8

SUMMARY

AND

SUGGESTIONS
8.1. INTRODUCTION:

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in government. In all organizations, where group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice.

Management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims. Management creates harmony in working together, equilibrium in thought and action, goals and achievements, plan and performance, produce and market.

8.1.2 MANAGEMENT PERSPECTIVES:

Management Perspectives provide an overview of the principles, skills, challenges and the other factors which the managers have to face today. These include the theoretical framework, ideas and techniques which can be applied to day-to-day work of an organization like planning, decision making, leadership, motivation, communication, human resource management, corporate social responsibility, change management and managerial skills and mantras required for effective and efficient working of the organization.

8.1.3 NEED TO RECONNECT TO THE ROOTS:

There is more to management than just earning profits and more to the role of a manager than achieving the organisational objectives. He has to become the watch dog to see that nothing detrimental is done by the company at the cost of the stakeholders. He has to stay connected to the roots of his religion and culture while performing his job. Sharma (2001) argues that for a management system, to be effective, has to be rooted in the cultural soil of the country, where it is practiced. Many communities and countries in the world are now trying to discover and explore their own system of management, which includes accounting and financial management, human resource management, corporate governance, and also CSR (Muniapan, 2008). Not only eastern world
but the western world of business is also realizing the need to reconnect to the roots of their religion and culture and to infuse their working with morals and ethics.

8.1.4 MANAGEMENT AND OTHER RELIGIONS:

The concept of modernization without westernization is catching up with management thinkers, especially in the eastern world. Need is to act globally while staying rooted to the local values, norms and culture. Corporate world in the eastern region is going under the safe haven of religion. All the religions encourage serving the society, promoting the people's well being and safeguarding the natural resources. Buddhism lays emphasis on ethics, virtuous behaviour, morality and precept. It advocates purity of thought, word, and deed. Christianity is centered on the life and teachings of Jesus from the New Testament. Its teachings call for ethical, spiritual, and just behaviour. Taoism advocates imbibing of three gems of Tao i.e. compassion, moderation, and humility. Islam believes that followers should strive to attain religious and moral perfection. Confucianism focuses on human morality and right action. It is a system of moral, social, political, philosophical, and quasi-religious thought. Hinduism preaches: have no personal interest in the event but carry out the duty as the duty of the lord and do not be affected by the results.

8.1.5 BRIEF INTRODUCTION TO SIKHISM:

The Sikh religion is the most modern, scientific, unique and all embracing religion. It is modern because when we look at the history of main religions of the world, it not only appears to be the youngest of all- hardly five hundred years old- but also proves to be the most time-relevant. It is scientific because, though it is believed that faith and logic can’t go together, the whole of the philosophy on which Sikh religion is based, is by and large, fully logical, rational, objective and scientific. The religion is unique not only in its form and faith but in its content, philosophy, traditions, culture and history as well. It is all embracing because it is based on the principle of fatherhood of God and brotherhood of mankind, not confined to the people belonging to any particular
class, creed, community or geographical area but taking in its fold the whole mankind.

*Sri Guru Granth Sahib* is the holy scripture of the Sikhs, which manifests the wisdom of great sages and saints. It contains the Hymns of thirty-six holy spirits of whom only six were Sikh Gurus and of the remaining thirty, fifteen were Hindu and Muslim saints, four were followers of the Gurus and eleven were Bards who were called ‘Bhatta’ or Brahmin scholars – thus giving it a pluralist outlook and universal appeal. The scripture has been open to the whole mankind and it is not confined to any one sect, community or geographical region. The decision of the tenth Sikh Master to pronounce *Sri Guru Granth Sahib* as the Guru is totally new in the history of religions and it has given the Sikh religion a new meaning, a new direction and a new dimension. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. *Sri Guru Granth Sahib* gives message for spiritual development as well as human development including management effectiveness. *Sri Guru Granth Sahib* has many treasures to contribute in different areas of management like leadership, motivation, ethics and CSR.

