standard how adequately it explains particular outcomes such as material wealth and its relation to the development and building of society. Referring to this source in his 'Development As Freedom', Prof. Amartya Sen, explaining Maitreyee's rhetorical question to analyse how far would wealth go to help people get what they want points out that (Brihadaranyaka. 2.4) she gets the negative response from her husband, Yajnyavalkya. He further shows that this has an interesting concern which is the relation between commodities and capabilities, between our economic wealth and our ability to live as we would like. In fact, we generally have excellent reasons for wanting more income or wealth. This is not because income and wealth are desirable for their own sake, but because, typically, they are admirable for having more freedom to lead the kind of lives we have reason to value. (Sen: 1999, 14).

Today's capitalism, however, should not be underestimated in any way though it helps us to understand how and to what extent it has successfully privatized the general intellect itself, as well as the extent to which more than the bourgeoisie, workers themselves are becoming superfluous, with greater and greater numbers becoming not just temporarily unemployed structurally unemployable, whose eccentricity is endlessly puzzling but will never look like as if freedom of mind and heart will allow such desultory adventures. The harsh voice of un-freedom sounds the same in any language, and the regimentation of undemocratic governance

to whatever creed of people, as demeaning to the individual spirit. That it does not recognize any middle ground between being lost and being trapped, between regimentation and disorder must be realized and also that it is the people who have to find their ground themselves.

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‘Purusha - Artha - Yoga’ - One Sanskrit term to Guide Corporate Governance-Excellence

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Abstract

This presentation proposes development of ‘Yoga- Application Tool’ for advanced assessment of corporate governance, paving a value-framework useful for guiding and evaluating corporate governance. The infusion of applied Yoga in corporate governance is to advance from current ‘Corporate Social responsibility’ (CSR-1) ‘finance frame’ model to the proposed ‘Corporate Socio-Spiritual Responsibility’ (CSR-2) model. This ‘Yoga-application tool’, is developed incorporating eastern perspectives of ‘applied yoga’ for ‘corporate governance’ – provided in two eastern schools yoga, represented by Vyasa and Chankaya.

Yoga - Application Tool is a visual template of Yoga Values - Yoga Concepts and Yoga Goals in the form of a Grid. This visual representation facilitates managers to understand, adapt and practice applied Yoga directives in demanding situations to achieve excellence. ‘Yoga-Application Tool’ derives a value – framework, exploring multivalent communications from the term Purusha-Artha Yoga.

Purusha – Arhta - Yoga’ is one unique Sanskrit

term, which *unifies* the wisdom of Vyasa (author of Mahabharata B.V.) and Chankaya (author of Artha –Shastra) for socio-spiritual wellness. The overarching meaning of Purusha-Artha Yoga is: Excellence of Action (*Karma*) to keep intact the togetherness (*Yoga*) of Persons (*Purusha*) and resources (*Artha-1*) for a purpose (*Artha-2*) to deliver unified Social and Spiritual wellness. This cryptic expression may be used for an extended

contemplation by corporate executives (i) as a guiding thought, to evaluate, harness and harmonize the tri-fold sensitivity of ethos, ero's and eco's (which impact the ego and is osmotically present in all actionoptions demanding a decision making) (ii) balance and deliver unified social and spiritual wellness through action.

'Yoga-application tool' facilitates application of Yoga – directives for following goals: (i) achieve Action –Excellence (*Karma–Yoga-Kaushala*) (ii) to resolve the conflicts of ethics, economics and egos (iii) serves as a unified analytical tool incorporating the methods and systems to *address, analyze and resolve* the conflicts of *ethics, economics and egos* impacting human *decisions, relations and actions* in corporate; which block excellence of performance, create multi-dimensional social and spiritual stress, disrupt human team-togetherness, relations for peace prosperity and productivity, affect the culture of the corporate and society in which the corporate functions.

Preamble: This paper presents a process to develop a 'Yoga- Application Tool (Applied Yoga)' facilitating managers at corporate to (i) Understand Advanced Value-frame works, from eastern perspectives in leadership and Management, and (ii) Adapt¹ Yoga- Unified Concepts to Guide, Assess, Evaluate corporate governance and managerial excellence. This is 'Applied Yoga': Yoga adapted in corporate for governance.

Applied Yoga: Applied Yoga is implementation of Yoga- directives. Applied Yoga yields Yoga Application tools. Applied Yoga in Corporate Governance facilitates merger of eastern and western perspectives to achieve excellence. Applied Yoga advances Value frame work² of Corporate Social responsibility (CSR). The current model is CSR-1,³ - 'Corporate Social responsibility', and limited to a 'finance frame' of action. The proposed CSR-2 is Corporate Governance adapting Applied Yoga for fulfilling Corporate Socio-Spiritual responsibility. This is enhancement

and expansion of CSR-1 concept 4 to cover Socio-Spiritual Eco system. CSR-2 is an improvised model to discharge socio-spiritual responsibility by Corporate.

Yoga-Application Tool: Yoga-Application Tool is a visual template of Yoga Values-Yoga Concepts and Yoga Goals in the form of a Grid. This visual representation facilitates managers to understand, adapt and practice applied Yoga directives in demanding situations to achieve excellence. 'Yoga- Application Tool' derives a value–framework by exploring multivalent communications from the term PurushaArtha Yoga.

Purushartha – Yoga: Purusha-Arhta-Yoga' is one unique Sanskrit term, which *unifies* the wisdom of two eastern schools, represented by illustrious names of Vyasa (author of Mahabharata) and Chankaya (author of Artha –Shastra) for socio-spiritual wellness. The overarching meaning⁵ of Purusha-Artha Yoga is: Excellence of Action (*Karma*) to keep intact the togetherness (*Yoga*) of Persons (*Purusha*) and resources (*Artha-1*) for a purpose (*Artha-2*) to deliver unified Social and Spiritual wellness.

Yoga-Application Tool (Applied Yoga) illustrates eastern yoga-wisdom embedded in the term 'Purushartha-Yoga'.

Basic Value – frame Terms and Concepts:
Purusha - Artha - Yoga?

There are three technical words – Purusha, Artha and Yoga. Each term comes with multiple meanings. The meanings of these three terms, applied in the 'Four factor grid', called 'Purushartha', open up many more lines of thought for exploration and evaluation. Applied Yoga, with the Yoga-Application tool, in the form of a visual template, facilitates the corporate to analyze every nuance of values, concepts and goal variations that need to be considered in a conflict resolution to make the best choice for governance-excellence.

Let us first explore the three individual terms; and then position them in the 'four factor visual template' of Purushartha' and extend

the analysis further.

Purusha' is a technical word from the language - 'Samskrutham': Technically the term is from sacred scriptures (Vedas) to denote the Supreme Spiritual essence and Divinity of the Universe. Schools of philosophy and religion present this term in this meaning.

For the present context, 'PURUSHA' mean all Human beings in the capacity of an 'Executive (*kartaa*), beneficiary of actions (*bhoktaa*)', a leader, a member of society (*Praia*). The scope of the word covers everyone from King to the servant, President to the public.

Purusha can be an individual, a team unit or a conglomerate corporate. Each 'Purusha' is unique.

Purush-Artha means Wealth and Purpose of 'Purusha'. Artha-Purusha, the inverse order formation of the term, means Person responsible for Resources and a purpose.

Purusha-Yoga means teaming of individuals, executives, beneficiaries, leaders or members of society. Each combination needs a different model of applied-Yoga directive, consideration of resources and purpose to put together. Yoga-Purusha, the inverse order formation of the term means a blessed, extraordinary capable Person for managing resources for a special purpose.

'Artha' is a technical word from the language - 'Samskrutham': Technically the term 'Artha' means: Wealth, Money, Resource, Purpose, Means of seeking, Utility value, Meaning.

The term 'Artha-Yoga' would mean unification with Wealth, Money, Resource, Purpose, Means of seeking, Utility value, Meaning. Or in simple terms a chance, luck, a gain. Yoga-Artha, the inverse order formation of the term would mean dedicated purposive resource, resource meant for a purpose.

With these two illustrations it should be amply clear that one term in Samskruth Language can have a multiple words in side of it with a plurality of meanings. When two terms join, the output is a multivalent

plurality of meanings, in an exponential order. For this reason, it is not practical to give literal translation of many Samskruth language terms. There is a need to find a way to 'break the language lock on the term'. This is the reason for taking recourse to visual template and highlight the term meanings by their combinations and significances.

'Yoga' is a technical word from the language - 'Samskrutham': Technically the term 'yoga' has many meanings: unification, joining, and potential chance, mind control, instrument for engagement and exploration, meditation and so on. For the purpose of this presentation, the term Yoga is taken to mean all '*responsible and regulatory processes*', to deliver a unified value system of socio-spiritual considerations. This model of yoga is prescribed for everyone in state for compliant practice. The goal is to ensure unified Socio-Spiritual Welfare.

Yoga is the core practice directive; Samskrutham is the language of 'Yoga', in all sacred texts, works of philosophy, practical ritual, practiced religion, sciences and humanities in East; especially in India. Given the antiquity of the term 'Yoga' and its practice-directives in 'Applied yogas', spread over several disciplines across a time line of five plus millennia, the current understanding of 'Yoga' carries many accrued shades of meanings by 'contextual technicality' and communication.

What is Yoga ?

APPLIED YOGA USES A-2 understanding

A-1: Yoga: Understanding in Philosophy, Religion, Mysticism: A personal Commitment

A 'unifying process', a purifying process for individual practice;

Goal is Spiritual summum bonum - moksha / nirbana, Healthy Spirituality.

Check: Individual to balance the fulfillment of social and spiritual obligations, a personal commitment.

A-2: Yoga: Applied Yoga: A System implementation Commitment

A responsible and regulatory process for All for compliance - practice.

A unified value system of socio-spiritual considerations.

Check: Deliverance of unified Socio-Spiritual Welfare; Governance System of People, Resources,

Purpose: ensure balanced fulfillment of socio-spiritual obligations, System implementation commitment. Goal is peaceful togetherness of people for prosperous productivity.

A-3: Yoga: A buzz word and umbrella term - A Personal Choice and Volition

for almost every form of body - breath exercises for health care, relaxation, meditation practices,

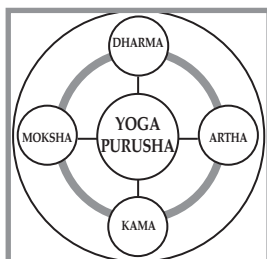
Food and life styles, Faith affiliation and religious practices.

Goal: Health care, Relaxation, Calming of mind.

expanded meaning of the term Four Factor - 'Purusahrtha-Yoga': In this context it is important not

the extended meaning of the term Purushartha. It is a unified term covering values denoted by four technical words – Dharma, Artha, Kama, Moksha.

Four Factor Unification CSR-2



The 'Dharma'⁶ factor provides the value set, which is same as the Yoga-Value set. This term 'Purusahrtha' means a unified sociospiritual value frame work covering four key conceptual factors, which again are also goals by themselves.:

- DHARMA – A set of ten universal values (See end note) - ARTHA – Wealth (Artha -1) and Purpose (Artha -2).
- KAMA – Personal Desires
- MOKSHA – Fulfillment, Success, Freedom, Liberation.

The four terms are represented in the form of a value positions on the periphery of a circle. This is to show the dynamic nature of the concept and related connectivity of all value -factors. Each circle has its own sub-set world within it. The circle is a forward rolling one, moving along the time axis. In the current position, 'Dharma' is shown on the top and 'Artha' at the front lead; Kama as base support touching the ground; and all three backed by the 'Moksha' factor. Each cycle completed marks one unit of cosmic cycle.

The four values along the peripheral of the circle have an integral connectivity and are anchored to the central value of 'Yoga –Purusha-Artha'. With this, the following Visual – Template emerges as one Yoga-Application tool.

	1. Dharma (10 values)	2. Artha (1 and 2)	3. Kama (Many user defined)	4. Moksha- One value
A. Purusha				
B.Artha (1 and 2)				
C.Yoga				

Each cell stands for its unit value- concept and goal. The multiple combinations represent the complexity of the scenario.

Different scenarios of activities and contexts carry differing perspectives of applied yoga directives and solutions processes to deliver unified socio-spiritual wellness. The dominance of values is a dynamic process; but the integrity and in-connectivity of factors is always present.

This unified model of value- framework of 'Yoga values- concepts and goals' is unique to eastern perspectives of management and governance. Here we see unique integration of spiritual value with social eco-system.

The term Dharma stands for ten universal values. Thus, the dynamics of Dharma

factor has to be always looked at using all ten principles, in driving mode or affected mode. This inner dynamics also extends to the impact caused by the rest of the factors – Artha, Kama, Moksha.

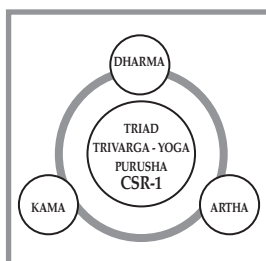
The term Artha has two meanings. Artha-1 is resources, people, money. Artha-2 is purpose. Both formats of Artha are affected by any mode and model of compromise in ten values of Dharma. The combine of Dharma –Artha – Kama alters the satisfaction (Kaama) and final liberation (Moksha). Different work scenarios and conflicts arise due to diverse combinations.

The term Kama stands for a plurality of consumer desires, objectives to be achieved. Different desires demand different 'Artha'- i.e. resources. Different desires have different goals to achieve. Sexuality is also one of the factored meanings covered by the term kaama.

The term 'Moksha' stands for a singular value of fulfillment, freedom and satisfaction. Moksha is resultant of discharging Dharma – Artha –Kama satisfactorily.

As a stepping stone to the advanced model of Purushartha-Yoga, the traditional schools start with a scaled down model called 'Tri-Varga'- Triad of Values, by hiding 'Spiritual factor behind the façade of three other factors. This is more closer to CSR -1 model, where a suggestion is made to share the wealth to the society, without recourse to the higher value of Spirituality, Salvation, Summum bonum appeals. The temporary and temporal advantage of this model is keeping the clutter of faith and philosophy, out of the realm of business decision making process. Eventually this model needs to yield to the four factor model, where socio-spiritual responsibilities are unified.

**Traid of Values
CSR-1**



Purushartha Yoga: Concept history in Eastern schools: The Eastern system of 'Grooming State-Corporate Executive' and 'entrepreneurs' is called 'Applied Yoga Training, or Purushartha Yoga'. This system provides custom designed training for graduating a student as King or Saint, entrepreneur or employee in their choice fields. This system of education took a great hit, historically in post 1800 CE period under colonial rule, in India. With the changing social dynamics and reorganization of society under British Raj, the 'Applied yoga' traditional training took a back seat; and the vacant space was occupied by the european 'B-School education systems. The aim was to train a hand for hire through education process. With the onset of industrialization and globalization, the stable model of society in eastern civilizations almost vanished; and along with it, the relevance of 'Purushartha-Yoga' value training in management education system.

Now, the time cycle is turning around. A revisit to the ancient civilization perspectives has begun seeking solutions and directions for corporate governance excellence. This is the shift from social responsibility model to Socio-spiritual responsibility (since 2010). This is like 'yoga' looking for an upgrade understanding from 'health care through body breath workouts' in to 'Yoga for Healthy Spirituality', presented in ancient source works. The adaption of Applied Yoga: 'Purushartha-Yoga' values –concepts -goals could help in facilitating the effort to merge eastern and western perspectives and evolve an advanced model of global CSR-2.

'Why deliberate Yoga in relation to Management, Corporate governance, leadership Excellence? Yoga' is a long standing eastern tradition which has unified the Socio-Spiritual Value frame work in Eastern traditions. Yoga is an important concept that needs to be understood when discussion comes to Eastern perspectives on leadership and management. In the present writings and social context, the traditional technical

understanding of 'Applied Yoga', relevant for modern management has not found fuller and clear articulation and translation based on original works. There seems to be much less thinking on an analytical, applied practice guidance formats using 'Applied Yoga'. Therefore, a clear explanation of 'Yoga' and 'Applied Yoga' is necessary for elaboration in this presentation. A clarity on applied yoga disciplines in Eastern thought, in India, helps to understand and appreciate the elegance of Socio-Spiritual welfare thoughts present in the 'Yoga-Application Tool' built around the key term 'Yoga-Purushartha'.

Why deliberate on Yoga and Leadership?

'Yoga' has become a buzz word in corporate world looking at blending eastern and ancient perspectives to explore efficient ways for advances in Leadership and Management. 'Yoga' is an osmotic principle that binds the entirety of ancient Indian wisdom, also known as eastern thought.

The 'symbolism' of 'Hindu deity 'Ganesha' and the deity of Yoga, has found extensive circulation in many schools of management, serving as a source of inspiration for lessons in management.

Srimad Bhagavad-Gita, the book of yogas, has become a standing resource used by management schools to deliberate on styles of eastern management principles anchored to spirituality and draw 'performance metrics, Leadership and Personality styles.'

Chankya's 'Artha Shastra', is a book on 'applied yoga for wealth, welfare and wellness of State and enterprise'. This has become a resource for serious thinkers on polity and leadership concepts.

Each of these resources presents specific dimensions and applications of yoga for intended end result. What then is the core principle of applied yoga, the mother seed for the pluri-valent deliberations in the texts of eastern wisdom? The unique Sanskrit term 'Purush-Artha' explains the multifold benefits of 'Applied Yoga', consolidating the wisdom

of all Yoga-schools of orient, especially from Vyasa and Chankaya.

A story from Yoga texts setting a backdrop for the 'Yoga –in Corporate-Governance' :

Here is an ancient dialogue between Kings and sages, which helps to set a proper backdrop on 'Applied Yogas' and SocioSpiritual Corporate responsibility. This is from Chandogya upanishad 5-11- 1 to 5.

A team of sages- uddalaka, aruni and others approach King Ashwapati of Kekaya kingdom. The question raised on state governance and socio-spiritual welfare. The question is : King, tell us, what should be modality of individual actions, the driving motivation, the purpose, the wealth of Human endeavor as the root directive for compliance in all human deliberated actions' (= *yena haiva arthena purushah charet tam haiva vadet*).

The king Ashwapati, describes how his personal socio-spiritual (vedic) Yoga practices has delivered benefits to the members of the state and set cultural and ethical standards in society and state governance. The King states proudly - " In my region of governance (= jana-pada called Kekaya), there is no person who can be charged with the guilt of any kind of stealing (= *stenah*), there is not a single person who is mean in nature or culture (= *kadarya*), no alcoholic (= *madyapa*), no nonpractitioner of applied yogas (- *anaahitaagnih*), less educated or erudite (= *avidwaan*), no man or lady of loose-morals (= *svairee, svairinee*). This is result of my firmness in practicing applied yogas in governance (= *kutah? yakshyamaano vai bhavanto aham asmi*).

In the history of all world civilizations, there seems to be more societies and communities in states which violated these norms! And therefore, we do not seem to have a positive evidence to place our fingers on. However, many visionary kings and leaders have made asymptotic efforts to approach and achieve these standards of governance in their own times and circles. This explains why it is difficult to show a successful instance of 'Purushartha Yoga'- Applied directive in

current period. On the contrary, the human frailties and failures, continuing as they are can be seen in the global surveys providing corruption index⁹ and failure of ethics leading to social unhappiness.

'Yoga'and Modern management schools ¹⁰

: Some modern management Guru's have drawn inspiration from select portions of Srimad Bhagavad-Gita¹¹, the book of Yogas to present useful thoughts for managerial excellence, equanimity of mind, decision making, action choices in case of a conflict. True they do help as inspirational resources; but with limited usage. Srimad Bhagavad-Gita is primarily a compendium of several yogas. There is a need to understand which section of Gita needs to be drawn to develop applied yoga rules for a given situation. This is where one needs to look at Chankayas Artha Shastra¹² and Vyasa's Dharma Shastra schools which are more focused on State -Corporate - individual -resources and purpose models in providing applied yoga directives.

Some Management thinkers have drawn inspiration from the iconic symbols of Indian deities like Ganesha,¹³ Gita-Discourse Chariot, Shiva, Sri Rama parivar and the like, to explain Hindu thoughts on managerial excellence. The stories from epics and religious literature are also drawn to illustrate guidance to resolve solutions in a conflict scenario. As the stories themselves come in a context, they have limited value. What is needed for a larger application is the primary template. The present paper is making effort to bring out the primary template of eastern thought.

Applied Yoga and economic history of India:

'Applied Yoga' directives from the schools of Vyasa (circa 3000 BCE or earlier) and Chankaya (circa 200 BCE or earlier) aim to achieve and maintain Total Wellness and Welfare ¹⁴ in the eco-triad¹⁵ of: Individual, State-Corporate and Cosmos. 'PurusharthaYoga' is the key term representing the yoga- wisdom-directive in these schools. The practical guidance to implement this directive is expanded and documented in many important texts of

eastern tradition. These texts provide Why and How details on harnessing and harmonizing 'applied yoga', a dynamic processes, for various governance scenarios. According to economic historian Angus Maddison,¹⁶ practice of applied yoga- wisdom- directive made India, to be "world's largest economy from 1 CE to 1000 CE, then the second largest economy after Ming China from 1500 to 1600, and then once again the largest economy under the Mughal Empire by 1700". There are many other studies¹⁷ that point to the practice of 'Applied yoga' in the models of 'Ramarajya – Dharma Rajya – Swarajya' as the reason for Indians prosperity till 1700 C.E.

Vyasa and Chanakya schools provide two models for implementation of 'purushartha-yoga'. The models carry a set of factors and validation-criterion, demanding a unified action with Total commitment to deliver 'Cultured, Unified Togetherness,for Peaceful harnessing and harmonizing of Productivity and Prosperity' for the triad of ' Individual – Corporate - Cosmos'. This is the CSR-2 concept of 'Corporate Socio-Spiritual Responsibility'. This is the essence of Ancient Indian thought¹⁸ for Advances in Leadership & Management.

Purushartha-Yoga: Yoga-Application Tool development: Three Terms and Four factor Model

The purushartha-yoga visual template, is presented as a circle to break the ' language-lock' on the terms. The basic diagram to begin with and the primary table is indicated at an earlier paragraph.