**8.2 RESEARCH DESIGN:**

**8.2.1 NEED AND SIGNIFICANCE OF THE STUDY:**

Management thinkers today are exploring religion, philosophy, transpersonal psychology, meditation and many other spiritual schools of thought in the field of organizational management. The recourse to ethical and value-based dimensions of management practices appears inevitable for the future of corporate management and boosting the confidence of investors and faith of the society in the corporate sector. The review of existing literature on the subject indicates that a lot of work has been done on different management perspectives in Islam, Christianity, Hinduism, Jainism and Buddhism but the Study of Sikhism in relation to Management Perspectives is totally neglected and unexplored area for research work.
Hence, the present study **Management Perspectives in Sikhism** is aimed at formulating and systematizing the intuitive wisdom of *Sri Guru Granth Sahib*, the sacred scripture of the Sikhs, along with studying the life history and experiences of the Sikh Gurus in order to guide the corporate world and its mentors in their managerial pursuits. It is assumed that the sacred scripture, *Sri Guru Granth Sahib*, can show them the path of righteous and honest deeds. The study also includes the analysis of Sikh corporate managers regarding their management styles and makes an endeavor to find on them the impact of the values and wisdom of *Sri Guru Granth Sahib* in their conduct as managerial leaders. The study is significant in being the maiden attempt in the said field. It will enlighten the corporate world as well as the whole society about the management perspectives in Sikhism.

### 8.2.2 Objectives The Study

The basic research mission of the study is to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy *Sri Guru Granth Sahib* and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in *Sri Guru Granth Sahib*. More specifically the following are the objectives of the study:

6. To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.

7. To explore, formulate and systematize the intuitive wisdom of *Sri Guru Granth Sahib* for effective and efficient value-based management.

8. To study the managerial styles of corporate Sikh managers.

9. To find out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers.

10. To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus and the philosophy of *Sri Guru Granth Sahib*.

### 8.2.3 Scope of the Study
The study includes the detailed analysis of both the original and English translation of the holy *Sri Guru Granth Sahib* and the available literature on the life history, experiences and teachings of the Sikh Gurus in order to find out the managerial sagacity for value-based management. For the purpose of analyzing the managerial styles of corporate Sikh managers and to find the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers, the respondents are selected in a manner so as to cover the widest possible spectrum of the corporate sector.

### 8.2.4 SAMPLE OF THE STUDY

The sample of the study consists of 100 corporate Sikh managers based in the country. The selection criterion aimed at covering as many sectors of the industry as possible. These include banking, insurance, finance, manufacturing, education and other service sectors of the economy. As the research is exploratory in nature, the non-probability sampling technique is used to select the sample. Hence, the respondents have been selected on the basis of their accessibility and the purposive personal judgment of the researcher.

### 8.2.5 METHODOLOGY OF THE STUDY

The research is mainly exploratory in nature and is based on qualitative research methodology called hermeneutics, which is the interpretation of ancient, classical or religious literature. The researcher had a detailed study of the holy *Sri Guru Granth Sahib* in the light of management perspectives to identify the lessons of value-based management. The literature relating to the life history of the Sikh Gurus has also been interpreted using hermeneutics to find out the lessons of managerial sagacity.

The empirical research methodology is used for studying the viewpoint of the corporate Sikh managers. For this purpose, five point Likert scale questionnaire was used as the measuring instrument for finding out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the selected Sikh managers. To find out the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured
by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important values that they feel can make best contribution to the organisation. The research questionnaire was forwarded to the selected Sikh managers through post as well as through e-mail with clear instructions regarding the purpose of the study. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents.

**8.2.6 DATA ANALYSIS AND STATISTICAL PROCEDURE**

The completed questionnaires were numbered on return for easy reference. The information obtained through these questionnaires was coded and clustered on MS Excel sheet. The data sheet with the coded responses was used in the Statistical Package for Social Science (SPSS) to analyze the responses. The following tools and tests were mainly applied for the analysis:

**Chronbach Alpha:**

Cronbach's Alpha is a coefficient of reliability. The internal consistency of the questionnaire was tested with the help of this coefficient.