Why go beyond linear literary model? Advantage:

The multivalent meanings of the Sanskrit term¹⁹ '*Yoga-Purushartha*' provides answers for all questions on 'Why, For Whom, - What is in it for me questions on 'applied yoga'. It is difficult to provide a literal translation of this term, especially in English and modern idiom. In order to break the 'language-lock' / lingo-jingo of the technical term, a set of visuals and diagrams are used to unfold the

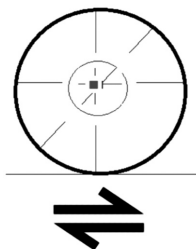
'embedded and derivative communications' present in the term'. The goal is to develop a visual-grid of 'Yoga- Application Tool. 'The visual-grid serves as Concept-Templates' facilitating Governance analytics for guidance, evaluation and advanced assessment in a value frame work using 'yoga directives' to achieve managerial excellence. This proposal is built around the concept of Yoga in Srimad Bhagavad- Gita, explaining Yoga-Action²⁰ for excellence. Yogah Karmasu- Kaushalam – Chapter 2- Sloka 50 .

Why Circle as a visual Model for representing Applied Yoga? Yoga is Fullness: 'Circle is the best visual model for representing connected key values of Applied Yoga's. The terms 'Yoga-Chakra' (Wheel of Yoga), SuDarshana-Yoga' are used in texts to suggest deliberation on applied yogas. Su-Darshana is the name of thousand edged wheel-weapon of the Divinity Vishnu, used to destroy evil. Su-Darshana means excellent and beautiful to look at and present. Su-Darshana means 'Well deliberated application of philosophy'. Circle can stay balanced and connected to the Core-Center in all kinds of movements: Linear Move, Rotate on axis, Curvi-linear path, Spin, Scale to Grow or shrink to a point - sphere - line or a polygon, Change directions of motion, Segment by slice and dice, Carry peripheral edges for cutting or decoration or meshing with other entities and drive. These are essential features of 'Applied Yoga' in carrying across the core message of 'Purushartha'.

Connected Concepts

1. Movement
2. Balance
3. Dynamism
4. Core-Central Connectedness
5. Equal Distance
6. Equanimity
7. Scalability
8. Reducible to a Single Point
9. Accommodates all Polygons
10. Binds all, Bonds All

A perfect symbol of Unification

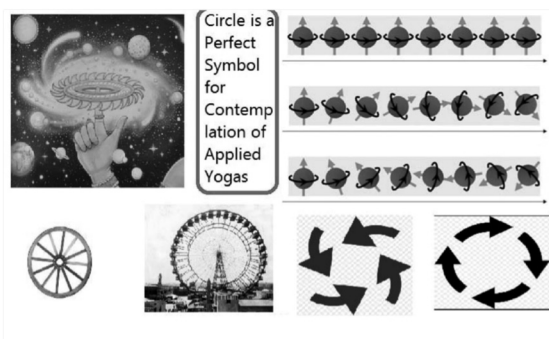


Yoga-Chakra = Wheel of Yoga

Su-Darshana-Yoga

1. Name of thousand edged wheel-weapon of the Divinity Vishnu, used to destroy evil.
2. Excellent and beautiful to look at and present.
3. Well deliberated application of philosophy.

Circle can stay balanced and connected to the Core-Center in all kinds of movements: Linear Move, Rotate on axis, Curvi-linear path, Spin, Scale to Grow or shrink to a point - sphere - line or a polygon, change directions of motion, segment by slice and dice, carry peripheral edges for cutting or decoration or meshing with other entities and drive.



Basic Template: Circle of Yoga Purushartha - Yoga

This visual template is used to expand the

ida of 'Purushartha-Yoga' and practical applications. The simple rules of operation to understand and apply this diagram to a context are as follows:

Observe all factors and data. Classify them under four relevant headings of Dharma – Artha – Kama – Moksha.

Keeping the basic template and factors, study the dynamic relation of each factor.

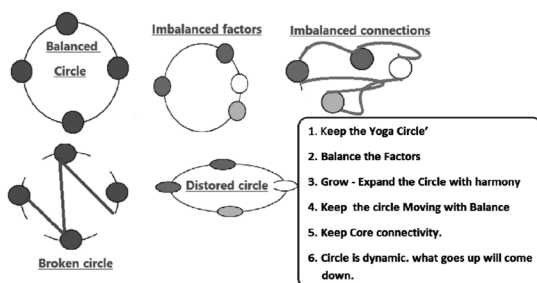
Apply the following techniques as permissible to the case.

'Keep the Yoga Circle, Move the Application (Viniyoga) Circle, Expand the (Purushartha) Circle'.

Draw the deviation from a standard norm and study the impact under each cell –factor-relation. After identifying the deviations, take steps for correction.

Customizing the diagram in studies for each scenario and building Yoga- Purushartha proposal:

After the above analysis, identify the present scenario of 'Purushartha–Yoga' in comparison with the standard basic diagram and value standards.



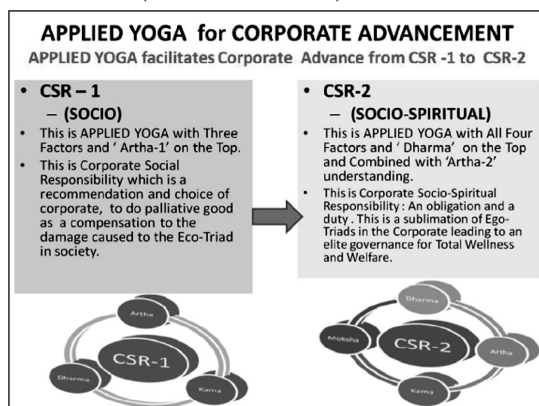
The unique Sanskrit term 'Purusha-Artha-Yoga', combines the wisdom of Vyasa (author of Mahabharata) and Chankaya (author of Artha –Shastra. C-School of Management uses unification of thoughts and techniques from Vyasa and Chanakya schools as Yoga directives incorporated in educational programs aimed for skills in Governance Excellence (*Karma- Kaushala*).

This cryptic expression may be used for an

extended contemplation by all corporate executives (i) as a guiding thought, to evaluate, harness and harmonize the tri-fold sensitivity of ethos, ero's and eco's (which impact the ego) and osmotically present in all action-options needing a decision making (ii) balance and deliver unified social and spiritual wellness through action.

The outcome from this presentation is a 'Visual – Grid: Concept-Templates' for Governance analysis using 'yoga directives'. It is an 'application tool' facilitating 'use of Yoga's for Action –Excellence (*Karma–Yoga-Kaushala*) to resolve the conflicts of ethics, economics and egos. Purushartha-Yoga deliberation has provided a unified tool, incorporating the methods and systems to *address, analyze and resolve* the conflicts of *ethics, economics and egos* impacting human *decisions, relations and actions* in corporate; which block excellence of performance, create multi-dimensional social and spiritual stress, disrupt human togetherness relations for peace prosperity and productivity, affecting the culture of the corporate and society in which the corporate have to function.

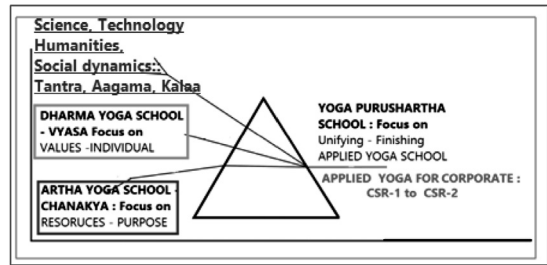
C-School: Applied Yoga / MBA Yoga: Yoga Executives - The techniques of applied Yoga, Purushartha-yoga which combines the wisdom of Vyasa (author of Mahabharata) and Chankaya (author of Artha – Shastra is used in the C-School of Management education programs. The goal is facilitate everyone to become and be 'yogi' driving Governance Excellence (*Karma- Kaushala*).



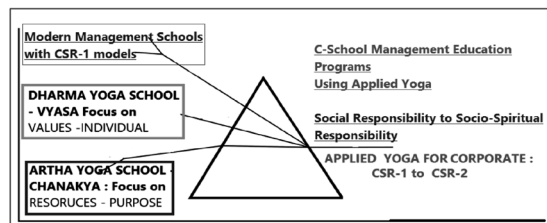
CSR-1 and CSR -2 compared in Yoga-Purushartha : Yoga Application Tool : Yoga-Wheel – Yoga Circle ?

Extending the Analysis: Many extended models and 'Yoga Application Tools' for CSR-2 can be derived from the above visual modeling of Applied yoga's as a circle to guide corporate excellence and assess corporate governance, groom leadership as appropriate for industry specific leadership style and governance needs to deliver managerial excellence. The unique wisdom embedded in the Sanskrit term - 'Purusha-Arhta-Yoga', delivers the wisdom of Vyasa and Chankaya, by uplifting 'yoga from yoga mat centered yoga studio practice to a board room good governance tool for Total Welfare. The C-School of Management uses these yoga unified tools, techniques and thoughts in educational programs as Yoga directives from Srimad Bhagavad-Gita to be used for Governance Excellence (*Karma-Kaushala*) and accomplish compliance to the statement: Therefore Become and Be a Yogi: A healthy, ethical, cultured, spiritual citizen of Nation, an entrepreneur and employer governed by Yoga-Purushartha Ethics. In Yoga-Purushartha school, Yoga is the directive for practice of Sanatana Dharma. The practice of Sanatana Dharma fulfils individuals social and spiritual goals. The social and spiritual are never seen ²¹ in isolation.

Trend of adaptation of applied Yoga: The Eastern schools, have presented their model of Corporate social responsibility as a merger of 'Dharma Shastra and Artha Shaastra' school in to 'PurusharthaYoga school, using the threads of 'Applied Yoga'. In post 1800 CE period, the scenario changed with industrialization, population explosion, globalization and colonization. The eastern models of 'Corporate Social Responsibility' built around Four Factor model with socio-spiritual considerations were pushed out of education systems for various reasons. The B-School model of education – training philosophy and value frame works became the order of the day. After a lapse of two centuries, the



search to explore the eastern ancient thoughts on management and corporate governance has again begun. While one can not restore the world to a position back in time, it is possible to merge the eastern perspectives of management with current thoughts; and adapt Applied Yoga in corporate governance.



Conclusion: Thus, we have a Purushartha-Yoga model, a 'Yoga-Application Tool' for using applied yogas in corporate governance. This may be used by Corporate for advanced assessment of corporate governance, which is a result of managerial excellence.

The benefit of adapting Applied Yoga in Corporate governance is advancement from current 'Corporate Social responsibility' (CSR-1) 'finance frame' to the proposed 'Corporate Socio-Spiritual Responsibility' (CSR-2) model.

ADAPT is the term used here. This is different from a cognate term 'ADOPT'. The literal meanings of the two terms are noted below. ADAPTION is facilitating Merging of Eastern and Western Perspectives. ADOPTION would be lending out one thought to another school for custodianship and care.

Adapt: VERB make (something) suitable for a new use or purpose; modify: modify • alter • make alterations to • change • adjust • make adjustments to • convert • transform • redesign • restyle • refashion • remodel

• reshape • acclimatize • accommodate • attune • habituate • acculturate • conform • familiarize oneself with • habituate oneself to • amend • emend • correct • alter • change • adapt • edit • rewrite • redraft • rescript • recast • rephrase • rework • update • revamp.

Adopt: VERB legally take (another's child) and bring it up as one's own: embrace • take on • acquire • affect • espouse • assume •

Value frame work in Yoga is of two types:

Values for Spiritual aspirations; Values for Social Interactions. Both sets carry an integration of socio- spiritual responsibilities with a deep personal commitment for practice.

Yoga is the practice recommended as an integral part of Sanatana Dharma. The foundational tenets of Yoga practice begin with the practice of ten universal principles of Dharma: Yama's and Niyama's (Patanjali Yoga Sutra 2-29 and 30). The principles of Dharma are stated in the Manusmriti, guide to Sanatana Dharma. Ten tenets are described as Dharmalakshana in Manusmriti (6.92). These bear remarkable resemblance to Patanjali's Asthanga yoga teaching and are also the core philosophy of Bhagavad-Gita.

Listed tenets under Dharma:

Dhriti, Kshama, Damosheyam, Shouchamindriyanigrah;

Dhiih, Vidya Satyam akrodho, Dashkam Dharma Lakshanam II (Manu-6.92)

1. Dhriti is moral courage or fortitude when facing problems, and challenges in life.
2. Kshama is the magnanimity of the heart by which you forgive. It is "the quality of mercy that is not strained".
3. Damah is self-control. This enables one to conquer temptations, and irrational desires, and the lure of material attractions that drive one toward a money-centered life.
4. Asteyam is not desiring or acquiring what does not belong to you. This is the immortal teaching of the Isha Upanishad:

"Do not covet what does not belong to you".

5. Shoucha is purity of thought. This is the backbone of character.
6. Indriya Nigrahama is the ability to control emotions emanating from desires, and temptations from the sense organs. Whether appetite, or carnal desire, or attraction to material goods, or the urge to accumulate wealth - all these arise from sensory perceptions.
7. Dhiih is sagacity, or wisdom that is different from knowledge or learning. Critical thinking, drawing lessons from learning and experience, and exercising sound judgment are a part of human wisdom.
8. Vidya is knowledge itself. All knowledge is sacred. Hindu thought urges acquirement of knowledge at every living moment, without end.
9. Satyam is truthfulness. "Satyameva Jayate Nanrutam". Truth alone triumphs, never the falsehood! Say the Vedas.
10. Akrodha is the conquest of anger. It is anger that springs from frustration. It is anger that breeds hatred. It is anger that drives violence.

Yoga directives, called 'Yogaanga' are Applied Yoga in Life style and profession. These principles are practiced in diverse formats:

1. Non-harming (Non Violence) - Ahimsaa (2.35)
2. Truthfulness - Satya (2.36)
3. Non-stealing - Asteya (2.37)
4. Remembering the higher reality - Brahmacharya (2.38)
5. Non-possessiveness - Aparigraha (2.39)
6. Purifying your body and mind - Shoucha (2.40-2.41)
7. Cultivating an attitude of contentment - Santosh (2.42)
8. Training your senses - Tapas (2.43)
9. Inner exploration - Swadhyaya (2.44)

10. Surrendering to your inner divinity - Ishwara Pranidhana (2.45)
 3. One of the widely used definitions of CSR [noted as CSR (1) here] comes from European Union. It describes CSR as “the concept that an enterprise is accountable for its impact on all relevant stakeholders. It is the continuing commitment by business to behave fairly and responsibly, and contribute to economic development while improving the quality of life of the work force and their families as well as of the local community and society at large...”. ISO 26000 is the recognized international standard for CSR. Its goal is to contribute to global sustainable development, by encouraging business and other organizations to practice social responsibility to improve their impacts on their workers, their natural environments and their communities. This was released in November 2010. Public sector organizations (the United Nations for example) adhere to the triple bottom line (TBL). ISO 26000 is a voluntary guidance standard- that is, it does not contain requirements such as those used when a standard is offered for “certification”.
 4. CSR-2 advocates a concept of ‘socio-spiritual self – responsibility’ beyond a suggested ‘financial sharing’ as ‘do good’ feeling’. Corporate is a social entity like an individual with a Spirit, of its own. Corporate lives on societal resources and impacts society. Corporate interacts with living beings, engages environment and impacts economy. Corporate has a birth, a purpose and end of life. Corporate has its ‘relations’ like humans do, albeit in an administrative mode. Therefore, the corporate, philosophically carries an individual personalized socio-spiritual responsibility; albeit impersonal legal nature of the set up.
- This is the advancement point of CSR-2 concept over CSR-1.
5. The meaning of the term can also be

explained as follows: Excellence of Action (Karma) for keeping intact the togetherness (Yoga) of Persons (Purusha) and resources (Artha-1) for a purpose (Artha-2).

The insertion of relational terms between the key concepts and reorganization of the weightage for each term yields several derived understandings; each of which can be a valid position in a context.

6. Value frame work in Yoga is of two types:

Values for Spiritual aspirations; Values for Social Interactions. Both sets carry an integration of socio-spiritual responsibilities with a deep personal commitment for practice.

Yoga is the practice recommended as an integral part of Sanatana Dharma. The foundational tenets of Yoga practice begin with the practice of ten universal principles of Dharma: Yama’s and Niyama’s (Patanjali Yoga Sutra 2-29 and 30). The principles of Dharma are stated in the Manusmriti, guide to Sanatana Dharma. Ten tenets are described as Dharmalakshana in Manusmriti (6.92). These bear remarkable resemblance to Patanjali’s Asthanga yoga teaching and are also the core philosophy of Bhagavad-Gita.

Listed tenets under Dharma:

Dhruti, Kshama, Damostheyam, Shouchamindriyanigrah ;

Dhih, Vidya Satyam akrodho, Dashkam Dharma Lakshanam II (Manu-6.92)

1. Dhruti is moral courage or fortitude when facing problems, and challenges in life.
2. Kshama is the magnanimity of the heart by which you forgive. It is “the quality of mercy that is not strained”.
3. Damah is self-control. This enables one to conquer temptations, and irrational desires, and the lure of material attractions that drive one toward a money-centered life.
4. Asteyam is not desiring or acquiring

what does not belong to you. This is the immortal teaching of the Isha Upanishad: "Do not covet what does not belong to you".

5. Shoucha is purity of thought. This is the backbone of character.
6. Indriya Nigraham is the ability to control emotions emanating from desires, and temptations from the sense organs. Whether appetite, or carnal desire, or attraction to material goods, or the urge to accumulate wealth - all these arise from sensory perceptions.
7. Dhih is sagacity, or wisdom that is different from knowledge or learning. Critical thinking, drawing lessons from learning and experience, and exercising sound judgment are a part of human wisdom.
8. Vidya is knowledge itself. All knowledge is sacred. Hindu thought urges acquirement of knowledge at every living moment, without end.
9. Satyam is truthfulness. "Satyameva Jayate Nanrutam". Truth alone triumphs, never the falsehood! Say the Vedas.
10. Akrodha is the conquest of anger. It is anger that springs from frustration. It is anger that breeds hatred. It is anger that drives violence.

Yoga directives, called 'Yogaanga' are Applied Yoga in Life style and profession. These principles are practiced in diverse formats:

1. Non-harming(Non Violence) - Ahimsaa (2.35)
2. Truthfulness - Satya (2.36)
3. Non-stealing - Asteya (2.37)
4. Remembering the higher reality - Brahmacharya (2.38)
5. Non-possessiveness - Aparigraha (2.39)
6. Purifying your body and mind - Shoucha (2.40-2.41)
7. Cultivating an attitude of contentment - Santosh (2.42)

8. Training your senses - Tapas (2.43)
9. Inner exploration - Swadhyaya (2.44)
10. Surrendering to your inner divinity - Ishwara Pranidhana (2.45)
7. Technically called Arya-Vaishyas; badly translated as 'Third order of society who are Traders. Not all traders are 'Vaishyas' and Not all 'Vaishyas' are 'Arya Vaishyas' in Eastern civilization. The inappropriate translations and modeling of Eastern society and civilizations using European models have caused severe damage to the understanding and practice of 'Applied Yoga :: Yoga-Purushartha' traditions.
8. Dr. Subhash Sharma had started deliberations on this concept way ahead of its time in his writings, especially - 'Management in New Age: Western Windows Eastern Doors - (<http://www.wwedsubhashsharma.com/WWED.htm>)
9. <http://worldhappiness.report/ed/2017/>

This chapter explains that falling American happiness is due primarily to social rather than to economic causes <http://www.doingbusiness.org/~media/WBG/DoingBusiness/Documents/AnnualReports/English/DB17-Report.pdf> Tax evasions, economic frauds Global corruption ranking reports.

10. The conference call echoes the essence of this issue in the following passage: Societies and economies, particularly in the Eastern parts of our world, are changing dramatically at the beginning of the 21st century. A young, the new-well-educated generation with outstanding social capabilities is ready to start their journeys in various fields of profession. New forms of organizations have been created and emerged just recently, attempting to reach next generation's desire for collaboration, productivity as well as relating to their values, social relations and self-realizations. Things are in transition, economic and social orders are in movement. Classic management and

leadership models are increasingly not any more sufficient to handle more and more complex circumstances as well as meeting next generation's requirements. Nor are they powerful enough to address markets and clients which are drifting towards total individualism or complete customizing. This has been well described under the title of «Industry 4.0» (for more details see the reports of World Economic Forum on www.weforum.org). What do the rapid and disruptive changes in industry and economy mean for next generation's leadership and management approaches? Can we really solve increasingly demanding problems with yesterday's means? Social innovation within the field of leadership and management itself is inevitable. We would like to search the horizon: which new approaches in leadership and management, in theory and practice do we discover? What might be future models? What is worth to pursue? Who is going to take action? From the conference convenors' point of view intercultural leadership and management studies would be a good approach to attain understanding of current functional practices – indigenous solutions in connection with respective traditions, philosophies and epistemologies for everyday challenges in leadership and management – and their potential for the future. This conference is to display and connect the most promising from East and West in the context of leadership and management. The conference will cover high end research and advanced practice, which are able to address intelligently today's and future's problems of an increasingly complex and changing world. The challenge and the art in doing so will be to find a respective language which is understandable to the scholars and the practitioners by the same time.