**Barlett’s test of sphericity and KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy:**

Barlett’s test of sphericity is one of the statistics associated with factor analysis. It was developed to test if common factors existed in a group of variables. It is a test used to examine the hypothesis to check if the variables are uncorrelated in the population and to check if common factors existed.

**Factor Analysis:**

Factor analysis is used for theory development and for data reduction. It does this by seeking underlying unobservable (latent) variables that are reflected in the observed variables (manifest variables). It is based on how closely various items are related and how they form factors. Each factor (dimension) represents several items.
Factor analysis was made to reduce the number of statements into some common factors. These common factors were then analysed to find out the impact of values and wisdom of *Sri Guru Granth Sahib* on them. Frequency tables were prepared to know the preferences of respondents regarding their leadership styles and finally a complete score sheet was drawn to find the dominant and back-up leadership styles of the corporate Sikh managers.

Besides, percentage technique of analysis, simple mean, graphs and pie-charts were also used to make the analysis more meaningful.

The open-ended question inputs on personal values of employees were coded and clustered firstly according to the degree that the value was explicitly named by the respondent e.g. honesty. Secondly, the remaining inputs were clustered accordingly to the commonality and themes were assigned to each cluster. These values were finally determined to know their relevance in the successful running of the organization.

**8.2.7 ORGANISATION OF THE STUDY**

The study is organized into the following chapters:

9. Introduction
10. Review of Literature
11. Research Design
12. Lessons of Managerial Sagacity from the Life History of Sikh Gurus
14. Management Styles of Corporate Sikh Managers
15. Impact of Values and Wisdom of Sri Guru Granth Sahib on Corporate Sikh Managers
16. Summary and Suggestions
8.2.8 LIMITATIONS OF THE STUDY

- The study is based on the interpretation of the researcher of the sacred *Sri Guru Granth Sahib* and the life histories of the Great Gurus. It is totally a qualitative research which cannot be tested with any empirical data.
- It is quite possible that the interpretation of the researcher may not match with the wisdom which the Sikh Gurus have given to the world at large.
- The study is based on the responses given by the respondents in the questionnaire. It may be possible that some of the respondents may not be representing their true opinion or the values really possessed by them.
- The respondents were contacted through email or by post. The results would be different if they were interviewed personally.

8.3 FINDINGS OF THE STUDY

8.3.1 LESSONS OF MANAGERIAL SAGACITY FROM THE LIFE HISTORY OF SIKH GURUS:

Sikh means the seeker of the truth. The word Sikh is derived from the Sanskrit word *shishya* which means disciple or student and the Sanskrit meaning of the word ‘Guru’ is teacher, honoured person, religious person or saint. In the Sikh religion, the title Guru applies only to the ten Gurus who founded the religion, beginning with Guru Nanak Dev, the first Guru and Guru Gobind Singh, the last Guru in human form. When Guru Gobind Singh left this world, he declared *Sri Guru Granth Sahib*, the final Sikh Guru. The concept of Guru embraces more than the ten Gurus. The *Gurbani* (utterance of the Guru) is embodied in the scripture. Since the death of Guru Gobind Singh in 1708, it has been consulted and venerated as a living guide, known as *Sri Guru Granth Sahib* (Nesbitt, 2005). The Sikh Gurus are to be perceived as one soul in the form of ten bodies transmigrating from one form to another. The Gurus were enlightened and progressive souls whose purpose in life was the spiritual and moral fortification of the people. The teaching of the gurus sought to enlighten people to live righteous and spiritually fulfilling lives with truth, dignity, honour and liberty. During the span of 239 years, the Sikh Gurus laid down within the sacred scriptures, the rules and guidelines that enshrine the
The Sikh Gurus were an epitome of virtues, righteous actions and honourable conduct. They were the examples of virtuous and moral living.