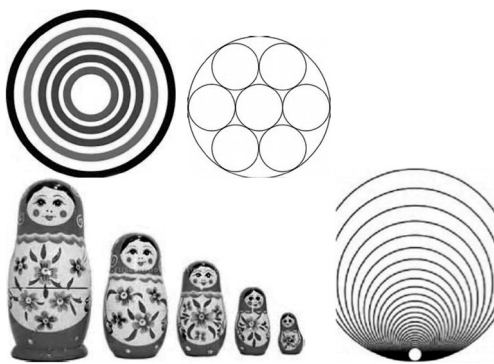
11. Srimad Bhagavad-Gita :

1. <https://www.shu.edu/business/news/bhagavad-gita-and-management.cfm>

2. <http://www.iimb.ac.in/sites/default/files/GitaManagement.pdf>
3. <http://www.refresher.com/Archives/ampbgita.html>
4. <http://journals.sagepub.com/doi/abs/10.1177/097168589900500203>
5. <http://www.iimb.ac.in/webpage/b-mahadevan/bhagavad-gita-amp-management>
12. Chankaya –Artha Shastra:
 1. <https://www.scribd.com/doc/28145715/Chanakya-s-Arthashastra-and-HRM>
 2. <https://www.lawctopus.com/chanakya-institute-of-public-leadership-gurukul-residential-program/>
 3. <https://www.thoughtco.com/pillars-of-a-business-1770568>]
13. Ganesha:
 1. <https://www.linkedin.com/pulse/20140723154459-5270504-ganesha-the-management-guru>
 2. <https://www.artofliving.org/wisdom/knowledge-sheets/symbolism-ganesha>
 3. <http://blogs.kkaggarwal.com/2011/08/ganesha-the-stress-management-guru/>
14. Total Wellness and Welfare are always presented in traditional schools as a paired deliberation, together. Many Sanskrit names are used in this connection : 'Yoga-Kshema', Abhyudaya – Nishreyasa', 'Shubha – Labha', Purushartha – Paramartha', 'iha –para'. Each pair of term represents a specific point of view and philosophy. Without getting in to the technical details of the terms, it suffices to say that each pair presents a pairing of Social and Spiritual value- directives for Total welfare.
15. The triad of individual, corporate and cosmos is a seamless continuum and a dynamic frame work. The perception of Total Welfare is Total happiness at all three levels and layers,

without any compromise. The terms subhiksha – plentitude of prosperity and kshobharahita total absence of suffering are used to indicate this goal. These terms are a part of chants at the end of worship at traditional Hindu Mandirs and integral statements of religion blessings, seeking total socio-spiritual welfare to all forms of life in cosmos. The triad can be shown as

Concentric circles, Circle units in an encompassed circle, a series of circles anchored to a point. Other models could be Russian babushka dolls.



Angus Madison in his book *The World Economy: A Millennial Perspective* - "India was ... world's largest economy from 1 CE to 1000 CE, then the second largest economy after Ming China from 1500 to 1600, and then once again the largest economy under the Mughal Empire by 1700".

16. Rama-Rajya is a State rule under the iconic ruler ship of Sri Rama, the lead character from the epic Ramayana. Dharma-Rajya is a value centric welfare rule, from Mahabharata, a governance which adapts Yoga directives for Socio-Spiritual Welfare of citizens. Swarajya is a motivational concept of 'Self Rule and Governance, by following Dharma- yoga Principles, an ideal scenario of Democracy where every citizen is elite, whose actions comply to the Yoga directive for Socio-spiritual welfare.

The quotes from various studies placed

below show the historic marker and change in governance values introduced by Lord Macaulay in 1835, introducing 'rationalist theologically oriented bureaucratic approach to bleed India for the enrichment of British regime.

https://en.wikipedia.org/wiki/Economic_history_of_India - According to the Balance of Economic Power, India had the largest and most advanced economy for most of the time span from 1 CE to 1700 CE, the most of any country for a large part of the last two millennia. India also produced 25% of the world's industrial output during the Mughal era, up until 1750, prior to British rule in the late 18th century.

Louis XIV. John Kautsky, *The Politics of Aristocratic Empires*, University of North Carolina Press, Chapel Hill, 1982, p. 188. - The annual revenues of the Mogul emperor Aurangzeb (1659-1701) are said to have amounted to \$450,000,000, more than ten times those of (his contemporary). **This ancient Indian wisdom which shaped the ethos of Indian governance systems over millennia took a set back under British rule.**

Reports of the Social Democratic Federation, *Ruin of India by British Rule*, in *Histoire de la IIe Internationale*, vol.16 (Geneva: Minkoff Reprint, 1978, 1907), 513-33; - Transcribed: by Thomas Schmidt : **Ruin of India by British Rule** - The British Empire in India is the most striking example in the history of the world of the domination of a vast territory and population by a small minority of an alien race. Both the conquest and the administration of the country have been exceptional, and although the work has been carried on, save in a few directions, wholly in the interest of the conquerors, we English have persistently contended that we have been acting really in the interests of the subdued peoples. As a matter of fact, India is, and will probably remain,

the classic instance of the ruinous effect of unrestrained capitalism in Colonial affairs. It is very important, therefore, that the International Social-Democratic Party should thoroughly understand what has been done, and how baneful the temporary success of a foreign despotism enforced by a set of islanders, whose little starting-point and head-quarters lay thousands of miles from their conquered possessions, has been to a population at least 300,000,000 human beings].

M. Edwardes, British India 1772-1947, Sidgwick and Jackson, London, 1967 (Source -- http://www.ggdc.net/maddison/articles/moghul_3.pdf) : One of the most significant things the British did to Westernize India was to introduce a modified version of English education. Macaulay's 1835 Minute on Education had a decisive impact on British educational policy and is a classic example of a Western rationalist approach to Indian civilization. Before the British took over, the Court language of the Moghuls was Persian and the Muslim population used Urdu, a mixture of Persian, Arabic and Sanskrit. Higher education was largely religious and stressed knowledge of Arabic and Sanskrit. The Company had given some financial support to a Calcutta Madrasa (1781), and a Sanskrit college at Benares (1792), Warren Hastings, as governor general from 1782 to 1795 had himself learned Sanskrit and Persian, and several other Company officials were oriental scholars. One of them, Sir William Jones, had translated a great mass of Sanskrit literature and had founded the Asiatic Society of Bengal in 1785. But Macaulay was strongly opposed to this orientalism: "I believe that the present system tends, not to accelerate the progress of truth, but to delay the natural death of expiring errors.

We are a Board for wasting public money, for printing books which are less value than the paper on which they are printed

was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology ... I have no knowledge of either Sanskrit or Arabic ... But I have done what I could to form a correct estimate of their value ... Who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia ... all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England." For these reasons Macaulay had no hesitation in deciding in favor of English education, but it was not to be for the masses: "It is impossible for us, with our limited means to attempt to educate the body of the people. **We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population"** .

Also see Indias deindustrialization : <http://www.tcd.ie/Economics/staff/orourke/Istanbul/JGWGEHNIndianDeind.pdf>

17. This is in tune with the conference theme – 'International Conference on Advances in Leadership & Management, Merging Eastern and Western Perspectives.'
18. or simply 'Vini-yoga (Utility Function of all endeavors, answering the 'Why, For Whom, - What is in it for me question)
19. Gita 2-50: Action Excellence = Yogah Karmasu - Kaushalam : buddhiyukto jahaateeha ubhe sukrita dushkrite

tasmaad yogaaya yujyaswa yogah
karmasu kaushalam)

20. The 'Moksha' – Spiritual Value system and Goal is integral part of four factored understanding of 'Purushartha'. In this model, artha-1 treated as wealth, serves

fulfillment of individuals personal desires (Kaama) ; and artha-2 treated as purpose' guides deployment of wealth for spiritual excellence. Summarily, Yoga directives are always practiced for excellence of 'Purushartha'.



Innovation in Management Education Through Synthesis of Indian and Western Ideas: Evidences from FMS-WISDOM at Banasthali Vidyapith

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Abstract

The management education is continuously trying to keep pace with changing socio-politico-economic scenario. The role in this change is being played by all the stakeholders - corporate, governments, multilateral institutions, and most importantly the academicians (including academic institutions). One of the such initiatives to bring innovative ideas into management education was undertaken by Banasthali Vidyapith in 1996. The university's management program has special focus on Bharatiya Culture and holistic management education for women based on synthesis of Indian and western management principles. The institution could successfully create a revolution and has emerged as India's largest all women's management institution. The paper adopts the case study method to present the evidences from this experiment of reforming management education.

Keywords: *Management Education; WISDOM; Innovation; Culture, Integrating Simplification, Western Windows Eastern Doors.*

Introduction

The quality of education delivered is the deciding factor for the society, as the approach of educational institutions play significant role in the development of the civilization. This is essential at all the levels of education, however roles and responsibilities change. Amongst various higher education streams, management education has garnered a significant mindshare and interest. However, just like other disciplines it also needs to continuously try to keep pace with changing socio-politico-economic scenario. The changing scenario requires the pro-active response from all the stakeholders - corporate, governments, multilateral institutions, and most importantly the academicians (including academic institutions). One of the such initiatives to bring innovative ideas into management education was undertaken by Banasthali University in 1996. The university's management program has a focus on holistic management education for women based on synthesis of Indian and western management principles. The paper adopts the quasi-ethnographic case study method to present the evidences from this experiment of reforming management education. The paper concludes with suggestions for developing similar models for reforming management education.

Literature Review

Historical underpinnings of management education

The etymological dimension of the word 'manage' hints towards the dominant philosophy of the current corporate world "manning a horse". Over the time, definition of the management kept evolving and orientation towards softer sides started making entry (more in theory and to an extent in practice). Taylor's (1914) principles of scientific management, Fayol's (1916) general principles of management and Weber's (1946) concept of bureaucracy are some thoughts that laid foundations of the management philosophy.

Contemporary concerns in the management education

Later, in the transition to match the dynamic and contradictory needs of business and society, the need for change was felt. The need to integrate culture and context as inherent element in research and thus also in the management education curriculum and pedagogy started surfacing (Deshpande & Webster 1989; Panda & Gupta 2007; Nakata 2009). Over the time subsequently the changes were made and the concepts like task orientation to people orientation, concern for employees, and corporate governance were developed.

The major areas of the concern in corporate in current times are - sustainable development, reducing redundancies (simplifying organizational structures), and gender sensitization. For sustainable development, efforts are being made, and largely there is no disagreement over the issue, except for some nations (like USA) and some corporations with short term orientation. Various efforts have been made towards this - CSR, Social Entrepreneurship, Responsible Business etc. But, this was too late and too little. Now, the world needs to move very swiftly on this matter.

The scholars and practitioners conclude that building organizations with simple structure and simplifying the processes brings outstanding results and ensures sustainability. They emphasize the need for integrating simplification (Nandram, 2015) into the organizations. Also the need is to keep the objectives of the organization above bureaucracy to make them more effective and efficient (Blok, 2014).

As far as gender is concerned, there has been increase in women in boardrooms and middle management and increased representation of women workforce is clearly evident (Jacobs, 1992; Inglehart & Norris 2003; Budden et al 2008). Even beginning to getting reflected in the leadership positions.

But, a question still unanswered is - has this been able to bring in the feminine touch (Sharma 1996) to the desirable extent? There is a lot to be achieved on this front. Today the problem faced by our society is not about the equality in terms of male-female (biological concept) but in terms of imbalance of masculine-feminine traits (gender – psychological concept).

Therefore the need is to address the “feminine drain” in the corporate and society in general.

Research Objective

The changes that could be observed are more than welcome. However, there is lot more required in the current management education. In this era of cross cultural setting, changing environmental dynamics and socio-politico-economic scenario what model of management education can be suitable that ensures that the culture of that place remains intact as well as the best practices of other culture are incorporated. What kind of management education is required to prepare the managers and leaders for tomorrow? Thus, the paper aims to study:

- The innovative practices adopted by Faculty of Management Studies at Banasthali Vidyapith.
- The process through which the institute designed the management education based on synthesis of Indian and Western ideas.

Rationale: The Faculty of Management Studies - WISDOM at Banasthali Vidyapith follows a unique model for education. It has built upon the foundations of traditional ethos and culture along with latest advancements in the west. This model has been a grand success and has traversed a long way. Various corporate, government and independent bodies have appreciated their model of education. So, there is a need to learn from this experiment for improving the quality of management education in Bharat.

Research Methodology

Method Adopted: Quasi-Ethnographic

Case Study approach was adopted to suit the research objective. Ethnography is used to understand a particular culture through intensive fieldwork and high level of involvement with subjects (Prasad, 1997). It is a deliberate inquiry process guided by a point of view of the everyday things people do in their life (Erickson, 1984). Here understanding the context is very important along with broader cultural context within which events and social interactions unfold (Bate, 1997). Initially cultural anthropology grew out of European curiosity about the new cultures encountered during first phase of colonial exploration (Asad, 1973). But later on ethnography in public administration, education, and management research has gained importance post 1950s (Prasad, 2005). The corporations like Intel, Microsoft and IBM etc. hire ethnographers to address questions that go beyond corporate insight (Neyland, 2007).

Focus and Unit of Analysis: Faculty of Management Studies, Banasthali Vidyapith.

Data Collection:

- Observation
 - o Participant Observation: The researcher himself has been serving as faculty member in the institute since September 2015. So some part of the data comes from the first hand observation. The process of knowing about WISDOM was also in form of Embodied Knowing (Malhotra, 2014).
 - o Non-Participant Observation: Prior to this, the researcher has been observing the institute’s approach since March 2014.
- Interviews - Semi-structured interviews of Founding members, Dean, Teaching Staff, Office Staff, Alumnae, Students, and Recruiters were conducted.
- Documents - Information on website of university, documents shared foundation, brochures and information booklets, academic ratings and reviews was collected.
- Creative Meditative Research (Sharma,

2009): The researcher cannot claim to have developed expertise in this approach; however, certain elements of the data came from this process also, wherein the researcher finds realization of the concept.

Data Analysis:

- Narratives shared in form of stories - The writing in the paper has realist tales and confessional tales too, and resembles mostly with the impressionist tales (Van Maanen, 2011).
- Thematic Analysis of the data collected from the above sources was done to categorize the data with respect to management education of Banasthali into following sections - philosophy, vision and mission, curriculum, pedagogy, and outcomes.

Management Education at Banasthali Vidyapith

Overview

The Faculty of Management Studies - WISDOM is housed within campus of Banasthali Vidyapith, the largest fully residential women's university of the world. The university's origin dates back to 1935 when the parents, who lost their daughter 'Shanta', established the institution to train the daughters of Bharat on principles of five-fold education. Over the time university developed and expanded. The FMS, known as WISDOM (Women's Institute for Studies in Development Oriented Management) was founded in 1996 and received generous grant by the Mahindra Group. While the academic building is called as Mahindra Pragya Mandir, the hostels are named after 'Shanta'.

The need for FMS-WISDOM

Two of the founding members - Prof. Siddharth Shastri (currently Vice-President, Banasthali Vidyapith) and Prof. Subhash Sharma (Director, IBA, Bengaluru) shared the following narrative about the initiation of the FMS-WISDOM.

Prof. Diwakar Shastri (the then Secretary), in mid 1990s, thought to offer the management

education in Banasthali. But, the visionary educationist did not want to copy the management education model of West, just like other management institutions in India. He had a concern that the model of management education was only profit oriented. The profit was only thing that drove the system and there was no place for emotions, compassions, empathy, social orientation etc. The mechanistic development dominated the research and practice and human beings were reduced to a mere 'resource'. He was of the view that management education should be socially oriented and environmentally responsible along with concern for financial sustenance. *Not only this, since Banasthali is an all-women's university, he had to ensure that management education for girls should be different.*

As Prof. Subhash Sharma recalls, "In Banasthali, Prof. Shastri was contemplating on these lines, and on the other side, I at Institute of Rural Management Anand was bubbling with fresh ideas to give shape to new model of management education. Prof. Haldipur was instrumental in introducing me to Prof. Dewakar Shastri and the ideas documented in the book titled Western Windows and Eastern Doors were now to be implemented."

Prof. Siddharth Shastri reminded of the words of wisdom from the founder of Banasthali - Pt.

Hiralal Shastri - "Banasthali attracts good people who wish to contribute to Bharatiya culture..." The thoughts of the people involved matched and FMS-WISDOM was conceptualized.

Philosophy

- Feminine approach to management: The institute believes that management education does not only need gender diversity at physical level, but more at psychological level. There is essential need not only for female workforce, but more of feminine approach to business. The overtly left brained masculine approach to business has resulted in serious concerns, as discussed in the literature review section.

- The foundations of WISDOM are based on holistic development model. Professor Subhash Sharma's (1996) insightful equation, which is the guiding philosophy of management schools, is $WISDOM = Reason + Intuition$. This symbolically represents that approach to ensure that management education is neither only masculine nor only feminine. It is a harmonic balance as depicted in the Ardhnashivar swaroop of Bhagwan Shiv-Parvati. However, to reach this state, it requires a lot of practice and patience. The activities adopted for the traversing on this path are shared in the curriculum and pedagogy section.
- Focus on Indian Management: The culture and context in which organizations operate need to appreciate the intricacies of the same to remain effective. The Indian concepts and principles from scriptural wisdom, grassroots, philosophers, and contemporary scholars need to be studied for holistic approach to management education.
- From Human Resource Development to Human Quality Development: The binary and mechanistic approach of considering human as a resource (like other physical resources) needed a rethinking. The development of human qualities will be more essential for the managers to become leaders. The figure below represents the transition HRD to HQD.

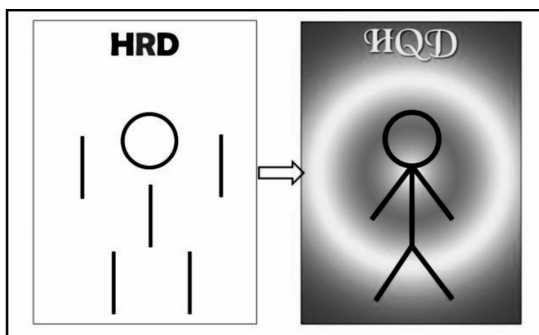


Figure 1

Vision and Mission

Focusing on its role to lead the management education, the WISDOM positions itself as a

consciousness school and an emerging divine school.

Vision - To be recognized as a unique and purposeful management institution of the world that has the potential to lead the rest.

Mission - Preparing women for leadership roles in all walks of life in consonance with value education philosophy of Banasthali Vidyapith.

Curriculum

The latest developments in the management education are incorporated in the curriculum that offers wide range of options to the students. The institute offers Finance and Banking, Human Resources, Marketing, Aviation Management, Public Policy and CSR, and Sports Management. A significant and unique feature of the education is the Indian Management and Ethos so that students learn the management principles and concepts that are essentials skills in corporate world. But at the same time develop the intrinsic aspects is also crucial. The institute offers Doctoral Program, MBA, B.Com, BBA, and BA (Management) programs. Apart from the specialization mentioned above, other electives range even in interdisciplinary courses varying from library sciences, dress making, entrepreneurship etc.

The domain specific initiatives are vital for the management education. The approach of FMS-WISDOM is shared below:

- **Marketing Education:** The management institutes need to offer candidates the large array of options to take the benefit of new opportunities. Thus with this aim, WISDOM took stride into digital marketing early on. As Dr. Prashant Raman, Associate Professor in Marketing and Head of Industry Interaction Cell says, "Marketing over the years has witnessed a sea change. The traditional way of doing marketing is a thing of past. And thus, the older way of teaching marketing has to give way to the new concepts and strategies which has to be imbibed in the existing course structure."

One such addition to the marketing curriculum is the introduction of the Digital Marketing course as an add-on program. Driven by increased internet penetration, wireless broadband and mobile technology, consumers & businesses are increasingly shifting their attention from the traditional marketing media to digital media for their entertainment, education, news and business needs. The companies are realizing that they must connect with customers and other businesses through digital channels and adjust their marketing mix in order to succeed. Career in digital marketing in India is gaining ground, but students don't have a wholesome idea about how to start in it. There is a need for a specific course to train the students on industry driven digital marketing skill set. Hence, introduction of this program has helped the students who are new to Digital Marketing to learn about a wide range of digital marketing staples."

- **Finance and Banking:** A good number of students join the banking industry after graduating from WISDOM. Keeping this in view, the courses on finance and banking are offered to prepare the students for banking career. This has yielded fruitful results as the candidates reported that they find the entry and career progression easier after pursuing these courses. Prof. R.P. Raharia, who was DGM Vigilance in State Bank of India prior to joining Banasthali, remarks that "we wish to prepare the students for managerial and leadership roles in the Banking industry and also prepare them for the dynamic scenario we would be observing in future".
- **Human Quality Development:** The contemporary courses on Human resource management, industrial and labor relations are taught along with course on human quality development. This has been discussed above in the section on WISDOM's philosophy. Dr. Raghubir Singh, a faculty member who recently joined, opines that this is the crucial part of education here, as these skills will be the most needed in the coming years.
- **Aviation Management:** On being asked about the aviation management, Ms. Ankita Pareek, Asst. Professor at WISDOM, who herself was a student of WISDOM and opted Aviation Management as specialization says, "when someone says 'Aviation' the first image that surfaces in the mind is Aircraft, Pilots, and Flight Attendants. But aviation is not just about pilots and aircraft, there is a lot more that goes in this fast paced industry. Aviation management encompasses the business management of the air-transport industry. The key person is Aviation Manager who is ensuring the smooth operation of business. On average day the person is involved in fleet planning, safety management, revenue management, employee hiring, marketing, and grievance handling at the airport. Also there is responsibility to manage overall domestic and international operations". Thus these skills are to be imparted in the course on aviation management. The Banasthali, which houses the DGCA approved flying club, provides opportunity for the candidates to have firsthand experiences of such scenario.
- **Public Policy and CSR (started last year):** In Bharat, there is need to re-inforce the holistic approach to policy making, public management, public governance and public leadership which we have been following since ages. For this, WISDOM aims to work in areas of Bharatiya research approach and studies to policy making, public management and public governance.
- **Sports Management (2017 onwards):** The specialization would be offered from this year onwards. The institute opines that - the sports industry has grown significantly and in recent times, the women participation is grown exponentially. Further, professional managerial approach to sports and allied activities is on the rise. Thus Banasthali wishes to provide opportunities to candidate to pursue career in this domain.

Schools / Centers / Projects

- The SBI School of Commerce and Banking has been established with support from State Bank of India. This aims to foster the commerce and banking education for women.
- Center for Research in MSME and Promotion of Entrepreneurship in Women: The institute was early starter in area of entrepreneurship also. Through the support of SBBJ and SBI a dedicated center for entrepreneurship has been setup and courses, guidance, mentorship, and B-plan competitions are part of the activities of the center. Here also considering the needs of society and environment special emphasis is laid on social entrepreneurship. Recently the NITI Aayog of Government of India has set up the Atal Incubation Centre, which aims to foster the culture of entrepreneurship and providing incubation support to entrepreneurs.
- Centre for Financial Planning Training and Research for Women: Under this the institute imparts personal finance training to women at school/college level and special programs for working women and conducts research at doctoral level. It is the first of its kind of initiative by any university in India. It also organized a faculty development program on Managing Money for Happy Family: Bharatiya Insights.

The project received support from Icetrail Logistics, Bank of America, SBI, Banasthali Alumna etc.

- Promotion of Research in Indian Management and Ethos: The institute felt strong need for laying emphasis on research, faculty development programs (Research Methodology, Social Intelligence, Integrating Simplification, Bharatiya Ethos and Culture) and conferences on theme of Indian Management. Thus PRIME project caters to this need. Collaboration with Buurtzorg, The Netherlands and Praan Group for Research under OM-

RISE (Organizational Management Research, Innovation and Sustainable Entrepreneurship) which would promote research in Indian Ethos and simplification of processes, Innovation and Entrepreneurship.

Pedagogy

- Fivefold Education: The Banasthali University firmly believes in the all-round development of the candidate. Thus the model of education adopted there is based on Intellectual, Physical, Practical, Aesthetics, and Moral. The management education, which needs for interdisciplinary knowledge, is also delivered through this mechanism.
- Enhanced industry interface - Six months of internship (to bridge practice theory gap). The institute tries to match the industry requirements by inviting industry experts, hiring faculty with industry experience. However, this internship contributes to keep pace with dynamics of industry and to provide sufficient hands on experience to candidates. Dr. Jitendra Singh Rathore and Ms. Akanksha, who coordinate the activities of placement cell shares - "the response from students and corporate about this approach is very encouraging, we have been able to achieve a lot more than the expectations".
- Right proportion of technology and lecture based learning. The Waldorf School and Rudolf Steiner School chain (Easton, 1997; Clouder & Rawson, 1998; Petrash 2010; Richtel 2011) is an apt example that we need right balance of the two. Currently, without research backed approach to usage of technology the education is being played down in hands of technology. As CEO of Deloitte, Ms. Cathy Engelbert pointed out "Technology should help you do your job, not control your job".
- Shastrarth mode of learning and knowledge dissemination: The traditional Bharatiya process also represented as 3-D Approach of Dialogue-Discussion-Discourse (Sharma, 2009).

- **Management Learning through Academic and Management Fests:** The institute has two types of events which are organized by the students under guidance from faculty members - one is the fortnightly event wherein students organize and perform various activities and link it with the management education. This is slightly different from the various clubs that management institutes have, here the holistic approach is followed and freedom to choose the activity from any domain. Another is the annual fest, where academic events, cultural program, business plans etc. are organized a larger level. The creativity and innovative ideas that the researcher could observe in past 2 years in these programs is beyond imagination. One of the faculty coordinators of the program, Dr. Megha Aggarwal, mentioned - this promotes healthy relationship between

peer group and highly improved version of the fresher's or the farewell party too. The students interact with each other through these programs and develop a good bonding.

Outcomes

- **Enhanced understanding of the Indian Ethos and Culture:** One of the former faculty members Dr. Priti Hingorani, who was also a student at WISDOM says, "The most important feature of the WISDOM's approach to management education is the teachings of Indian ethos and values, which students carry with them to the corporate world."

The students find the change in their level of understanding of the ethos and culture of the civilization. The graph below (figure 2) represents the change witnessed by MBA 2015-17 batch.

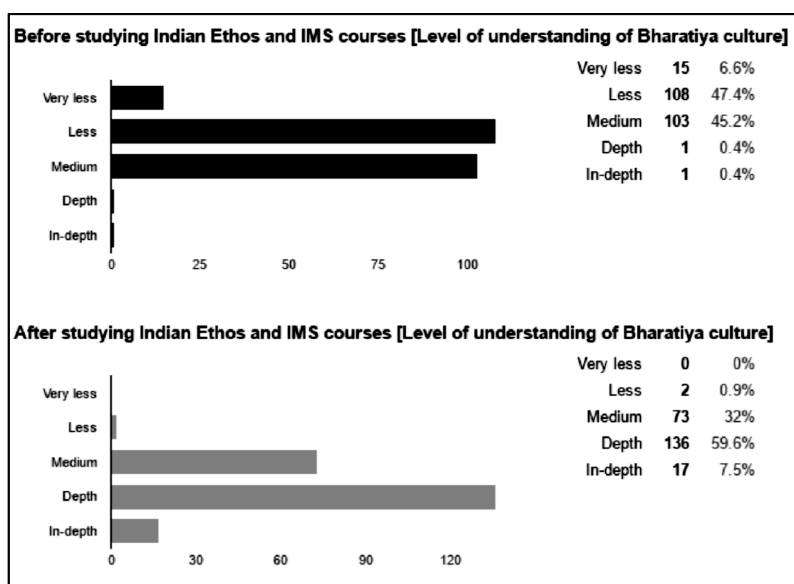


Figure 2

- **Contribution to education sector -** A significant point noticed by the researcher, when he arrived at the institute was the diversity in the topics and social relevance of the research work being done here was very high. The faculty members and research scholars have authored several research

papers which have been published in good journals and books. However, more focus on the methodological rigor is required, and for which the institute has making continuous effort.

- **Contribution in Financial Literacy -** The only

educational institution in Bharat, where Bank of America collaborated to support under CSR. Through this, the institute could make significant efforts towards the financial literacy of the students, faculty members, working women and rural women. The Bharatiya Model of Financial Literacy (Purohit, 2015) has been developed here.

- Promotion of quality research – Over 60 PhD have been awarded, Over 250 research papers have been published, projects from Government, Private Sector and Foreign companies and creation of new knowledge for benefit of society.
- Strong campus placements: Students have been placed in reputed organizations of diverse nature, across the globe providing dream career to the talented brains and bringing laurels for the Banasthali.
- Contribution in Entrepreneurship - The institute wishes to contribute to the nation not just good managers and employees, but also good employers who could help the nation grow through their innovative and creative ideas. As Shri Abhishek Pareek,

CEO of Atal Incubation Centre at Banasthali Vidyapith says, “Banasthali is nurturing women for over 80 years; now as a natural progression it is time to empower women through Entrepreneurship. We aspire to nurture women to become job creators with their ideas and innovations.”

- Contribution to Society – The FMS-WISDOM firmly believes that research outcomes should be beneficial for the society. The major problem with research in India has been its disconnect with the culture and context. Therefore WISDOM has undertaken research projects which are of high importance for the society for which it does not hesitate to redefine the knowledge,

theories and applications in *vaigyaanik*⁵⁴ manner. For instance, Bharatiya Model of Financial Literacy (BMFL) critiques the OECD definitions and presents an alternate definition suitable to Bharatiya culture and context. It considers different knowledge levels and understanding of culture crucial for better financial literacy. Similarly, the digital advancements, like a double edged sword are creating challenges for society, therefore to address this problem a Bharatiya Model of Digital Literacy (BMDL) has been developed.

Challenges for FMS-WISDOM

As, nothing is perfect in this world and there is always scope for improvement, there are always challenges to overcome, same goes for FMS-WISDOM. Following are some areas to work upon:

- Balancing stakeholders’ perceptions: The management education in India is becoming a placement shop, however, WISDOM’s approach is to provide holistic education through which it aims to inculcate values, wisdom, and skills. Thus enabling the candidate to build upon these strengths in all walks of her life. But, the contradictory expectations of stakeholders need to be balanced.
- Embrace technology, yet keep pedagogy intact: The distractions which technology brings with it are known to everyone. One can neither completely isolate from it nor can afford to remain aloof. Therefore striking a fine balance between two is a constant challenge.
- Research: As mentioned above, there is diversity of research done here with topics of social relevance. So, this can play very vital role in nation’s contribution by developing more and more working models (like BMFL, BMDL). The institute has introduced dissertation at undergraduate level, which has potential to deliver marvelous results, so institute needs to capitalize on it.
- In many independent surveys, it has been

⁵⁴ Supreme Court of India has accepted that there is difference in the Science and Vigyaan. Vigyaan means beyond science. Retrieved August 26, 2017 from <http://judis.nic.in/supremecourt/imgs1.aspx?filename=40500>

found that factual rank of institute is high but perceptual rank is low, therefore efforts are required at administrative level to bridge this gap.

The Dean, Prof. Harsh Purohit on being asked, how he sees the overall contribution made by the WISDOM and what more needs to be done, he said “WISDOM which is now India’s biggest all women’s management institution has not just contributed in bridging the gender gap in the society but also provided professionals rooted in Bharatiya Culture, and strong values. This is turn is good for the nation which is looking towards growth trajectory. The vision of the founding members and the noble work culture initiated by the founder Dean Prof. Siddharth Shastri gave the dream start to the institution on which it was very easy to build up in the overall leadership of Prof. Aditya Shastri ji, the Vice-Chancellor. The thrust on personal finance, entrepreneurship for women, corporate governance, commodity research, branding, and Indian ethos have started yielding encouraging results. The institution never aimed to become a B-School but a C-School (Consciousness) and aspires to be the D-School (Divine) in the time to come. The phase I of the institution is characterized with strong conceptualization much credited to Prof. Diwakar Shastri ji, Prof. Siddharth Shastri ji, Prof. Aditya Shastri ji, Prof. Subhash Sharma ji, Prof. V.S. Vyas, Shri R.N. Haldipur ji, and Shri Keshub Mahindra ji. The phase II was expansion and quality enhancement in guidance of Prof. Aditya Shastri ji and Prof. Siddharth Shastri ji. Support of other departments and family like environment has been indeed very much useful. What we need to do is to continue our efforts under the Banasthali’s Panchmukhi Shiksha and increase the speed of the change to cater to the expectations of the stakeholders.”

Summary of FMS-WISDOM’s Approach

Thus through the process as discussed above the institute is able to bring in new ideas in the management education, which come from both Western and Bharatiya paradigms.

They aim to integrate simplification in their processes and thus achieve maximum effectiveness and efficiency. A summary of the approach is shared below:

Purpose: Prepare women leaders for all walks of life and spread WISDOM in all directions
Value and Ethos: Foundations of Bharatiya wisdom. Openness to learn from all directions
Curriculum and Pedagogy: <ul style="list-style-type: none"> • “Panchmukhi Shiksha” (Fivefold education) • Synthesis of Eastern and Western ideas (keeping inherent qualities intact) • From HRD to HQD, along with all regular management disciplines • Encouraging Entrepreneurship
Thrust Areas of Research (current): Indian Ethos, Personal Finance, Digital Literacy, Corporate Governance, and Entrepreneurship.
Partnerships and Collaboration: <ul style="list-style-type: none"> • Industry • Academia • Government
Dialogue and Stakeholder Engagement: <ul style="list-style-type: none"> • GRAM (initially for all students), now volunteers under Financial Literacy project. • Women’s education • Programs for rural women
Working on the strengths: <ul style="list-style-type: none"> • Women in management • Indian Ethos in management • Personal Finance, Entrepreneurship etc.
Prominent Personalities who visited WISDOM: Shri Keshub Mahindra, Shri Anand Mahindra, Smt. Arundhati Bhattacharya, Shri Vineet Nayyar, Shri N.R. Narayana Murthy, Prof. Bhikhu Parekh, Smt. Anu Aga, Dr. Swati Piramal, Shri K.V. Kamath, Dr. Pranab Mukherjee, Dr. Arvind Panagariya, Smt. Usha Ananthasubramanian, Smt. Sumitra Mahajan etc.
Forthcoming initiatives: Business Analytics Public Policy & CSR Business Law

Suggestions and Future Research

For Management Fraternity -

- The management education needs a harmonic balance of Feminine and Masculine traits, as envisioned in our Bharatiya Shastra – *Shivo-Shakti Swaroop* or Yin-Yang concept in Chinese philosophy (Sharma, 1996).
- There is need to integrate simplification in the approach to designing organizations (Nandram, 2015) and also there is need to bring spirituality in business education is also essential (Nandram & Borden, 2010). Thus, for this to happen, the alternative taxonomies need to be adopted in the management education itself. To achieve this Multichannel approach for pedagogy can be adopted (Mukhopadhyay and Parhar, 2001). Also there should be emphasis on the interdisciplinary curriculum with equitable importance to different types of courses be it scholastic and co-scholastic (Joshi & Gupta, 2017).
- The content can be improved by curriculum redesigning based on the intensive research through Indigenous gaze to include context-culturally sensitive illustrations (Joshi & Gupta, 2017).
- Readiness to learn from all directions: The management institutes need to pull themselves out of academic imperialism (Hiner, 1990) or cognitive dominance (Sharma, 1996) and open the minds to look within along with outside.

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Organization Culture and Work Values of Global Firms: Merging Eastern and Western Perspectives

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Abstract

With growing presence of global firms in India, organizational culture and work values are receiving an increasing research attention. Western firms (e.g., those from USA and Germany) that operate in India are characterized with American and European cultural perspective and global orientation. In view of rapid economic growth over the years, both Japan and Korea have achieved the status of advanced economies through their distinct organizational culture and work values. In contrast, India in general and South India in particular, demonstrate unique organizational and work culture that are based on India's cultural complexity and vibrant demographic patterns. This research aims to examine organizational culture and work values of global firms from USA and Germany (i.e., Western sense

of effectiveness) and those from Japan and Korea (i.e., Confucian work ethics) in the context of India. These global firms operating in India translate their Western and Eastern Perspectives and merge them into Indian work values.

Based on literature review, we summarize the findings of organizational culture, work values of these global firms from USA, Japan and Korea. We do the same for organizational culture of Indian firms and work values of Indian people. We then compare environmental contexts, corporate cultural practices and performance outcomes. The research model defines key constructs. Propositions explain how organizational culture and work values develop corresponding work practices and performance goals. These organizational culture and work values practices are further examined from four different cultural perspectives—North America (e.g., USA), European (e.g., Germany), Northeast Asia (e.g., Japan and Korea) and Southeast Asia (e.g., India). Managerial implications and future research issues are discussed.

Keywords: *Organizational Culture; Work Values; Global Firms from USA, Korea and Japan; Indian Contexts; Cultural Complexity; Research Model.*

1. Introduction

In response to the exciting theme of “Merging Eastern & Western Perspectives” at International Conference on Advances in Leadership & Management (September 4-6, 2017 Bangalore, India), this article presents “Organization Culture and Work Values of Global Firms: Merging Eastern and Western Perspectives”. This is an exciting subject with tremendous challenges. Big idea requires macro-level aggregation which requires huge level of abstraction. Without making with oversimplification, the idea that presents here must meet three requirements for good research: (1) sound theory base; (2) meaningful abstraction; (3) relevance for real world issues. With these in mind, this research aims to examine organizational culture and work values of global firms from USA and Germany (i.e., Western sense of effectiveness), Japan and Korea (i.e., Confucian work ethics) in the context of India (Siddharthan et al., 1998; Suh and Kim, 2014; Park and Hong, 2012; Buckley et al., 2016). These global firms operating in India demonstrate their globally

accepted practices and at the same time translate country-specific practices that might be unique North American/European and Northeast Asian perspectives and merge them into Indian work values (Xie et al., 2017).

Benchmark studies of national culture values require comparison of practices of firms because of perceived cultural biases and associated social relational risks as well as creating synergies despite of differences (Brock, 2005; Delerue & Simon, 2009; Hong et al., 2012). Based on common selection criteria, we first take an overview of these global firms from USA, Germany, Japan and South Korea (Note: Hereafter, Korea refers to South Korea) in India by providing basic descriptive statistics (e.g., names, entry year, numbers of employees, products and services). We then present research model that defines contextual drivers, firm practices and performance outcomes. The research model defines key constructs. Propositions explain how organizational culture and work values develop corresponding work practices and performance goals.

Table 1: Number of Global Firms from USA, Germany, Japan and Korea

Global Firms (Year)	USA (#)	China (#)	Japan (#)	UK (#)	Germany (#)	Korea (#)	India (#)
Top Global 100 (2017)	55 (55%)	11 (11%)	4 (4%)	5 (5%)	4 (4%)	1 (1%)	0 (0%)
Global Fortune 500 (2017)	132 (26.4%)	109 (21.8%)	51 (10.2%)	23 (4.6%)	29 (5.8%)	15 (3%)	7 (1.4%)
Forbes Global 2000 (2017)	565 (28.3%)	263 (13.1%)	229 (11.4%)	91 (4.6%)	51 (2.6%)	64 (3.2%)	58 (2.9%)

Source: Fortune (2017) and Forbes (2017)

Table 1 shows that global firms (e.g., Global 100, Global Fortune 500 and Global 2000) are all classified according to the national origin. USA has the largest number of firms, China, Japan, Germany and other European countries follow. These organizational culture and work values practices are further examined from three four different cultural perspectives—North America (e.g., USA), European (e.g., Germany), Northeast Asia (e.g., Japan and Korea) and Southeast Asia (e.g., India). China and UK also report large number of global firms whereas India shows its steady growth in global 2000 level.

Although China has large number of firms that are classified as very large, for this study China is not included for two reasons: (1) the history of Chinese firms in India is fairly short; (2) in view of political disputes between India and China over the years, Chinese firms in India are not as active as the firms from USA, Germany, Japan and Korea. USA dominates in terms of # of Global 100, 500 and 2,000. As it moves to Forbes 2000, Japan and Korea have sizable number of global firms—229 (Japan), 64 (Korea) and 51 (Germany).

With growing presence of global firms in diverse cultural contexts, organizational culture and work values are receiving an increasing research attention (Meglino et al., 1989; Hofstede, 1998; Cennamo, & Gardner, 2008). Global firms that operate outside of the country origin have strong reasons to

merge Western and Eastern Perspectives for number of reasons. First, global firms carry unique cultural practices of country of origin. For examples, global firms from North America (e.g., USA) and Europe (e.g., Germany, UK, France) carry predominantly Western perspectives while firms from Northeast Asia (e.g., Japan, Korea, China) have North-Eastern perspectives.

Global firms in India have special features for merging the perspectives of their country origin and at the same time accommodate to Indian perspectives Cooke et al., 2014; Lahiri et al., 2014). Here, careful examination of practices of global firms in India provide the rich opportunities and challenges of merging Western and Eastern cultural practices (Barkema et al., 2015). For the purpose of this study, we focus on four countries (i.e., USA, Germany, Japan and Korea) because these countries have relatively large number of global firms that have operated for more than 20 years.

USA firms that operate in India are characterized with American innovative cultural perspectives (Demirbag et al., 2012). German firms, on the other hand, contain highly disciplined form of European cultural practices. The practices represent unique form of Western cultural practices in terms of pursuing strategic level of business goals and implementing operational level of organizational culture and work values.

In view of rapid economic growth over the years, both Japan and Korea have achieved the status of advanced economies through their distinct organizational culture and work values (Hofstede & HarrisBond, 1988; Park and Hong, 2012). To support their global market strategies, global firms from Japan and Korea have approached their Indian operations with sizable investment and long-term market growth initiatives. These firms bring unique Northeast Asian cultural practices based on their long-held cultural norms and innovative work practices (Deshpandé et al., 1993).

In contrast, India in general and South India in particular, demonstrate unique organizational and work culture that are based on India’s cultural complexity, religious orientation and vibrant demographic patterns (Rao, 2012). In 1980s-2000s, the primary strengths are cost competitiveness based on India’s abundant labor resources. However, as India’s status as the leading emerging economies, its unique cultural values and work practices are respected and accepted in these global firms. These four countries are quite diverse and thus categorizing and segmenting the cultural practices are extremely challenging. However, despite the risk of over-simplification, it may still be worthwhile to compare based on obvious differences that surface in different event contexts.

Global firms by their rigorous competitive pressure are amazingly similar in their overall goals and direction (e.g., competitiveness and market positioning). For case studies, we choose several representative firms from USA, Germany, Japan and Korea with three selection criteria: (1) Fortune Global 500 Firms; (2) maintain operations in India with sizable employees; (3) the length of operations is more than 20 years. Our examination include (1) similarities in perspectives (e.g., strategic goal similarities and competitive positioning) as Global Fortune 500 Firms; (2) differences in organizational cultural practices (e.g., innovative problem solving, conflict resolution, and communication practices).

2. Research Model

Figure 1 shows contextual drivers, merging practices and merging outcomes. This shows that global firms that operate in India have two primary contextual drivers : (1) competitiveness orientation in terms of justifying business case for continuous operations ; (2) localization orientation in terms of local empowerment for building sustainable organizational culture. These two orientation influence in implementing merging practices in terms of ownership control practices and management control practices) and merging outcomes (i.e., organizational outcomes and financial outcomes).

Figure 1: Contextual Drivers, Merging Practices and Merging Outcomes



Table 2 identifies key constructs noted in Figure 2, key indicators and provides literature base. We present contextual drivers to consider global standards and local requirements to stay competitive and relevant in local settings. Merging practices mostly focus on how firm implement their strategic imperatives through

their investment of resources (i.e., ownership) and managing the business processes (i.e., management control). The outcome measures are to support the integrity requirements of organizational culture results and financial outcomes.