8.3.1.1 GURU NANAK DEV:

Guru Nanak Dev was the first Sikh Guru and the founder of the Sikh religion. He preached the equality of all humans. Guru Nanak Dev preached that all people are the children of one God. During a time of great social disarray and religious decay, Guru Nanak Dev spoke against tyranny, social injustice, religious hypocrisy, empty rituals and superstitions and also rejected the Hindu practices of caste system, fasting and pilgrimage, animal sacrifice, omens, austerities and idolatry. He travelled extensively throughout India and foreign lands to spread his message and his preaching’s were in consonance with the life he led. Guru Nanak Dev laid forth three basic principles by which every human being should abide: Earn an honest living as a householder, remember the name of God at all times, and share a portion of your earnings with the less fortunate.

Lessons of Managerial Sagacity from the Life History of Guru Nanak Dev:

Guru Nanak Dev was the first leader of the Sikhs and so enigmatic was his personality that even after 543 years, he has a large following and people still look upon his word and seek guidance from his preaching and his life stories. Guru Nanak Dev was an embodiment of acumen, judiciousness, compassion, devotion and truth. He taught the profoundest truths, using metaphors and symbolic presentations. He was apostle of love and modesty. By his magnetic and charismatic personality, he mesmerized millions of people in his lifetime. He was respected alike by Hindus as well as Muslims. The lessons from his life history regarding managerial sagacity include a Clear Plan and Vision, Effective Communication, Structured the Congregations, Path of Truth and Enlightenment, Philanthropy/Concept of Social Responsibility, Honest Means of Living, Re-engineering of Personalities, Equality of Mankind, Cultivation of Inner Strength and Succession on Merit. He gave the model of moral living of Kirat Karna, Naam Japna and Vand Chakkna.
8.3.1.2 GURU ANGAD DEV:

Guru Angad Dev compiled the hymns of Guru Nanak Dev and spread his teachings and collected the life story of Guru Nanak Dev, known as the Janam Sakhi. He introduced Gurmukhi script and encouraged people to learn Punjabi which was at that time the language of the masses. For this, he started a school at Khadur Sahib to teach children the Gurmukhi alphabet. The Guru told Bhai Gurdas, his purpose was to make the Granth into an ample volume.

Lessons of Managerial Sagacity from the Life History of Guru Angad Dev:

Guru Angad Dev was instrumental in taking Sikhism from its infant stage to the next stage. He laid the foundation of a Sikh community that was pious, educated and enlightened. Guru Angad Dev believed in the service and well-being of all mankind, and not just of his own followers. He emphasized the need for character building rather than performance of rituals and formalities. Guru Angad Dev motivated his Sikhs to follow the path where enlightenment could be achieved through service and good actions, devotion and worship of one God. In his own style, Guru Angad Dev was able to take Sikhism to its pinnacle. The lessons from his life history regarding managerial sagacity include Harmony between Thought and Action, Upliftment of Society/Empowering People, Emphasis on Physical and Spiritual Growth, Women Empowerment, Egalitarianism, Fearlessness, Ethics of Honest Work, Sustainability of the Mission, Devotion and Obedience to the Master and Meritorious and Impartial Succession.

8.3.1.3 GURU AMAR DAS:

Guru Amar Das, the third Sikh Guru, institutionalized the free community kitchen called langar among the Sikhs. He preached the equality of people and tried to encourage the idea of women's equality. He tried to free women from the practices of purdah, wearing a veil, and advocated strongly against the practice of sati, the ritual of a Hindu woman burning herself alive husband's funeral pyre. He was known for his commitment and dedication to the service of the Guru.
Lessons of Managerial Sagacity from the Life History of Guru Amar Das:

Guru Amar Das was a model of benevolence and kindheartedness. His teachings were simple. “Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart” (Dhillon, 1999). He gave the perfect style of leadership implying that a leader should always be there for his followers guiding by precept and practice with the general well-being of all as essence of all decisions. The lessons from his life history regarding managerial sagacity include Concept of Pangat and then Sangat, Established the Sikh Administration System, Prohibited the Practice of Baseless Rituals, Embodiment of Compassion, Passionate and Zealous Worker and Social Responsibility.

8.3.1.4 GURU RAM DAS:

Guru Ram Das founded the city of Amritsar in 1574. He standardised the Sikh marriage ceremony, known as the Anand Karaj and stressed the importance of hymn singing, which remains an important part of Sikh worship even today. He was instrumental in spreading Sikhism in North India and worked for creating an organized structure of Sikh society.

Lessons of Managerial Sagacity from the Life History of Guru Ram Das:

Guru Ram Das was a man of simple and austere thinking and even as a young boy; he preferred the company of holy men. He was the possessor of a grand spirit of service, pleasing manners and refined behaviour which made him earn the love of all who came in contact with him. The lessons from his life history regarding managerial sagacity include Centre of Spirituality and Trade, Strengthened the Sikh Organisation, Benevolence, Reverence and Humility, Veracity and Honesty and Social Reforms.

8.3.1.5 GURU ARJAN DEV:

Guru Arjan Dev compiled the Adi Granth in 1604. He built a splendid Gurudwara in the middle of the holy tank. Holy tank was constructed by Sri Guru Ram Das. This Gurudwara was named Harmandir Sahib. Later on, the English started calling it Golden Temple due to its golden look caused by its
gold plating by Maharaja Ranjit Singh. He composed the prayer of peace, *Sukhmani Sahib*. He started the practice of tithe, contributing one tenth of one’s earnings for community purposes. Guru Arjan Dev was the first Sikh Guru to be martyred. He was imprisoned and martyred in 1606 by Emperor Jahangir for not amending the Adi Granth, the Sikh holy book. Guru Arjan Dev was made to sit on a scorching iron plate and had boiling sand poured over his body. Guru Arjan Dev bore the pain and sat there chanting hymns.

**Lessons of Managerial Sagacity from the Life History of Guru Arjan Dev:**

Guru Arjan Dev gave a distinct identity to the Sikhs by building the *Harmandir Sahib* at Amritsar and by compiling the *Adi Granth* which was later called *Sri Guru Granth Sahib*. In his martyrdom he conveyed the message to his followers that they must always face bravely the evil, cruelty, oppression and injustice. The fourth brilliant successor of Guru Nanak Dev, Guru Arjan Dev was a dynamic personality - social reformer, spiritual mentor of high order, moral disciplinarian, organizer, a great litterateur, a systematizer and a thoroughly conscious being devoted to the cause of truth on earth. Because of his accomplishments and devotion to the higher causes, he grew to be the cynosure of the people and a force to reckon with (Gandhi, 2007). The lessons from his life history regarding managerial sagacity include Harmandir Sahib, the Symbol of Tolerance Towards All, Compilation of the Text of Wisdom for Generations to Come, Knowledge and Acumen, Acknowledgement and Appreciation of Effort, Value of Good Company, Protector of Needy and Healer of Sick, *Masand* System and Concept of *Daswand*, Cultivation of Skills, Humility in Character and Personification of Tolerance.

**8.3.1.6 GURU HARGOBIND:**

Guru Hargobind transformed the Sikhs by introducing martial arts and weapons for the defense of the masses. He put on two swords - one signifying *miři*, temporal power, and other *piri*, spiritual power. He donned the attire of a soldier to fight against the atrocities of the Mughal rulers. He fought four battles with the Mughal rulers who were forcing people to convert into Muslims. He was imprisoned in the fort of Gwalior for one year. When he was
released, he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free.

**Lessons of Managerial Sagacity from the Life History of Guru Hargobind:**

Guru Hargobind was very brave and benevolent. He was innovative and daring as he introduced the concept of saint-soldier and was known as True king, *Sacha Patshah*. Guru Arjan Dev trained Guru Hargobind in languages, philosophy, astronomy, medicine, science and public administration, along with training in martial art and horse-riding. He became popular for his concern for the underprivileged and the vulnerable. The lessons from his life history regarding managerial sagacity include New Turn to Sikh Way of Life, Defined Seat of Temporal Authority, Combat Oppression and Injustice, Emphasis on Military Training and Considerate and Empathetic.