Table 2: Constructs, Definition and Key Indicators

	Key Constructs	Definition	Key Indicators
Contextual Drivers	Competitiveness Orientation	Corporate strategic intent to pursue and achieve sustainable market position through offering outstanding products, services and brand value with unique organizational capabilities.	<input type="checkbox"/> Corporate mission and vision; <input type="checkbox"/> Competitive pressure; <input type="checkbox"/> Market responsive strategy; <input type="checkbox"/> Market position/share goals <input type="checkbox"/> Core competencies <input type="checkbox"/> Market winning criteria;
	Localization Orientation	Corporate long-term commitment to pursue and achieve sustainable organizational culture and work values through empowering local managers and employees with sufficient decision making authority and resources allocation support.	<input type="checkbox"/> Appreciation of local culture ; <input type="checkbox"/> Commitment to build domestic market; <input type="checkbox"/> Plans to promote management leadership within; <input type="checkbox"/> Operational autonomy with decision making authority <input type="checkbox"/> Organizational goal congruence with domestic policy initiatives
Merging Practices	Ownership Control Practices	Corporate practices and decision making patterns that respect the interests, preferences and priorities of the majority ownership holders	<input type="checkbox"/> Strategic direction for market Position; <input type="checkbox"/> Organizational value priorities; <input type="checkbox"/> Decision making patterns by top management sent by headquarters; <input type="checkbox"/> Cultural norms of majority ownership groups
	Management Control Practices	Organizational practices and decision implementation practices that reflect the values, aspirations and choices of the majority of employees who may or may not hold management leadership.	<input type="checkbox"/> Operational practices for implementing assigned and given strategic goals; <input type="checkbox"/> Majority employee value priorities; <input type="checkbox"/> Decision implementation patterns of management that interact with the majority of employees; <input type="checkbox"/> Cultural norms of majority employee groups.
Integrity Outcomes	Organizational Integrity Outcomes	Measurable organizational translation results of interests, preferences and priorities of the majority ownership holders and values, aspirations and choices of the majority of employees	<input type="checkbox"/> Shared organizational identity of all employees <input type="checkbox"/> Organizational policies and procedures for all employees <input type="checkbox"/> Operational manuals for routine functional work responsibilities <input type="checkbox"/> Informal and formal socialization and communication practices for intra- and inter functional work groups.
	Financial Integrity Outcomes	Reportable operational results that satisfy the financial interests and required investment returns of the majority ownership and financial compensations and expected work-related disciplines and productive efforts rewards for the majority of employees	<input type="checkbox"/> Competitive sales and income level growth; <input type="checkbox"/> Satisfactory market share goals; <input type="checkbox"/> Competitive salary and benefit packages for all employees; <input type="checkbox"/> Fair disciplinary actions and due reward mechanisms

3. Propositions

3.1. National Cultural Perspectives and Organizational Perspectives

The research models in this section provide necessary framework to analyze how global firms in India merge Eastern and Western Perspectives. For parsimony, we focus on contexts, practices and performance. Discussing Western and Eastern Perspectives contain serious challenges. Both Western and Eastern Perspectives are quite complex, diverse and dynamic. For the meaningful analysis, it is important to distinguish the

similarities and differences in rational manner. In the context of global firms operating in India, we consider the following parameters for comparative analysis.

Figure 1 shows four types of corporate culture based on two parameters: (1) organizational processes (i.e., organic and mechanistic); (2) organizational orientation (i.e., internal maintenance and external positioning). Although this framework is applicable to diverse organizations in specific nation (e.g., USA) which is characterized with huge diversity within national culture traditions.

ORGANIC PROCESSES	
Clan <i>Dominant attributes:</i> Cohesiveness, participation, teamwork, sense of family <i>Leader Style:</i> Mentor, facilitator, parent-figure <i>Bonding:</i> Loyalty, tradition, interpersonal cohesion <i>Strategic emphases:</i> Toward developing human resources, commitment, morale	Adhocracy <i>Dominant attributes:</i> Entrepreneurship, creativity, adaptability <i>Leader Style:</i> Entrepreneur, innovator, risk taker <i>Bonding:</i> Entrepreneurship, flexibility, risk <i>Strategic emphases:</i> Toward innovation, growth, new resources
INTERNAL MAINTENANCE	EXTERNAL POSITIONING
Hierarchy <i>Dominant attributes:</i> Order, rules and regulations, uniformity <i>Leader Style:</i> Coordinator, administrator <i>Bonding:</i> Rules, policies and procedures <i>Strategic emphases:</i> Toward stability, predictability, smooth operations	Market <i>Dominant attributes:</i> Competitiveness, goal achievement <i>Leader Style:</i> Decisive, achievement-oriented <i>Bonding:</i> Goal orientation, production, competition <i>Strategic emphases:</i> Toward competitive advantage and market superiority
MECHANISTIC PROCESSES	

Fig. 2. Model of corporate culture types adapted from Deshpandé et al. (1993)

Table 3 gives a brief description of Western and Eastern Perspectives in terms of national origin, attitude toward goals, tasks and values.

This is not about absolute differences but noticeable characteristics of organizational culture, work values and task processes.

Table 3: Western and Eastern Perspectives

Parameters	Western Perspectives	Eastern Perspectives
Regions	North America and Europe	Northeast and Southeast Asia
Representative Countries	USA, Canada, Germany, UK	China, Japan, Korea, India
Work Values	Results	Efforts
Work Methods	Task-Specific Priorities	Relational-Focused Execution
Goal Achievements	Productivity-Driven	Process-Driven
Work Relationships	Egalitarian Relationships	Hierarchical Structure
Rewards	Monetary Compensation	Positional Status

Considering Figure 1 and Table 1, we may argue with somewhat broad generalization. Western Perspectives of Management are task-oriented, productivity-driven, and prefer egalitarian relationship style whereas Eastern Perspectives in general and Northeast Asian in particular are more likely relational-inclined, process-driven and accept hierarchical work values. For example, Global Firms from Japan and Korea tend to have longer work hours and subordinates rarely go home earlier than their bosses. On the other hand, managers of global firms from USA and Germany do care little if their bosses go home or not. What matters is that they do their job and freely decide their time to stop from their work. What matters is task-completion and productivity from their work rather than the manner they work in the eyes of their superiors.

Proposition 1: Global firms from Northeast Asia (e.g., Japan and Korea) are more likely prefer Eastern perspectives of management practices (e.g., command-control, discipline-order, social-collective communication) while

those from Western are more likely prefer Western perspectives of management practices (e.g., inform-consent, innovation-results, relational-task specific communication).

Figure 3 shows 2x2 typology in terms of power distance (i.e., attitude toward hierarchy and authority) and change speed (i.e., attitude toward tradition). Global firms from four countries (i.e., USA, Germany, Korea and Japan) show different patterns in terms of power distance and change speed. While firms from USA and Germany do demonstrate relatively low power distance in relation to hierarchical relationships, firms from Japan and Korea are more likely to show the opposite tendency. In relation to change speed, firms from USA and Korea respond fast to change needs in response to external environmental pressure. In contrast, firms from Germany and Japan are relatively strong in their respect to company traditions and cultural patterns. Individual firms from these four countries may show quite different patterns. These are based on general observations and field survey results.

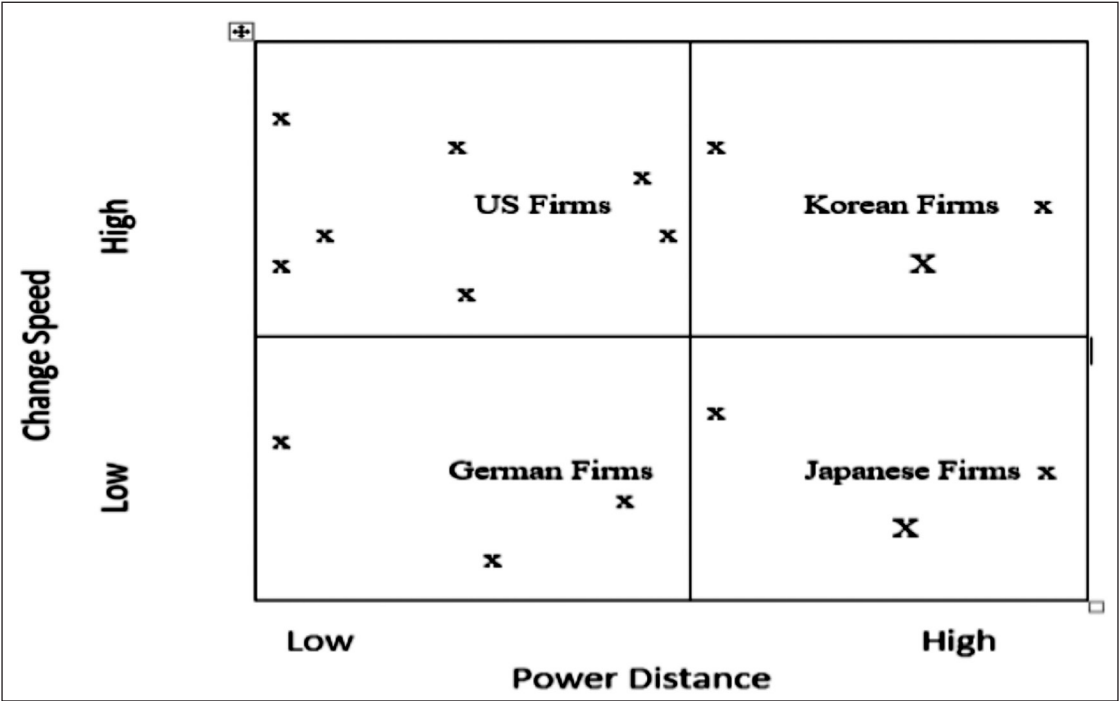


Figure 3: Power Distance and Change Speed: Case of Firms from Four Countries

Western Perspectives of Management are task-oriented, productivity-driven, and prefer egalitarian relationship style whereas Eastern Perspectives in general and Northeast Asian in particular are more likely relational-inclined, process-driven and accept hierarchical work values. For example, Global Firms from Japan and Korea tend to have longer work hours and subordinates rarely go home earlier than their bosses. On the other hand, managers of global firms from USA and Germany do care little if their bosses go home or not. What matters is that they do their job and freely decide their time to stop from their work. What matters is task-completion and productivity from their work rather than the manner they work in the eyes of their superiors.

Proposition 2: Global firms from Northeast Asia (e.g., Japan and Korea) are more likely prefer Eastern perspectives of management practices (e.g., command-control, discipline-order, social-collective communication) while those from Western are more likely prefer Western perspectives of management practices (e.g., inform-consent, innovation-results, relational-task specific communication).

Western perspectives (e.g., USA, Germany) are more toward low power distance (i.e., egalitarian culture) while Eastern perspectives (e.g., Japan, Korea) tend to be high power distance (i.e., hierarchical culture). Differences in cultural power distance may impact the duration of strategic alliance, organizational creativity and innovation management (Malik & Zhao, 2013; Strese et al., 2016). On the other hand, in regard to change attitude, USA and Korea are more toward rapid engagements and adjustments for making changes rather than insisting their long-standing traditions whereas Germany and Japan are more likely to take traditional approach and somewhat slow to make rapid changes. Interestingly enough, India provides a neutral soil in which these global firms operate according to their specific national culture and organizational orientations. In view of these observations, we present two propositions:

Proposition 3: Global firms from USA, Germany, Japan and Korea display differences in their national culture orientation (e.g., Power Distance) and organizational practices (e.g., Change Speed).

Proposition 4: Global firms from USA and Germany show relatively low level of Power Distance compared to those from Japan and Korea; however, Global Firms from USA and Korea are more likely to show more flexible attitude toward organizational traditions and relatively quick adjustments to the change demand from the business environments.

Global Fortune 500 firms, regardless of their country origin, display strong competitiveness orientation because of their visible position as the large firms in the world. However, the ways they implement their localization strategy are different reflecting unique organizational and work values embedded in their country-origin perspectives.

Proposition 5: Global firms from Western (e.g., USA, Germany) and North-East Asia (e.g., Japan and Korea) demonstrate their strong competitiveness-orientation; yet they display different styles of implementing localization orientation.

3.2. Ownership Control and Management Control

Ownership control and management control may also be somewhat different from Western and Eastern Perspectives. Ownership control (i.e., percentage of ownership that global firms maintain in order to ensure management leadership and financial goal achievements (Ramaswamy et al., 1998; Roh et al., 2008; Li et al., 2009). In regard to management control, Western perspectives are somewhat freer in delegating management leadership authorities to whomever are capable to handle. The key is the level of competence of individuals that might bring desirable results. On the other hand, Eastern Perspectives are more likely to take cautious approach to hand over management control to local managers in view of their desire to maintain certain

organizational cultural norms and respect of their socialization cohesiveness (e.g., management homogeneity and leadership style congruence). Thus, we propose,

Proposition 6: Global firms with Western Perspectives (e.g., USA, Germany) and North-East Asian Perspectives (e.g., Japan and Korea) both demonstrate their strong ownership control practices in their early years of operations in India; however, as their years of operations extend, they are more likely to make changes in their management control practices through localization processes.

Proposition 7: Global firms with Western Perspectives (e.g., USA, Germany) are more likely to choose management leadership based on competence and merits whereas and Global Firms with North-East Asian Perspectives (e.g., Japan and Korea) are more likely to consider social fit and organizational cultural standards beyond technical competences and results-based merits in adopting their management control practices through localization processes.

In similar ways, the ways global firms from Western and Eastern Perspectives may show differences in the way they achieve organizational integrity outcomes (e.g., work values, social norms, and socialization priorities) and financial integrity outcomes (e.g., sales, market share, profits and return on investment criteria). Therefore, we propose,

Proposition 8: Global firms from Western Perspectives (e.g., USA, Germany) and North-East Asian Perspectives (e.g., Japan and Korea) demonstrate their strong financial integrity outcomes in order to meet required rate of investments and profit level, yet they tend to show differences in organizational integrity outcomes in keeping with their country of origin cultural emphasis.

4. Concluding Remark

This paper presents conceptual understanding of organization culture and work values of global firms from USA, Germany, Japan and Korea. This is an effort to merge Eastern

and Western perspectives of management practices. Future studies will employ in depth case studies and empirical validation of propositions introduced in this article.

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A Leadership Model Based on Indian Spirituality

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Introduction

1. Preamble. 'A Leadership Model based on Indian Spirituality' is a topic that is both fascinating and pertinent as a reference for comparison with the many leaders found in different countries of the World today. While the Indian Prime Minister Narendra Modi hogs the lime light wherever he goes, posing as a transformational leader, Donald Trump seems to think that he is still leading a band of cowboys reclaiming the El Dorado which had been captured by a gang of bandits in the Wild West. Located as we are in an India that is undergoing a huge transition – from the spiritual giant that it once was, to an economic power that is embracing the Western model of consumerism, we cannot help but be aware of the complex challenges of Leadership in the newly emerging economies like Brazil, China, South Africa and India. The complexity only increases in the corporate world, exposed as they are to the pressures

of achieving a bottom line better than the last quarter in addition to all the other challenges of the VUCA world that the national leaders are exposed to.

2. Indian Thought. Indian scriptures embody the knowledge bank of the ancient Indian civilisation. While the spiritual wisdom contained in these works has rightly occupied centre stage in the sacred literature of the World due to their sublime wisdom, the true worth of the contribution of these works to the development of human thought in many other fields of human endeavour has not been fully explored. However, in the seventy years after Indian independence, we the Indian people, have broken many an intellectual shackle of the colonial past and have begun to look afresh at our own heritage, especially in the last decade.

3. Validity of Spiritual Perspective. Though ancient, validity of these Scriptures in

this modern age stems from the fact that their main subject of enquiry is the 'mind of man' which has essentially remained unchanged. A large number of Scriptures provide guidance about the life and times of Kings and Sages who were the Leaders and Thought Leaders of the early Vedic communities.

4. Scope. The scope of the study includes following:

(i) Study and explore following spiritual literature to compile a list of insights on leadership:

- **Shukraniti.** This is the codified book of guidance written by Shri Shukracharya, a great scholar and strategist, who was the preceptor of the Asura community.
- **Valmiki Ramayana.** The setting is at the forest where the eldest royal prince of AyoShri Râma gives the younger brother Bharata some advice on how we may ably steer a group of people to success.
- **Mahabharat.** Advice given by The Commander-in-Chief of the losing side, 113 years old Grand Sire Bhishma to the Pandavas contains many gems of wisdom.
- **Viduraniti.** This comprises the dialogue between the old blind King Dhritarashtra of Hastinapura, and his wise minister Vidura.
- **The Bhagavadgita.** This is the advice given by the master strategist Shri Krishna to Arjuna, the supreme warrior in the middle of battlefield.
- **Arthashastra.** Kautilya's Arthashastra is an acknowledged masterpiece on Statecraft, Strategy, Administration and Leadership.

(ii) Evaluate the insights gleaned from these works for inclusion into a Leadership model with respect to following criteria:

- The weightage to be given to each of these insights by the number of times

they appear in various texts and the emphasis

- Their resonance with accepted Leadership theories from the Eastern and Western thought
- Their acceptability in the survey carried out amongst a target group of 30 Mid - level leaders

(iii) To present these insights in a comprehensive model of the human mind frame work from a spiritual perspective.

(iv) To discuss the relevance of unique insights offered by the spiritual perspective.

The leadership insights from Indian spirituality

- 5. Leadership – Setting the context.** Each one of us is a leader in some capacity. For example, the head of a family has to provide effective leadership to ensure that all the members prosper and achieve their aspirations in their lives. Leadership can be explained simply as the "ability to **influence** people in a **group** to work **cohesively** to achieve group **goals**". As per Mr. Peter F Drucker, considered by many as the father of modern management, "Leader is, quite simply, one who has followers". Another thinker who lived probably 5000 years ago, put it differently but only slightly:

"Whatever a great man does, the other men also do; whatever he sets up as the standard that the World follows."

Lord Shri Krishna
In the 'Bhagavadgita'
Chapter 3, Verse 21

6. Indian scriptures embody the spiritual knowledge bank of the ancient Indian civilisation. The duties, attributes and flaws of a leader are discussed extensively in these Spiritual classics and these are utilised to formulate the approach towards leadership in this paper. These insights are listed below with brief explanations and the sequence in which these insights

appear in subsequent paragraphs indicates the number of times the insight or attribute is reiterated in scriptural texts and hence the importance attached to it.

7. The Spirit of Service (Selflessness).

"The eternal duty of a King is the happiness of his subjects, observance of truth and sincerity of behaviour."

- Bhishma's advice to Yudhisthira in
Shanti Parva of Mahabharata

A leader has to place the welfare of his subjects above his own if he needs to devote all his time and energies towards the former.

- Kautilya in his famous work Arthashastra (Verse 1.19.34) says *"In the happiness of the subjects, lies the benefit of the king and in what is beneficial to the subjects is his own benefit"*. This is a natural law which a leader has to understand and follow in order to be successful.
- Further, "Nishkama Karma"³ is a concept where in the work is to be done without expecting returns and this kind of work attains the highest efficiency as it is not tainted by anxieties of the future.
- In the scripture of Bhagavadgita, Krishna advises Arjuna to be rise above the narrow confines of his own ego and become selfless. While Arjuna's self centred projections reduced him to a mental wreck, once he heeded the advice of Krishna and drowned his individuality in the glorious cause being championed, he regained the full potential of the great warrior and brilliant military leader that he was. **Only by sublimating selfishness, can a man grow to higher leadership capabilities.**⁴

8. **Relevance in Modern Context.** In the National Defence Academy, the sprawling premier training institution for the Indian military officers, the credo adopted is "Service before self". In fact, the leadership displayed by many of these young officers who make the supreme sacrifice to save

their comrades and subordinates has won high praise from all quarters.

The phrase "Servant leadership" was coined by Robert K. Greenleaf in 'The Servant as Leader', an essay that he first published in 1970. In that essay, Greenleaf said:

"The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead".

According to Stephen R Covey who has managed to amalgamate the wisdom of the east with the spirit of scientific enquiry of the West in his concept of 'Principle Centred Leadership', service orientation is one of the characteristics of the Leader.

9. **Walking the Talk (Integrity).** A man of integrity inspires confidence in his subordinates and over a period of time his followers find him reliable and dependable.

In Shantiparva of Mahabharata, the Grand Sire Bhishma while advising Yudhisthira, the eldest of Pandava brothers on the duties of a King has advised observance of truth and sincerity of behaviour in leaders for success.

Vidura defines a learned man as one whose actions are in perfect harmony with their wisdom.⁶ Sri Rama declares that the truth is the very foundation of all values.

10. **Modern View on Integrity.** Integrity is one of those foundational corner stones of Leadership that has been well recognised by all the modern approaches. If the leader himself lies, there is not much hope for the whole team or organization. Integrity is one of the foundational cornerstones of the personality of a Leader as per the Traits Principle theory of Leadership. As per Stephen R Covey also, integrity is not negotiable as it is one of those principles that are like unbreakable rocks. You can not break them, but can only break yourself against them. Ramalinga Raju of Satyam,

Subroto Roy of Sahara group etc are recent examples where lack of integrity have ruined companies leading to huge losses.

11. Vision – A lofty and noble goal. Vision translates into a leader’s capability to see the big picture or the bigger goals which provide direction at the macro level. This will then provide guidance to his followers regarding the direction in which they must put in their efforts. The specific objectives themselves issue forth from a vision of the future in the Leader’s mind.

- Shri Shukracharya⁷, in his seminal work Shukraniti says *“If the King is not a perfect guide, his subjects will get into trouble, as a boat without the helmsman sinks into the sea.”*⁸
- One of the flaws in a leader as enunciated by Sri Rama⁵⁹ in the Hindu epic ‘Valmiki Ramayana’ is taking too many challenges simultaneously (lack of direction). With a proper assessment of her own and her team’s true capability, he must plan her operations to achieve success. Then, there is no loss of energy in taking on too many tasks.⁶⁰
- Vision always inspires their followers to make great sacrifices for the cause the leader espoused. Mahatma Gandhi’s vision of a ‘free India’ motivated millions of people to make huge sacrifices. Kautilya was also a visionary who envisaged the creation of one nation called Bharat or the Aryavarta under central governance.⁶¹

12. Relevance of Vision. This resonates with the modern concept of Transformational leaders who articulate a vision in vivid, emotion-provoking terms to guide and motivate their followers to chart a particular direction. Martin Luther King’s ‘I have a dream’ speech is a classic example. In fact, if the capability for creating a vision is strong enough, the leader will automatically find his voice to communicate and effective communication

skill has been universally accepted as one of the core leadership competencies.

13. Balance & Harmony. A sense of balance in the personality of a leader has been given emphasis by the Indian Scriptures, in line with their holistic vision of life. “A place for everything, but everything in it’s place” goes a famous adage. The highlights of these aspects are mentioned below:

- The Bhagavadgita says *“Having made pleasure and pain, gain and loss, victory and defeat, the same, engage in battle for the sake of battle; thus you shall not incur sin. Perform action, O Dhananjaya,¹² abandoning attachment, being steadfast in Yoga, and balanced in success and failure. Evenness of Mind is called Yoga.”*⁶²

The three pairs of opposites mentioned above are distinct experiences at the three levels of mortal existence viz. physical body, mind and intellect. The advice that Krishna gives is that one must learn to keep oneself in equilibrium in all the different vicissitudes in Life.