**8.3.1.7 GURU HAR RAI:**

Guru Har Rai continued the military traditions started by his grandfather, Guru Hargobind. He maintained the honour of Sri Guru Granth Sahib by refusing to modify its contents. During his time, Sikhism became more popular and stronger. The Guru passed on the Guruship to his son, Guru Harkrishan, when the latter was at the age of only five.

**Lessons of Managerial Sagacity from the Life History of Guru Har Rai:**

Guru Har Rai was compassionate and merciful and possessed the knowledge of medicine. Keeping pace with the times, he furthered the military traditions and kept 2200 mounted soldiers at all times. Guru Har Rai was well versed in languages, swordsmanship, archery and horse-riding. He was a pious, polite and soft-hearted person and dedicated his life to the service of mankind and was always immersed in the meditation of God’s Name. The lessons from his life history regarding managerial sagacity include Environmental Sensitivity, Humanitarian Service, Self-dependent, Prerequisites of Good Governance, Disciplined Way of Life and Trust in Followers.
8.3.1.8 GURU HAR KRISHAN:

Guru Har Krishan was bestowed with Guruship at the age of five. He cured the sick during a smallpox epidemic in Delhi. Gurdwara Bangla Sahib in New Delhi was constructed in the Guru's memory as he had stayed there during his visit to Delhi. Before Guru Harkrishan died of smallpox at the age of eight, he nominated his granduncle, Guru Tegh Bahadur, as the next Guru of the Sikhs.

Lessons of Managerial Sagacity from the Life History of Guru Har Krishan:

Guru Har Krishan was a person of confidence, astuteness and intelligence. Even though he attained Guruship at a very tender age, he commanded great respect and reverence of devotees of the Sikh religion and general masses due to his enigmatic personality. He dedicated his life for the well-being of the people. The lessons from his life history regarding managerial sagacity include Born Leader and Divine Spirit, Intelligence and Astuteness, Confidence, Magnanimous Devotion to Others and Epitome of Sensibility and Courage.

8.3.1.9 GURU TEGH BAHADUR:

Guru Tegh Bahadur founded the city of Anandpur Sahib. He was responsible for saving Kashmiri Hindu pandits who were being persecuted by the Mughals. He laid down his own life to protect the freedom of religion of Kashmiri Hindu pandits. Today Gurdwara Sis Ganj in Chandani Chowk, New Delhi sanctifies the place where he was martyred. Gurdwara Rakab Ganj Sahib in New Delhi is located where the great Guru's body was cremated.

Lessons of Managerial Sagacity from the Life History of Guru Tegh Bahadur:

Guru Tegh Bahadur travelled far and wide, spreading the message of Guru Nanak Dev and dispelling superstitions and ritualistic behaviour. He visited core Sikh communities to infuse enthusiasm and confidence in the people. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order,
philosophical acumen and divine enlightenment. The lessons from his life history regarding managerial sagacity include Protection of Human Rights, Forbearance and Acceptance of Diversity of Faith and Conviction, Social Uplift of the Society, Settlement of Disputes through Negotiations, Forgiveness and Mercy, and Courageous and Valiant.

8.3.1.10 GURU GOBIND SINGH:

Guru Gobind Singh was the tenth guru of the Sikhs. He became Guru at the age of nine after his father, Guru Teg Bahadur, the ninth guru, was martyred by Aurangzeb. He inculcated the spirit of both saintlihood and soldiership in the minds and hearts of his followers and prepared them to fight oppression in order to restore justice, peace, equality, righteousness and to uplift the down-trodden people in the time that was fraught with danger due to the forcible conversions by the Mughal rulers of their Hindu subjects to Islam. Guru Gobind Singh took upon himself the task of motivating people to rise against this oppression and in 1699, he baptized the Sikhs and created a highly dedicated army of saint-soldiers called the Khalsa. He authored the hymns - Jaap Sahib and Chaupai and wrote his autobiography, the Bichitra Natak. He motivated common man to convert into a distinct and solidified individual. Guru Gobind Singh and the Sikh army had in several encounters with the Mughal army and bore the onslaught of a mighty enemy and stood firm as a distinct and sovereign entity. He lost his four children and his mother to the cause of virtuousness. Guru Gobind Singh instructed the Sikhs to follow Sri Granth Sahib as the Guru after him.