- Evenness of the mind through work is termed as Yoga (popularly known as Karma Yoga). It indicates a special condition of the mind in which it comes to a neutral equilibrium in all the ebb and flow of life’s tides. This ‘Equanimous mind’ alone can bring out the beam of inspiration, and give to one’s achievements the glow of success.
- The Bhagavadgita also advocates harmony between the head and heart, when it declares *“Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm policy; this is my conviction.”* Here, Krishna stood for self, the spiritual core, which is to be found in each and every person. Partha (Arjuna), ready with his bow, indicates a person who is willing to use his faculties to brave the challenges of life. Together, they represent a way

of life wherein, reinforced with the spiritual understanding, man gets ready to exert and pour in his endeavours, to tame life and prosperity. In such a case, there is no power that can stop him from success. In short, it implies that true spiritual understanding is an asset to a man engaged in the battle of everyday life. A happy blending of the sacred and the secular is the policy for the man as advised in the Geeta.⁶³

14. Modern view on Balance. In fact, one of the characteristics of Principle Centred Leaders listed by Stephen Covey is a sense of Balance in life. All round proficiency in a variety of subjects that results from leading a balanced life is an invaluable asset for a leader as he needs to relate to a large number of followers from all walks of life. Also, all round development of personality provides a leader with a high level of emotional maturity that enables a leader to motivate his subordinates when the chips are down.

15. Self Control. One of the most important aspects in the make up of a leader as per the Indian scriptures is that of Self control. All the Scriptures are unanimous in declaring that a leader must first attain total control over his passions before he can aspire to control others. This does not mean he has to be an ascetic. The ability to delay gratification, and not deny, is what matters. "Duty before pleasure," sums it up all. The sense pleasures, however, have a knack of overpowering us. What begins with the intention of moderation could soon turn into an indulgence that makes us blind to reason. Salient aspects of this attribute as indicated by the scriptures are enumerated below:-

- As per Bhishma, a King who has not been able to subdue his own self will neither be able to conquer his foes nor gain in prosperity. He further advises that a King should pursue pleasure without attachment.

- The greatest of a leader's functions is considered to be ruling himself. This is also the oft repeated theme in Shukraneeti. Sensuousness, Anger, Ignorance, Cupidity, Vanity and Passion - one should not get swayed by these six passions for lasting happiness.

- Vidura also concurs that the man who desires to impose control on his ministers and to defeat his enemies, without first conquering his inner enemies existing in the form of five senses and winning the favour of his ministers is himself defeated. This is because the senses work as defects of mind from within and ministers without.¹⁹ Further, a learned man equipped with self control initiates all the works in his hand with firm determination, seldom resists the work already initiated and does not waste time at all. As per Viduraniti, A King should give up seven vices which destroy him. These are attachment for women, gambling, hunting, liquor consumption, harsh tongue, strict punishment and misuse of the wealth of the state.

- Falling for the temptations of the senses is a luxury that a leader can ill afford as per Shri Rama. *"Like unfavourable winds take away a boat on sail in an undesirable direction, slavery to sense organs robs one of right thinking"* says the Geeta (2:67).

- As per Arthashastra also, *"Control over the senses, which is motivated by training, should be secured by giving up lust, anger, greed, pride, arrogance and over-excitement"* (Verse 1.6.1).

- The rising force of anger is another area for exercising great caution as per the advice given to Bharata by Sri Rama. Swami Chinmayananda humorously remarks, "Anger is punishing ourselves for the fault of others." Often at the end of certain immature expression of anger, we would "stand victorious over the debris of spoiled relationships" to use the expression of Stephen Covey, the

famed author and management Guru. As per Mr Stephen Covey who is one of the most original thinkers in the field of self improvement in this century, *"Private victories precede Public victories."*

16. Situational Awareness. One of the hallmarks of a true leader is that he always updates his awareness of the situation and is totally current. Towards achieving this, following are advised:-

- Regularity of daily routine habits like Breathing exercises, Prayers to Gods, Meditation and Exercise for heightened self awareness.
- Companionship with Men of Intelligence is advised by Bhishma.²⁵
- Shri Râma emphasizes the consultative quality in leadership. Taking decisions all by oneself, without right advice from good consultants, is itself bad and then, if he goes by bad counsel, the problems get compounded.²⁶
- Chanakya also reiterates *"All undertakings should be preceded by consultation. Holding a consultation with only one, he may not be able to reach a decision in difficult matters. With too many counsellors it is difficult to reach decisions and maintain secrecy"* (1.15.2, 35, 40). *Therefore, sit with only those who are mature in intellect"* (1.15.20-21).
- Consultation with Royal Mentor for Situational Awareness. In ancient India, we find mention of a special seat in the royal court for *Acharya*, the spiritual master. He used to be consulted before taking any key decision in the society. His validity came from his deep understanding of *dharma* (ethics), his neutral status and a fearless disposition towards the King. Similarly, a leader may also consult a Mentor who has the requisite experience, maturity and seniority to tell the leader what he thinks of the situation without fear or favour.
- Personal Inspection or Supervision is

another method of ascertaining the reality on ground and is extremely important for a leader. Bhishma advises *"periodic supervision of subjects, personal inspection of empire and a strict watch over the servants and officers of the state."* Chanakya concurs *"He (leader) should constantly hold an inspection of their work, men being inconsistent in their minds"*. (2.9.2-3). Meeting even the lowest of the employees and finding out problems with the help of intelligence services is also recommended by Kautilya. Be it Lord Krishna or Shivaji, they used to go around their kingdom incognito, even at night, to ascertain the ground level realities.²⁹

17. The modern theories of leadership have understood the importance of this aspect of leadership as can be seen by a plethora of modern techniques mentioned below which lay emphasis on situational awareness:

- Feedback & Feed Forward – Marshall Goldsmith
- 360 degree feedback
- Coaching & mentoring
- Situational Leadership
- Mindfulness in Leadership

18. Man of Action. A leader who is required to motivate the group to achieve the various assigned tasks needs to be a man of action himself. Some of the key attributes of a man of action as given by the Indian Scriptures are alertness at all times, boundless Energy, quick decision making ability, and enthusiastic attitude towards work. Some relevant verses from the scriptures are given below:

- Bhishma says about leaders *"A King should always be alert like a deer sleeping in the woods. Readiness for action is the root of all Kingly duties. By action alone, nectar was obtained, demons were slain and Indra obtained sovereignty over heaven and earth. He should never lose time by procrastination."*

- In Arthashastra also you find an echo. *"If the king is energetic, his subjects will be equally energetic. If he is slack (and lazy in performing his duties) the subjects will also be lazy, and thereby eat into his wealth. Besides, a lazy king will easily fall into the hands of the enemies. Hence the king should himself always be energetic"* (Verse 1.19.1-5).
- Procrastination is a common ailment with bad leaders as mentioned by Sri Rama in Valmiki Ramayana. A good leader does things within a reasonable time frame.
- Not launching the projects that have passed through all the procedural requirements is also a flaw in a leader. Such an inability to go from thought to action is a dysfunctional state. On the whole, this quality cripples the leader's dynamism terribly and precludes progress.
- The traits principle theory lists Energy, Enthusiasm, Decisiveness, Initiative and Endurance which together make a man action oriented.

19. Sweetness and Clarity in Speech.

Capability to speak fluently and intelligently in a manner agreeable to all is considered a great asset for the leader. It is said that a King of good acts and agreeable speeches has no equal. A leader should be capable of speaking fluently, pleading and arranging his thoughts systematically on any topic for oration as these skills bring tremendous influence over men. It is said that the trees cut either by the axe, or penetrated by arrows, are regenerated but the foul word delivered through the speech is not forgotten throughout the life. Valmiki Ramayana also reiterates that a few good words at the right time to the team members can go a long way towards better team performance.

All modern thought on leadership have also recognised effective communication as one of the key competencies of effective leaders.

20. Right Conduct. An all encompassing word, this covers the entire spectrum of behaviour of the leader and comprises bearing, interaction with people and his attitude towards others in general. Some of the guiding injunctions in the Scriptures are as follows:-

- Bhishma advises Yudhishthira thus: *"A leader must, with humility, pray upon the Gods, always bearing himself agreeably to the ordinance. Further, a leader should neither be mild nor be too fierce. He should conduct himself with candour and crookedness. He should be like vernal Sun, neither too hot nor too cold."*
- Shukracharya warns that the leader who does not follow proper code of conduct (Niti), spells doom for the kingdom. He further adds that the monarch, who proceeds according to the dictates of Nyaya, brings virtue, wealth and enjoyment to his people. Towards soldiers his attitude must be one of extreme generosity where he always gratifies the soldiers.

21. Tact. Capability to use deception, coercion and secrecy has also been commented upon extensively as an important quality in a leader. Bhishma has advised that a King should win victories without battles as victories achieved by battles are not spoken of highly by the wise. He advises that for success, both kinds of wisdom, straight and crooked should be available within the call of the King. He should employ crookedness when faced with overpowering danger.⁴⁰

- Among the most famous of Kautilya's theories is the one known in today's corporate world as the 'Theory of Motivation'. The first step is to speak to the person and try to understand him. This is *saama*-counselling, the preliminary round of discussion. However, for some employees we may need to use the second method - *daana*, the offering of gifts like Incentives,

promotions, a good vacation, raise in pay etc as a reward. Well, for disciplining hard nuts, punishments may be required. The punishment - *Danda* can be severe or mild, depending on the situation. The last resort is *bheda* or separation. 'Divide and rule' is a very practical and effective way of handling certain difficult situations.

22. Protection, Discipline & Justice. As per the Indian scriptures, the overarching duty of a King is the protection of his subjects. Also, one of the key responsibilities the leader will be required to shoulder is the control of the behaviour of the group under him. This is crucial for better performance of the group as only a well behaved group can channelise their efforts in the direction given by the leader.

- Bhishma advises *"The eternal duty of a king is the happiness of his subjects, observance of truth and sincerity of behaviour."*
- The same view is echoed by Shri Shukracharya when he states that the two primary functions of the King are protection of the subjects and constant punishment of offenders. While one may get appointed to a leadership role, people follow him only when he becomes a true leader by protecting his subordinates and caring for their welfare.
- The Grand Sire Bhishma advises as follows: *"The King should himself supervise his spies, counsellors, his treasury and the agency that inflicts chastisement as upon them, the survival of kingdom may be said to depend."*
- *"The Kingdom would melt away like a boat wrecked on the sea, if the administration of justice be injured."*
- Kautilya says punishment has to be just and within the right limits. One of the other names of *Arthashastra* is *DandaNiti*, the Ethics of punishment. He says, *"The king, severe with the rod (punishment),*

becomes a terror. A king with a mild rod is despised. The king who is just with the rod is honoured" (1.4.8-10). *The stronger one swallows the weak in the absence of the wielder of the rod"* (1.4.13-14). If the king does not mete out just punishments, the whole legal system may end in a state of crisis.⁴⁴

- Even the modern approaches have acknowledged the importance of the leader's capability to ensure control over the group by meeting their needs for security, recognition and discipline. This aspect of effective administration of the group is especially highlighted by "Leader-Group-Situation" or "Functional Approach Concept" which is one of the most logical and widely accepted theories thrown up by the research carried out in the aftermath of the industrialisation.

Evolving a model of Leadership based on Spirituality

24. Validation through an Opinion Poll. The insights obtained from the Spiritual works were circulated amongst Mid level leaders with 10-17 years of experience and an opinion poll was conducted to test their validity. The summary of results of the opinion poll are placed at Appendix A and they confirm that the model of leadership based on Indian Spirituality is valid and applicable in Indian conditions. Further, global applicability of the same has been verified by 04 participants who were from countries other than India.

25. Comparison with Modern theories. The spiritual insights obtained have been compared with those that are favoured by the Modern Leadership theories. These have been tabulated in Appendix B.

26. A Spiritual framework for the human Mind. Mind is man. From a spiritual perspective, the mind may be considered as constituted of two distinct sides – one facing the world of stimuli that reach it

from the objects of the world, and the other facing the within which reacts to the stimuli received. The outer mind facing the object is called the objective mind (Manas in Sanskrit) and the inner mind is called the subjective mind (Buddhi in Sanskrit).

27. Through the five “gateways of knowledge”, the organs of perception, all of us experience the world of objects around us at all moments of our waking state. The innumerable stimuli that react with our sense organs create impulses which reach the objective mind and these impulses filter deep down to the subjective stratum through the intervening layers of individual egocentric desires. These impulses, thus reaching the SUBJECTIVE mind in person, react with the existing impressions of his own past actions that are stored away in memory and the resultant actions are expressed through the five organs of action.
28. This model has been used to incorporate the three components of a Leader’s mind viz. inner being (TO BE), the process of seeing (Situation Awareness – TO SEE) and the actions carried out by him (TODO). The spiritual insights pertaining to all the three components have been mapped onto this spiritual framework of the human mind to obtain a model of leadership based on the Indian Spirituality.
29. As per spirituality, to bring the subjective and objective aspects of the mind together into a happy marriage where the objective –mind is well-disciplined to act faithfully as per the guidance of the subjective is the ultimate goal of human life. A spiritually evolved person will be a man of perfection and a highly capable leader as has been seen from times immemorial.
30. For a poor leader and for a great leader, these components of the spiritual leadership have been mapped onto the model and are attached in Appendix C & D and there is an unmistakable touch of reality that is visible in these mappings.

Unique aspects of the model of leadership based on spirituality

31. **Comprehensive approach.** The spiritual approach contains almost all the characteristics or equivalent aspects of the other theories. Some more new aspects like Management of passions, new techniques of Situation awareness etc. are also offered by the scriptural approach. Hence, it can be adjudged to be the most comprehensive approach.
32. **Holistic Perspective.** Trait-Principle model presents a laundry list of traits observed across a cross section of leaders who have delivered results but the long term benefits delivered to the society at large from such leaders has not been evaluated. Similarly, a leader’s interaction with the group in a given environment was focussed upon to enunciate the ‘Functional approach’. Indian Spirituality is the bedrock of a civilisation that has sustained and thrived for thousands of years. Most of the modern theories consider the work place behaviours, leadership styles and competencies in isolation. In reality, there can not be truly great leadership without a great human being who has achieved excellence and life mastery.

The model of leadership based on the spiritual traditions automatically considers the traits of the leader, situation and the overall welfare of the society at large in a holistic manner. Because of this unique perspective, the pointers to leadership provided by the spiritual model may be considered more sustainable in the modern world where diversity of work force is on the rise.
33. **Suitability for Application.** Spiritual model of leadership enshrines the sustainable principles that have held the society together and has led to prosperity of generations of people. As it is proven in the crucible of life of many generations of people, spiritual approach provides a more practical, integrated and identifiable model

of behaviour. Eg. While Trait principle theory lists energy, enthusiasm etc. which can not be correlated at individual level, Spiritual approach provides a concrete model 'Man of action' in whom these traits have manifested. This approach yields a more identifiable model for the people to follow.

34. Not tainted by motives of profit. Modern studies of leadership in the context of the corporate world can not escape the inherent flaw in them due to the underlying focus on 'generation of wealth' being the *raison-d'être* of the business. The effectiveness of the leadership is measured by profits made by the company and the leaders will always tend to keep that in focus. However, the basis of spirituality is the lasting happiness of humanity in general. Hence, the leadership principles derived from these are much more relevant to the society.

35. Appeal to the Eastern minds. The ideas contained in these are not new to the Eastern world as many of the eastern religions like Buddhism, Shintoism, Jainism, Sikhism etc have largely been influenced by the Hindu values. Many of these principles are being lived by a large number of personnel and a leadership model based on these is likely to find ready acceptance.

36. Importance of Management of Passions. The relevance of the unique insight of the spiritual model i.e. 'moderation in sensual pleasures and management of passions is essential to a Leader who wants to control others' can not be over emphasised in the present scenario of unbridled consumerism.

37. Relevance of a spiritual Mentor/Coach. The importance of coaching and mentoring which is a key means of developing situational awareness as per the Spirituality based model of leadership has only been realised by the corporate world in the last decade or so. The objective feedback which is an inescapable requirement

for an individual to see himself and his actions without getting biased can only be provided by a person who has the interest of the larger society at heart.

Conclusion

38. The importance of possessing a spiritual vision for a Military leader was stressed upon by Lt Gen KS Jamwal AVSM, VSM, General Officer Commanding-in- Chief, Eastern Command, Indian Army when he said "Spiritual vision provides a person with the complete understanding of the human nature and helps him to lead men better. Whether in Military or in the corporate world, we need to view life in a holistic perspective and only spirituality allows us that perspective. Without that perspective, our studies and the theories that we may come up with will not have that connection with the life and the reality of people. Hence, there is a need to carry out further research into this fascinating subject so that the world will recognise the intrinsic worth of the spiritual perspective into Leadership.

39. India as World Leader. Victor Hugo once said, "There is nothing so powerful as an idea whose time has come". India seems to be that idea at this moment, as the World wonders at the explosive growth of Indian economy. The model of Spiritual Leadership if adopted has the potential to create leaders who can create a happier world by leading their teams to produce inspired work. This is only possible if all enlightened Indians appreciate and live these powerful words uttered more than a hundred years ago by Shri Swami Vivekananda who was one of the first mystics, who charmed the Western World with his spiritual message of Universal brotherhood:

"India will be raised, not with the power of the flesh, but with the power of the spirit .This is the great ideal before us, and every one must be ready for it—the conquest of the whole world by India—nothing less

than that, and we must all get ready for it, strain every nerve for it. Up, India, and conquer the world with your spirituality!"

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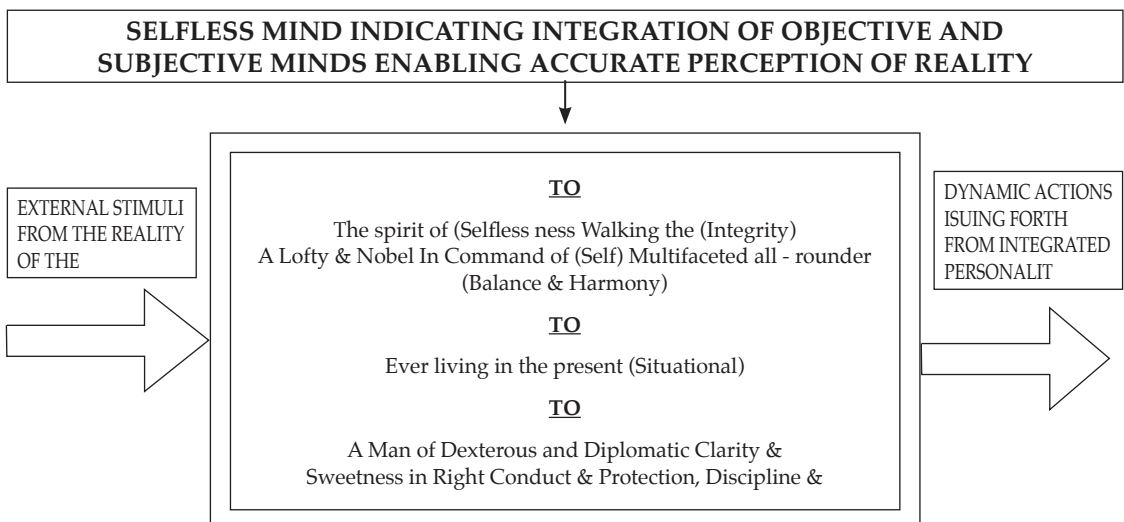
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Appendix A (Refers to Para 24).

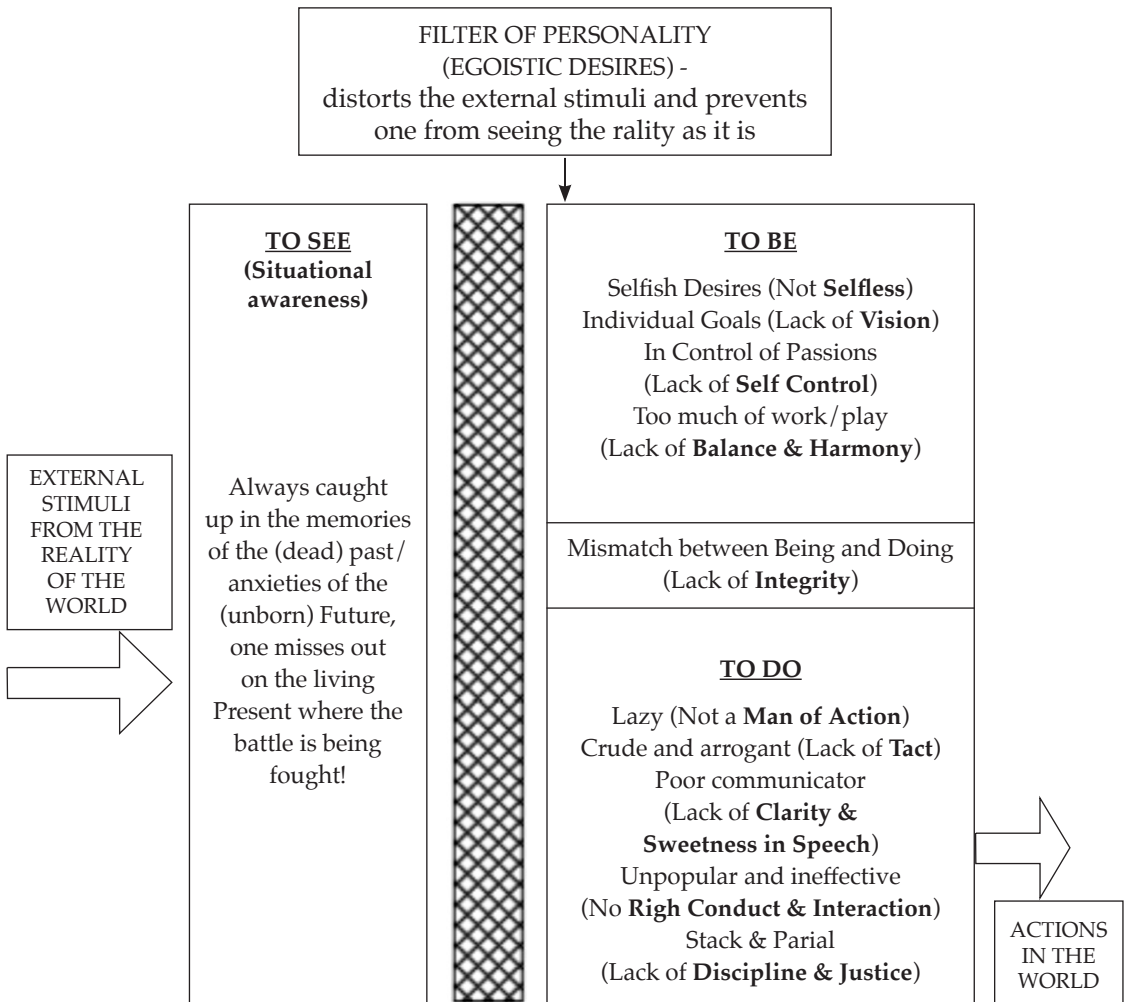


4.	Multi-faceted allrounder (Balance & Harmony)	Principle Centred Leadership Mindful Leadership Situational Leadership	Personality driven – a certain maturity indicated by the capability to overcome the ego, ability to learn new things etc
5.	In Command of oneself (Self Control)	Principle Centred Leadership Mindful leadership Stanford Graduate School Study Three levels of Leadership	Self Mastery, Emotional Quotient – Coaching, 360 degree feedback
6.	Ever living in the present (Situational awareness)	Mindfulness Leadership Situational Leadership Stanford Graduate School Study Leadership Presence	Self awareness, feed back, Coaching etc
7.	A Man of Action (Energy & Drive)	Traits Principle theory	
8.	Clarity & Sweetness in Speech (Popularity)	Traits Principle theory Bernard Bass Styles of Leadership	
9.	Right Conduct & Interaction (Righteousness)	Principle Centred Leadership	
10.	Protection, Discipline & Justice (Law & Order)	Traits Principle theory Functional Approach	
11.	Dexterous and Diplomatic (Tactfulness)	Traits Principle theory	

Appendix C (Refers to Para 30)



A SCHEMATIC REPRESENTATION OF LEADERSHIP MODEL BASED ON INDIAN SCRIPTURES - MAPPING OF A POOR LEADER





Holistic Corporate Management: A Study of New Approach to Management

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Abstract

In the changing landscape of business there is a general belief regarding the companies that they should be responsible for its actions; economically, ethically, socially and environmentally. Companies need to be practicing their activities to earn a good image and reputation. The modern managers generally called their good efforts towards the environment, society, ethics and efficiency as best practices. This in turn helps managers to compete in the local as well as global market place. The article aims to introduce the basic concept of Holistic Corporate Management as a new management approach. Where the focus will be how the concept is evolved and relevant to the current corporate management scenario. It also includes ecology, ethics, efficiency and equity as major criteria for any organization for long term sustainability in form of pillars of the holistic corporate management approach. Over the period of time it has been seen that the goals of company basically follows the approach of management and shift in it can be reflected by the management approach to be followed. As organizations takes inputs from various sources for its smooth operations; so it is the prime responsibility of organizations to follow that management approach which takes care of all the sources. However the aim of the companies is to beat the competition and earn the maximum profits in the form of revenues to get long term place in the

market but in this competition sometimes they forgets that they are not only business entities but also social institutions. In that case their activities should be focused to the welfare for the entire stakeholder which may be directly or indirectly associated to the business organization. Now a day's being only profitable organization in present cannot be the guarantee of sustainability in future; for that they need to work holistically.

Introduction: The primary goal of most of the companies in current scenario is to serve their stakeholders with maximum satisfaction. To fulfill the needs of all stakeholders' management need to think and work holistically which is the great task for them. But the fact is that due to global competitiveness companies in India have faced a very different competitive scenario as compared with the past. So it indicates that there is a need of integrated approach which can serve the national and international stakeholders with long term prospectus.

This paper is organized in four parts which are as follows: Part I- From shareholders to stakeholders, Part II-System Theory of Management, Part III-Holistic corporate Management and Part IV – Pillars of Holistic Corporate Management.

Part I - From Shareholders to stakeholders

Shareholders and Stakeholders are two important aspects of any organization for smooth functioning. The person who owns the shares of the company or invests in company's shares for the purpose of return on his/her investment is known as shareholders; for example equity shareholders, preference shareholders etc. Their interest criteria in investing are profitability of the company. Management is responsible to generate profits by business activities for the shareholders. The reason behind it is management works as an agent to the shareholders (agency theory). So they are legally and morally responsible to generate profits in company for shareholders benefits. Shareholders are also stakeholders or major stakeholders in a company.

Shareholders are not only the stakeholders but those who are interested in company's

performance for various reasons. Their interest can be direct or indirect to the company. Shareholders will have direct interest in the company's performance as they have invested their money. Due to this reason shareholders are called as major stakeholders in a company. But stakeholders also include creditor, suppliers, government, customers, general public, employees etc. Every company has stakeholders and they are always interested in company's performance for the welfare of all.

In current competitive business world the management is supposed to take care of shareholders as well as the stakeholders for the long term successes of the company. To do that management has to work with integrated (Holistic) approach of management so that organization can sustain in corporate world for long time. The holistic approach to management involves a major paradigm shift from focus on shareholders to focus on stakeholders.

Part II - System Theory of Management

In the era of globalization it is difficult to deal with the different segments of organization individually and lack of knowledge regarding any one segment can cause a great damage to it. So system approach to management helps managers to see the organization as a unified system which is composed of interrelated parts and each part is important for the whole system. The general system theory ("Allgemeine Systemlehre") was given by Ludwig von Bertalanffy in 1937. According to him system theory is transforming input into output and receiving feedback.

Systems can be open or closed systems. In case of organization it interacts with its environment so it is an open system. The parts

which make up the whole of a system is called as subsystems and if system interacts a larger external environment it is called as a supra system. For example

The various departments are subsystems of a company, which may be a subsystem of that particular industry, which may be a subsystem of the national economy and ultimately which is a subsystem of the world system.

"To extend a systematic approach to strategy, I suggest that a company be viewed not as a member of a single industry but as part of a business ecosystem that crosses a variety of industries. In a business ecosystem, companies co-evolve capabilities around a new innovation: they work cooperatively and competitively to support new products, satisfy customer needs, and eventually incorporate the next round of innovations..."(John F Moore.....1993)

The system approach is used by managers as management strategy to create the synergy in the organization to achieve its objectives. In relation to organization synergy means that various segments become more productive if they work together with great coordination instead of working in isolation. With this perspective managers can manage the various parts of organization with more efficiency and can maintain a good balance between all the segments for the benefit of shareholders as well as the stakeholders of the organization.

Part III - Holistic Corporate Management

• Holism

The word holism is originated from the Greek word "holos" which refers to "whole". Which was first coined by J.C. Smuts in 1920s to explain about bodies and organisms (as parts) and ordered group (as whole).

In 1926 in his book "Holism and Evolution" in chapter 4 he has discussed about the holism concept. According to him, "Holism is a concept that represents all of the holes in the universe, and it is a factor because the wholes it denotes are the real factors in the universe and whole is greater than the sum of its parts." He has clearly expressed his opinion that the

definitions which he has given regarding holism is properly used to denote the totality of wholes which operates from the real factors.

The Oxford Dictionary defines holism as "the theory that certain wholes are to be regarded as greater than the sum of their parts."

So holism indicates about a system which is again a combination of various subsystems to work together for the success of that particular system.

• Holistic Management

With respect to the application of integrated approach Smuts argues that "the conception of wholes applies in a sense to human associations like the State, and to the creations of human spirit in all greatest and most significant activities". As organizations are also a specific form of human association, hence, this idea is also applicable to study of organizations.

As an Organization takes inputs in the form of equipment, natural resources and the skills of the workforce, these inputs are converted to outputs by the production process of the organization and finally the outputs which can be a products or services are delivered to the customers to achieve the goals of the organization and gets the feedback through management information system. So it is just looking like a system.

System theory treats an Organization as a system and where management of organization is considered as sub system of it which generally works for the successes of the organization by its functions. Initially it is not a complex system but as it grows and becomes larger it forms a complex system and in that case system becomes secondary and its functions become primary. So it's important to focus on the functions of the management to the welfare of the organization.

Holistic management is a decision making approach for efficient utilization of available resources of the organization, reduction in cost, maximization of profits through wealth maximization of stakeholders and

achievement of goals of the organization. Its focus is on getting the best results by taking care of all (total) aspects of the organization. Hence it also indicates the inclusion of triple bottom line i.e People, planet and profit which can be direct or indirect stakeholders of the organization.

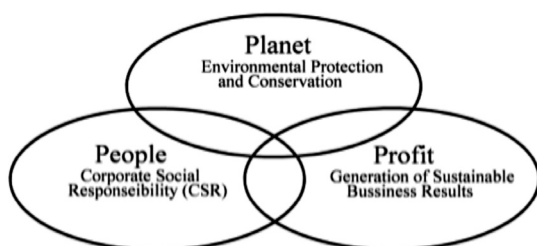


Figure 1: 3P's Model (Source Google Image)

Triple bottom line concept was coined by Elkington in 1994. In his book *Cannibals and forks* which was written in year 1998 he explained clearly that triple bottom line basically refers to three bottom lines as economic prosperity, environmental quality and social justice. His focus was more on social justice dimension. The people triple bottom line refers to its stakeholders who may be direct (employees) or indirect (local communities). This can be also considered as human capital. Planet bottom line refers as natural resources or natural capital. The third profit bottom line is to provide the sustainability to business in the form of surplus capital which is left after its all operational obligations.

Holistic management is an approach which includes triple bottom line itself as business activities are done in the business environment (which is the part of the main environment) with the help of people who stays in that environment and generates profits for its long term sustainability. So, at the time of deciding the business activities and functions managers needs to think holistically about the people, planet and profits.

Holistic approach to manage any organization is basically focusing on the all around development of the business in all the present situations related to people, planet and

profits rather than thinking about strength & opportunities and threats & weakness. This thinking helps managers to be prepare in all available business challenges all the time in fact they make policies and plans considering all the aspects of triple bottom line (internal & external) which can affect or can be effected by business activities.

Holistic management is a way of decision making in which managers tries to utilize available natural capital with maximum efforts of human capital to generate surplus capital for the organization for its long term sustainability and prosperity.

• Holistic Corporate Management

Management in organizations (system) is basically involved in planning and decision making process for the smooth functioning. In order to manage the entire organization when management makes plan and takes decisions they consider all its departments (parts). This is a integrated approach which is followed by the management in planning and decision making for better results in benefit to internal as well as external stakeholders.

It is a system based planning and decision making thinking which integrates all subsystems for the efficient utilization of organizational resources for its long term success. According to business dictionary holistic management is that which all encompassing view based on the knowledge of the nature, functions, and properties of the components, their interactions, and their relationship to the whole.

Dr. Subhash Sharma is a well known new age management thinker and research contributor of India. He has made a number of scholarly and creative contributions to the development of Indian management thought. His contributions which have received wide attention and acknowledgement by many reputed scholars are: *Creation from Shunya* (1993), *Management in New Age: Western Windows Eastern Doors (WWED)* (1996, 2006), *Quantum Rope: Science, Mysticism*

and Management (1999), Arrows of Time: From the Black holes to the Nirvana Point (2001), New Mantras in Corporate Corridors (2007), New Earth Sastra: Towards Holistic Development and Management (2012), Wisdom & Consciousness from the East (2013) and New Ideaa in Strategic Thinking & Management (2016). For the framework of Holistic Corporate Management, an important framework of 4Es (Efficiency, Equity, Ethics and Ecology) and a model of corporate evolution, have been taken from his work.

Dr Subhash Sharma (2007) also identifies four stages of evolutionary journey of the corporate. According to him, "Stage I model was largely an efficiency model. In stage II model, social equity concerns were incorporated to some extent and in stage III model, ethics were also considered important for conduct of business. Now in their stage IV evolution as social institutions, corporate are expected to achieve appropriate balance between efficiency, social equity, ethics and also be concerned with transcendental values of environment. This is new age model wherein corporate are viewed as social institutions and not merely business entities". This evolutionary journey also shows the process of aggregation and synthesis which are the constituent elements of 'Holistic Management'. Four stages model of corporate evolution is presented in Fig. 2.

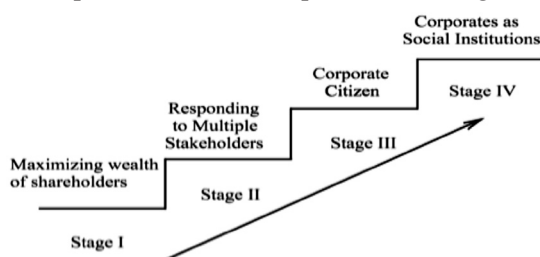


Figure 2: Four Stages Model of Corporate Evolution

(Source: New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, Subhash Sharma, New Age International Publishers, New Delhi, 2007, p. 501)

In this model it is shown that in stage IV where corporate are social institutions and as social

institutions they will be having all the features of corporate citizen i.e. efficiency, social equity and ethics and also deeper concern for ecology (environmental ecology).

To reach the top stage of corporate evolution model and formulate corporate as social institution, corporate have to work collectively on these 4Es dimensions. According to the framework of Holistic Corporate Management when a company starts, it is an 'Atomistic corporate' which works with extreme efficiency to earn profit with the objective of wealth maximization. For the growth in the business environment it needs to work with multiple stakeholders and for that it focuses on efficiency with social equity. When Corporate achieves national significance the concept of corporate citizenship acquires importance with focus on efficiency, social equity and business ethics for smooth operations of corporation. When a company evolves in to an institutions it is expected that it should work according to 4Es i.e. it should work with efficiency, social equity, ethics (business) and ecological concerns. Thus as an Atomistic corporate transforms itself into a social institution, focus on corporate management shifts towards a holistic approach. This framework of Holistic Corporate Management is presented in Fig. 3

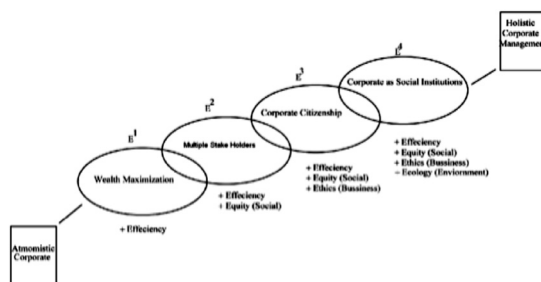


Figure 3: Proposed Framework of Holistic Corporate Management (HCM), adapted from Figure (1)

In 2008, first International summit on CSR was organized by Ministry of Corporate Affairs and ASSOCHAM, in New Delhi. In the summit following four key principles were extracted from the definition of corporate

citizenship defined by Boston College Centre for Corporate Citizenship:

- (i) Maximize benefit
- (ii) Be accountable and responsive to key stakeholders
- (iii) Minimum harm
- (iv) Support strong Financial Results

These four key points of corporate citizenship also indicate about the efficiency in terms of maximum benefit and support strong financial results, Social equity concept in terms of accountability and responsiveness to key stakeholders and business ethical behavior by minimum harm.

Parts IV - Pillars of Holistic Corporate Management

When organizations are being managed on the basis of Efficiency, Equity (social), Ethics (business ethics) and Ecology (environmental concern) criteria, it can be said that they are practicing HCM. These criteria are explained as below:

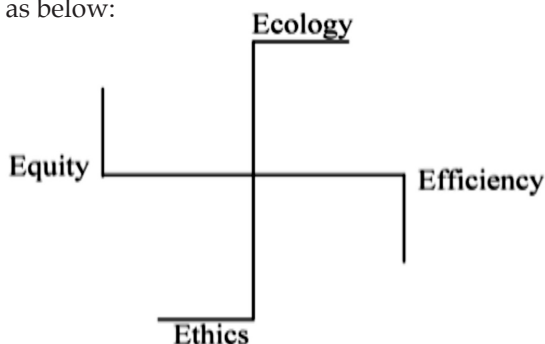


Figure 4: 4 E's Framework for New Corporate Model for Holistic Corporate Management

(Source: Management in New Age: Western Window Eastern Doors, Subhash Sharma, New Age International Publishers, New Delhi, 2006, p. 87)

This 4 E's Framework can also be presented in terms of 4 key ideas namely Profit (Efficiency), Corporate Social Responsibility (Equity), good governance (Ethics) and Sustainability (Sustainability).

Efficiency- Producing maximum output at minimum cost, can help to get competitive

advantage and survival in the market place.

Equity: Basically this criteria looks at the business and its relationship with society.

Ethics: Ethical Criteria is related to good governance of company.

Ecology: These criteria also evaluate, which environmental risk affects a company's income and how company is managing those risks.

Above explained 4Es are pillars (core elements) of Holistic Corporate Management where corporate are social institutions and these 4Es find's an integration in Holistic Corporate Management for the benefit of organization and society.

A small survey was done with 11 companies (NetApp, Bluetree Consultancy sevice, Sharp Software development, PEOL Technologies Pvt. Ltd, Wipro, Assystem Technologies India Private Limited ,Tesco, Concur SAP, Manam Infotech Pvt. Ltd, Cognizant Technology Solutions, Tec Connectivity) to find out whether they are agree that 4 E's are the key factor for managing the company holistically and has impact on reputation of company. To fulfill this purpose a questionnaire was provided to managers (filled by HR managers and Finance managers as they are aware about the companies polices). The findings were as follows:

1. Out of 11 companies; 6 companies were agree and 5 were strongly agree that Holistic Corporate Management (HCM) implies ethics, ecology, efficiency and equity as key factor for managing the company holistically.
2. All were agreeing that taking care of 4 E's i.e environmental ecology, business ethics, social equity and efficiency has an impact on the reputation of the company.
3. All agreed that managing holistically increases the reputation and social image of the company.
4. Holistic Corporate Management is all about maintaining balance between

environmental ecology, business ethics, social responsibility and efficiency in various organizational activities; it is not just compliance for rules and regulations stipulated by the regulatory framework.

5. The business organizations are evolving over a period of time from just being profit making entities to social institutions the stage which comes after the corporate citizens.(Unifying organizations core objective of maximizing shareholders value with contribution to the society in the form of good governance, CSR, sustainability initiatives etc.)
6. Overall situation of the profitability of the company after implementation of corporate social responsibility, sustainability good governance practices is excellent.

As a conclusion it can be said that 4E's are the basic pillars of holistic corporate management to increase reputation and long term profitability. An organization as social instructions achieves more for their stakeholders rather than being profit making entities. Holistic corporate Management is an integrated approach which considers wholesome development of an organization for long term future prospects of a company. Due to the availability and time constraint only the eleven companies results is presented; survey with more number of companies are needed to get more clear picture.

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A Perspective on the Concept of Crime

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According to renowned jurists all around the globe, a proper or simple definition of crime in modern criminal law has not yet been provided for, though statutory definitions have been provided for certain purposes. They say ^[1] that crime is a category created by law; in other words, something is a crime if declared as such by the relevant and applicable law. One proposed definition is that a crime or **offence** (or **criminal offence**) is an act harmful not only to some individual but also to a community, society or the state ("a public wrong"). Such acts are forbidden and punishable by law. Therefore it may also be stated that any act or behaviour by anyone which is against the law is a crime.

Emergence and implementation of laws by almost all the states in the world is of ancient origin. Laws are made by the legislature to have control on wrongful acts of the people in the society.

But, who are these people, the perpetrators or delinquents in the society? How they adopt the path of wrongful acts to get their

demands satisfied? It's a question that needs a lot of human psychology to be implemented in order to understand the cognitive state and circumstances of such people in the society that leads them to adopt the path of immorality.

CRIME: A Perspective

The delinquent acts and behaviour of such classes of persons constitute CRIME or an offence which may be elaborated as under:

- **C - Catastrophic,**
- **R - Reckless,**
- **I - Insane,**
- **M - Meaningless,**
- **E - Encounter**

With the above stated elaboration it may be concluded that it is the overall perception of a person or may be the influenced perception or cognitive dominance of others on him/her which leads him to derail from moral principles of law, morality, self, oneness and peace and turns him into an **ASUR** (who

becomes a threat for the human community as a whole). The persons associated with criminal activities follow a **"Divided Vision"** perspective^[2] or *division approach* or an approach followed by *SEPARATISTS*. The commuters of illegal acts have a division state of mind and hence, they are not the ones who have a holistic view. Such an approach makes them autocratic and animalistic in nature and despite of knowing the consequences of their acts, they continue to indulge themselves into Negative and illegitimate acts. Such perpetrators or offenders in the society relates with 'SO-SO' ^[3]. It is a phenomenon which relates to **Self and Outsider** i.e. persons involved in delinquent acts are concerned about self being and are least bothered about the other aspect of SO-SO (Outsider) i.e.; they are only concerned about their own needs, wants and desire and sometimes influenced by others and in which case those influential bodies becomes their driving force. The SELF part may also be recognized as **INSIDERS** as they are driven by the protocols of their community, by their desires, habits etc. In contrast to this, here **OTHERS** are treated as **OUTSIDERS OR KAAFIRS**. They are perceived to be the source from where their illegal and immoral demands get fulfilled and the ones' who do not belong to their community or class.

Such acts are Catastrophic to oneself, economy and nation. They are also recklessly done without having any regard to its after effects or repercussions. Although, such delinquencies are of catastrophic and reckless nature, but the basic driving force behind such perpetrated acts are the insane & meaningless encounter by a person with himself, society and others. Such insanely directed illegal, immoral and cowardice efforts of offenders have the sole motive either to cherish their victory by suppressing someone through deterrence, to satisfy their illegal demands or deeds or sometimes avenge. But, sometimes such delinquencies may be **"Situational"** like in case of '**LIFE**' (*Liberation from exploitation*), '**LIFO**' (*Liberation of oppression*) ^[4], where

their actions are driven by **"HOPE"** (*Higher Order Purpose of Existence*)^[5]. They may be **"Habitual"** in a sense that firstly the delinquents possess the Animalistic approach towards others for the easy fulfilment of their demands, and their attitude towards life is centred around committing offences on regular basis for the fulfilments of their wants, needs and desire and therefore it becomes their habit. The other category of offenders is **"Professional delinquents"**. They are those who believe in earning their livelihood through their skills or talents by performing particular or varied criminal activities or unlawful conduct. Therefore, it may be said that there is nothing like good Crime or serene crime, rather it becomes SERENE for the insane commuters in the shorter duration till they don't fall under the jaws of legal and penal procedure, but sooner or later such serenity turns hurly-burly when they find themselves busted by law and have to face the music for their Insane acts which used to be serene sometime ago and eventually their HOPE turns anti-clockwise and becomes LOPE (Lower Order Purpose of Existence), especially in cases of heinous crimes when they get convicted for their delinquent act harshly.

CRIME can only be classified as *"Organised and Unorganised crimes"*. Any acts by any individual, or group of individuals or organization which violates the basic principles of law and order would fall under the category of crime. Furthermore, the acts of offenders may also be classified under the varied heads of *Habitual offenders, Professional offenders and Situational offenders* ^[5]. LAW is Serene, if it is abided by properly and acts as a 'wall' which prevents the victimization of victim at the hands of a criminal, State or by any individual or group by maintaining and safeguarding his/her interests by providing the ultimate remedy through the sword of 'Punishment'. Criminality is indecency and an immoral act; Law & order take care of both, the crime & criminals as well as criminality in reality but it is also a bitter truth that crime is

a social fact and a human act and according to great Greek Philosopher *Aristotle* there exists four classical associations^[6] i.e. :

1. Similarity
2. Contrast
3. Succession in time
4. Co-existence

Each of these factors greatly influences the behavioural pattern of the criminal. As to the law of similarity, Aristotle holds that persons following similar criminal traits come closer and associate themselves into bigger gangs. Again, the beginners learn patterns of their seniors and associate themselves with their criminal activities. The psychological tendency to act in a similar way by observing or imitating the behavior of others can make persons follow criminality in life.

Likewise, contrast between criminals and non-criminals as to their association and behavior also leads to strifes and clashes which ultimately aggravate crime. Speaking about the laws of succession in time, Aristotle suggests that human conduct is a phenomenon that persists through unbroken links.

That is to say, various behavioral norms are followed from generation to generation in succession. Though with the change in time and circumstances these patterns may undergo a change, nevertheless, their basic values remain unchanged. Aristotle asserted that criminality is one of such norms which have been continued all over the world from ages though in varying degrees with changes in time and place.

Finally, he stressed that it is the desire for co-existence which causes delinquents to form their associations for helping each other in their criminal pursuits. Evidently, these trends have psychological effect which lends a person into criminality.

Difference between CRIME & an OFFENCE

Usually an offence can both be of criminal or civil infraction in nature. A crime is punishable by law which implies that an offence has been committed against society and the

perpetrators behaviour is capable of polluting the society and is necessary to be reformed either by imprisonment, a fine or confinement etc. The law declares that crimes be punishable by law depending on the degree of crime. Civil infractions are generally punishable only by fines or administrative action such as revocation of a driver's license. In nut shell most of the civil offences or infractions are referred to as torts and defendants cannot be convicted but rather the courts may exercise remedies such as revocations, order specific performance, etc or even compensation. Thus, a "criminal offence" would be the same as a "crime", whereas an "offence" might be either criminal or civil in nature.

Conclusion

Crime is any action or offence that defies a state or country and is punishable by law. Crime has no simple or proper definition in modern criminology though statutory definitions have been provided for certain purposes. In fact the most common thing about such statutory definitions is that crime is punishable. Crime cuts across many disciplines such as sociology, psychology and criminology. Each of these disciplines tries to explain why crime is committed and how people are compelled to commit crime, a good example is sociology. Sociology attributes crime due to poor socialization in society, while psychology attributes crime mainly due to biological and Pathological criminogenic behaviours. Many scholars have tried to define crime and each has given many reasons why crime is committed. *Scholars such as Cesare Lombroso attribute crime to biological anomalies while scholars like Edwin Sutherland claim that criminal behaviour is learned* ^[8]. Generally all these come, to the same conclusions that crime is an offence punishable by law. There are two main types of crime; these include organised crimes and unorganised crime. Organised crime constitutes when someone or accused being a member of a syndicate or a gang uses violence, decides to harm, intimidate and conspire or apply coercion against someone else while unorganised crime constitute

someone who damages, destroys or steals someone's property or commits any violent act against someone individually without being a member of any syndicate or a gang. Both Organised and unorganised crimes are offences which involve force and damage to the society. Therefore it can be asserted that CRIME is Catastrophic Reckless Insane and Meaningless Encounter by a delinquent against himself, his family, society or nation as a whole. Furthermore, a criminal may be driven by varied factors like Habit, Profession and situation. It depends upon the overall psyche of a person; he may commit a crime if it becomes his habit like in case of psycho killers. They have a tendency or habit to commit crime and feel restless or tempted to commit a crime whenever their habit becomes dominant on their conscious and sub conscious mind. Crime as a profession is taken up by those who profess or masters certain skills in committing a crime and are totally dependent for their livelihood on their criminal acts, like professional sharp shooters etc. There may be certain circumstances which force a person to commit a crime although he had no such intention to commit such act for example a person becomes violent on another under after the consumption of alcohol, although he had no such intention but because of the influence of alcohol on him, he had no control over his senses. Therefore it can be concluded that the human psyche or behavioural and sociological patterns are the best indicators of criminal traits in a person. The criminal acts of criminals no matter by what reason they are driven, the balance of the society suffers to a great deal and to combat such disorders law indeed act as a balance which aims at maintaining the equilibrium in the society by penalising the offenders through the sword of punishment. In the words of *Ruskin Pound* "*Law is social engineering which means a balance between the competing interests in society,*" in which applied science are used for resolving individual and social problems.^[9]

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How do Yoga Influence Well-being at Work ! Well-being and Attitudes in Action (through Yoga & Meditation)

Pascal Pappilon

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 France & Ph.D. Scholar at S-Vyasa University, Bangalore*

Module – Yoga practices + Raja & Bhakti Yoga

The ideas are

- introduce some yoga practices
- introduce jnana yoga way as a complementary resource for the karma yogi
- introduce bhakti yoga way as a complementary resource for the karma yogi
- adapt the yoga to the french culture & mindset with some relevant tools and workshops

Starter

Hello, what's up ! To start with the group, people provide a short feedback about experiences and decisions-actions they inaugurated practically Presentation – according our / the Indian culture, tradition and knowledge. No need to believe. May

be interesting to adopt the perspectives for a while and see if any changes, differences, insights.

Yogic Practices

- Stretching & relaxing postures
- Review: Stay quiet & breath + Alternating breathing
- Osmotic Meditation 1st part (Pr. S. Sharma)

Presentation of 1 ppt: what do you see ?

Ppt Reality Power 10: presentation with images about microcosm & macrocosm

Yoga is the realization of union between the microcosm of individuality with the macrocosm of universality. What is the place of the creation and the humanhood in between!

- Macrocosm and microcosm are similar; Thus is made my human body, temple of the soul

- Life is a mystery and the karma yogi takes place among the mysteries.
- Karma yogi try to break through the mystery without even hoping to achieve it (with detachment)

Story: There was a King who had 4 wives

4 wives: soul – family and friends - possessions, status and wealth – body Often neglected in our pursuit of material wealth and sensual pleasure. It is actually the only thing that follows us wherever we go. Perhaps it's a good idea to cultivate and strengthen it now rather than to wait until we're on our deathbed to lament.

The 4 wives

There was a King who had 4 wives.

4th wife

He loved the 4th wife the most.

He adorned her with rich robes and treated her to delicacies.

He took great care of her and gave her nothing but the best.

3rd wife

He also loved the 3rd wife very much.

He's very proud of her and always wanted to show her off to his friends.

However, the King was always in great fear that she might run away with some other men.

2nd wife

He too, loved his 2nd wife.

She is a very considerate person, always patient and in fact is the King's confidante.

Whenever the King faced some problems, he always turned to his 2nd wife and she would always help him out and tide him through difficult times.

1st wife

Now, the King's 1st wife is a very loyal partner and has made great contributions in maintaining his wealth and business as well as taking care of the household.

However, the King did not love the first wife and although she loved him deeply, he hardly took notice of her.

One day, the King fell ill. Before long, he knew that he was going to die soon. He thought of his luxurious life and told himself, "Now I have 4 wives with me. But when I die, I'll be alone. How lonely I'll be!"

Thus, he asked the 4th wife, "I loved you most, endowed you with the finest clothing and showered great care over you. Now that I'm dying, will you follow me and keep me company?" "No way!" replied the 4th wife and she walked away without another word. The answer cut like a sharp knife right into the King's heart.

The sad King then asked the 3rd wife, "I have loved you so much for all my life. Now that I'm dying, will you follow me and keep me company?" "No!" replied the 3rd wife. "Life is so good over here! I'm going to remarry when you die!" The King's heart sank and turned cold.

He then asked the 2nd wife, "I always turned to you for help and you've always helped me out. Now I need your help again. When I die, will you follow me and keep me company?" "I'm sorry, I can't help you out this time!" replied the 2nd wife. "At the very most, I can only send you to your grave." The answer came like a bolt of thunder and the King was devastated.

Then a voice called out: "I'll leave with you. I'll follow you no matter where you go." The King looked up and there was his 1st wife. She was so skinny, almost like she suffered from malnutrition. Greatly grieved, the King said, "I should have taken much better care of you while I could have!"

Actually we all have 4 wives in our lives,...

The 4th wife is our body

No matter how much time and effort we lavish in making it look good, it'll leave us when we die

Our 3rd wife is our possessions, status and wealth

When we die, they all go to others.

The 2nd wife is our family and friends

No matter how close they had been there for us when we're alive, the furthest they can stay by us is up to the grave.

The 1st wife - Something you can't see - is in fact our soul

Often neglected in our pursuit of material wealth and sensual pleasure. It is actually the only thing that follows us wherever we go. Perhaps it's a good idea to cultivate and strengthen it now rather than to wait until we're on our deathbed to lament.

Trataka practices

It is to stare at an object in a stable way

- PREPARATORY EYE EXERCISES
- JYOTI TRATAKA (in three stages)

Morning yogic Practices

Warm-up & stretching of the whole body + Postures.

Raja yoga: Royal Yoga – willpower and letting go.

Discipline:

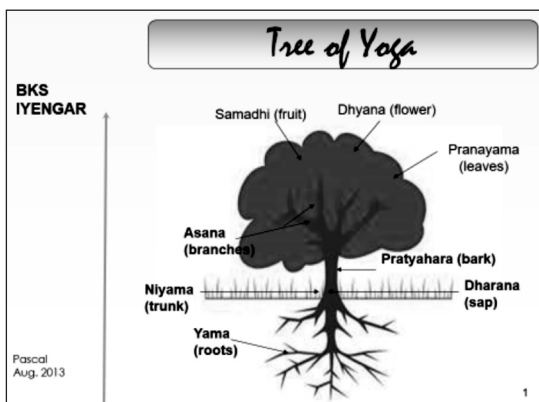
- Not by force or pressure
- No animosity, no punishment
- Not with any other motive

Centers: The centers where energy dissipates are the centers for control / regulation (chakras).
Ex: Talk center, hunger center, limbic center.

Intention: Emphasis is not for controlling but to soften the forces behind.

Result: Peace of mind and mastery over inner forces. Happiness, when the observer, the observed thing and the process are one. (samadhi).

Precaution: not to overdo.



The Tree of Yoga : a guide to integrating yoga into your daily enlightened life

The moment you say that you are an occidental or an oriental, the disease of the Occident or of the Orient is already operating in you.

Iyengar BKS (1995), The Tree of Yoga, Harper Collins India, Noida (14th edition, 2012).

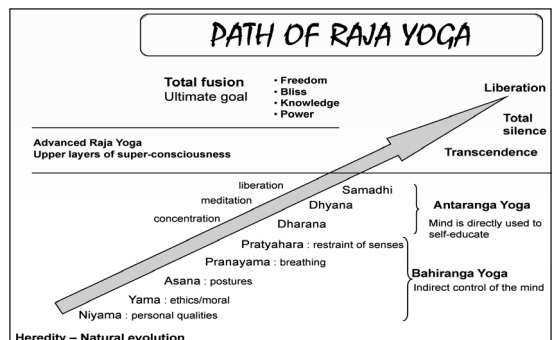
The root of the tree is yama, which comprises the five principles of ahimsa (non-violence), satya (truthfulness), asteya (freedom from avarice), brahmacharya (control of sensual pleasure) and aparigraha (freedom from covetousness and possession beyond one's needs).

The observance of yama disciplines the 5 organs of action which are the arms, the legs, the mouth, the organs of generation, and the organs of excretion. Naturally, the organs of action control the organs of perception and the mind – if one intends to do harm but the organs of action refuse to do it, the harm will not be done. The yogis therefore begin with control of the organs of action; yama is thus the roots of the tree of yoga.

Then comes the trunk, which is compared to the principles of niyama. These are saucha, (cleanliness), santosa (contentment), tapas (ardour), svadhyaya (self-study) and Isvara-pranidhana (self-surrender).

These 5 principles of niyama control the organs of perception ; the eyes, the ears, the nose, the tongue and the skin.

The tree of the self needs to be taken care of. The sages of old, who experienced the sight of the soul, discovered its seed in yoga. This seed has 8 segments which as the tree grows give rise to the 8 limbs of yoga.



The tree of yoga leads us by its practice through layer after layer of our being, till we come to live and experience the ambrosia of the fruit of yoga, which is the sight of the soul.

Inspiration from Prof. S. Sharma

TREES: TReat our Existing Environment (inner & outer) Sacredly

TREES: TReat our Existing Eco-System (inner & outer) Sacredly.

Workshop Yama-Niyama:

The karma yogi share one's understanding - what this speaks about, links with well-being...

Social Disciplines - Yamas

Personal qualities - Niyamas

YAMA: First step in Raja Yoga; Eternal vows - non-violence, truthfulness, non-stealing, sexual responsibility, abstention from greed / non-coveting.

NIYAMA: The second step in Raja Yoga; observance – purity / cleanliness, contentment, austerity / discipline, self-study, surrender.

Instructions: in group of 2 or 3 people, please share your experiences for every disciplines & qualities and at the end, make a short summary, what are these steps for you (past, present, future).

These two first steps - Yama & Niyama – introduce the beginning of mind's appeasement allowing the possibility to live consciously passions and instincts without being the toys or too much dependent.

Yoga Practices: part of Set A –yoga S-Vyasa Osmotic Meditation 2d part (Prof. S. Sharma).

K Gibran : Your body is the harp of **your** soul and it is yours to bring forth sweet music from it or confused sounds.

Practice: Path of evolution (yogic walking)

...opens the way to unlimited fields of inner peace and self-confidence, at the heart of nature and culture!

We take time to internalize in connection with nature. Then step by step, we let emerge a

word, a phrase and a body practice to awaken us to contemplation ... in co-creation, by mixing preparation and improvisation, rigor and intuition.

We use relevant wordings and phrases + associated postures, gestures...

During the walk atuned with nature, people and oneself,, postures (asanas) – breathing – creative gesture – mudra – meditation – laughing – song are linked with proposed or created aphorisms.

Bhakti yoga - presentation - science of emotional culture

We consider 4 types of people : in distress, curious (of knowledge), looking for more wealth, in search of more wisdom, knowledge.

Gain control of emotional instability through proper use of the energy it contains.

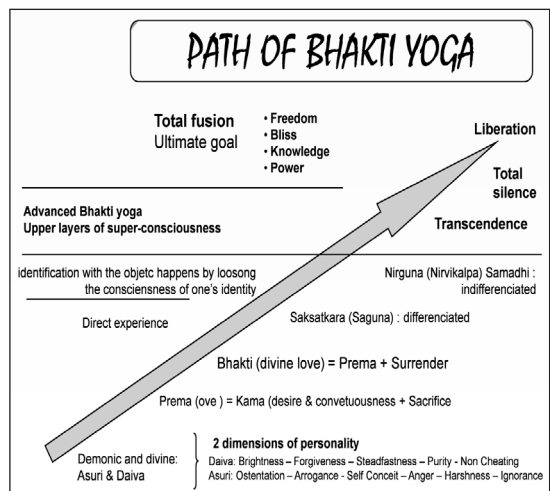
What do yogas have to say about mastering of emotions?

Raja Y: controlling the mind, the seat of all emotions.

Karma Y: Think about others before thinking about yourself.

Jnana Y: realize that you are not that mind.

Bhakti Y: sublimate the emotions by abandoning themselves to God, to a Higher Power, the Source of all creation + Kama - Prema - Bhakti: Devotion stages.



Workshop Asuri & Daiva, vices and virtues, defects / qualities: recognition of the 2 dimensions of the personality = demonic and divine.

When the decision to change becomes necessary, the importance of going beyond this duality.

Daiva: courage, freedom from fear, mental purity and intellect.

Brightness – Forgiveness – Steadfastness – Purity - Non Cheating.

Asuri: ostentation, arrogance, anger, vanity, ignorance of the cycle of life or dharma.

Ostentation – Arrogance - Self Conceit – Anger – Harshness – Ignorance.

Instructions : in group of 2 or 3 people, please share your experiences for these vices and virtues and at the end, make a short summary, how this approach is useful for you for your self-knowledge (past, present, future).

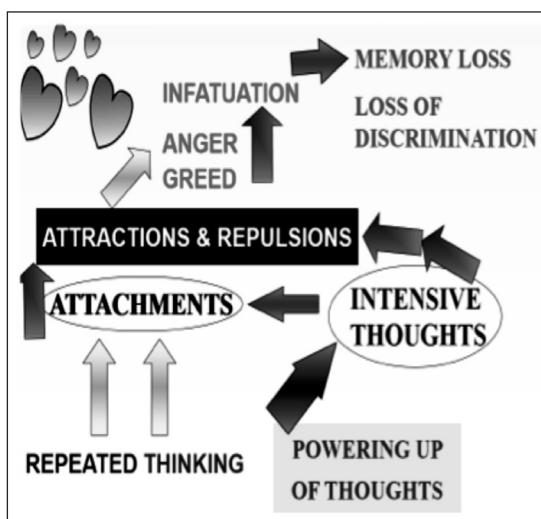
Q1. What is my position according these criteria?

Q2. What do I decide to improve (virtues)?

Q3. What I would like to minimize (vices)?

Emotions Process

Emotion is nothing but a powerful intensified thought.



Origin of Emotions (B.G. 2: 62, 63)

While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

Anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered.

Practice MEMT - MASTERING EMOTIONS TECHNIQUE (first steps)

- Thinking Vs Feeling
- Controlling the Emotions: Art of Sublimation (slowing down)
- The Triplet : Invoke- Amplify- Diffuse
- Pairs of opposites : Shift from one after other sequentially

Story - the 2 wolves

An old Cherokee is teaching his grandson about life. "A fight is going on inside me," he said to the boy.

"It is a terrible fight and it is between two wolves. One is evil – he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego." He continued, "The other is good – he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you – and inside every other person, too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed."

Yogic Practices

Pranayama:

- I. STARTING
- II. PURIFICATION
- III. SECTIONAL BREATHING
- IV. BALANCING PRANAYAMA
- V. COOLING PRANAYAMA
- VI. LAYA PRANAYAMA

VII. NADANUSANDHANA

VIII. SILENCE IX. CLOSING

Story - Renki the elephant

(Tale of Indian Origin - H. Brunel, the most beautiful Zen tales, Calmann-Levy)

Ryoto, a young Buddhist monk, complains that he cannot keep his thoughts at rest. They jump constantly, like a baby goat...

"Or like a wild elephant," said the old Zen master.

Ryoto, seeing his master's eye sparkle, guesses that he is going to tell him a story, and he sits at his feet in the shade of the banana tree.

Renki is a wild elephant captured at the age of three years young. A light gray gown without defect, long, thin, pointed tusks, ears in perfect triangular shape, a handsome male whose master, a trained elephant merchant, hoped to sell a good price to the lord of the kingdom.

The young elephant began to struggle with energy, with fury, he rushed, savagely trampled the ground under his heavy paws, barred to split the soul. But the stake was well embedded, and the rope was thick. Renki could not get rid of either of them. Then he entered into rage, desperate, biting the air, raising the trunk, lamentably barring the sky. He was exhausted in efforts and shouts.

When, suddenly, one morning, Renki calmed down, he no longer pulled on the rope, no longer mistreated the ground with his four legs, no longer shook the vicinity of his barrows. Then the master detached him.

He was able to go from one place to another, carrying a barrel of water, saluting everyone, serving the community. He was happy and free.

"Your thought is like a wild elephant," said the old master to his disciple.

"It is frightened, jumps in every direction, and trumpets to the four winds. Your "attention" is the rope, and "the chosen object of your meditation", the stake embedded in the ground. Calm your thought, tame it, master it, and you will know the secret of true freedom.

• Follow up and commitment

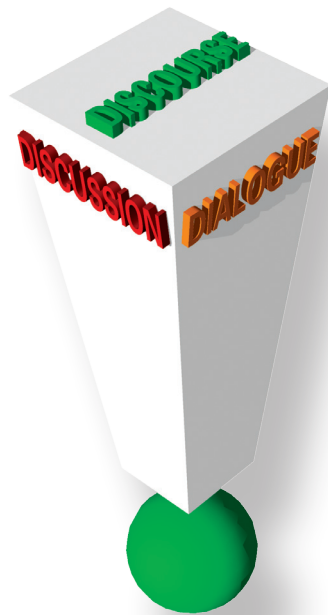
Inter-session and later applications

Wellness at work & attitudes in action - Yoga & meditation.

Please indicate your thoughts and strategies put in place in a professional situation.

1. The main achievements that I draw from session 1.
2. To progress, I do more often.
3. To progress, I do less often.





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