Lessons of Managerial Sagacity from the Life History of Guru Gobind Singh:

Rarely in the annals of human history does there appear a person capable of awakening the human heart’s noblest virtues to such an extent that an entire nation dynamically expresses the finest of its inherent qualities as Guru Gobind had done. He had such an exceptional personality-matchless in character and unparalleled in attributes, striking in figure and divine in demeanor, he was the definitive saint-warrior. In battle he knew no equal; in
piety he was sublime. His presence inspired awe, devotion, and valour. Poet, visionary, sage, warrior, and leader—all in one, he fearlessly rallied the valiant forces of righteousness lying dormant within the weary hearts of his people. The strength of his moral fibre and the conviction of his spiritual and social ideals inspired the community to fulfil its noble destiny, uplifting it within a singular purpose. In the entire history of humankind, the unparalleled example of Guru Gobind Singh stands as a perennial source of inspiration for the leaders of the world. The lessons from his life history regarding managerial sagacity include Versatile Personality, Resilience in the Time of Adversity, Motivation and Inspiration, Knowledge and Training, Modesty, Delegation of Authority, Defined Code of Conduct, Well-Being of All, Foresight and Observation, Strong Conviction and Disposition, Forbearance before Reaction, Asceticism of Mind/Self-Discipline, Holistic Identity, Universal Brotherhood and Ordained *Sri Guru Granth Sahib* as Guru/Seek Guidance from Word of the Master.

**8.3.2 MANAGEMENT WISDOM IN SRI GURU GRANTH SAHIB:**

Today, management concepts need to be entwined with religion and spirituality. There is a wealth of management wisdom in *Sri Guru Granth Sahib* which is enough to stimulate and galvanize the whole of business world. The wisdom of *Sri Guru Granth Sahib* if imbibed can form the basis of ethical managerial behaviour. This wisdom when manifested in thoughts, speech and actions ennobles and enlightens the people. It provides internal fulfillment and upliftment. It calls for the alignment of thought, word and deed and motivate us to create a business culture of conscience, care and consciousness. The message of *Sri Guru Granth Sahib* is universal, seeking the welfare of all human beings of the globe. It promotes integration, co-existence and feeling of fraternity and amity and also emphasises the importance of human values (Alag, 2008). An attempt has been made in this chapter to epitomize the wisdom of *Sri Guru Granth Sahib* in those perspectives of management which can transform the ordinary management to a management full of virtues and values.
8.3.2.1 LEADERSHIP:

Leaders play a key role in the achievement of the objectives of the organisation and they are expected to stimulate the ethical climate at work (Dickenson, Smith, Grojean and Ehrhart, 2001). Ethical leaders provide subordinates with voice, ask for and listen to their input, and allow them to share in decision making on issues that concern their tasks (Brown, Trevino and Harrison, 2005). The World Economic Forum, which is an active independent international organisation committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas, in its 2005 meet of various leaders from business, academia and government identified and agreed upon six top priority guiding values (traits) to be inculcated among the leaders for addressing the global pressing issues. These values include integrity, compassion, equity, tolerance, selflessness and stewardship. An attempt has been made to disseminate the wisdom of *Sri Guru Granth Sahib* in relation to the above six core values so that the world at large can come across the spiritual treatment given to the said core areas. Knowledge derived from *Sri Guru Granth Sahib* can be used in an informed and deliberate way to guide the managers and leaders in moral conduct and value based management of the business organizations.

*SRI GURU GRANTH SAHIB AND LEADERSHIP:*

*Sri Guru Granth Sahib* contains the philosophy of thought, action and consequence. It offers a perfect set of values and practical code of conduct. Thoughts of the leader should be based on specific vision only then can he actualise them. Visionary leader is the one who is conscious of his vision. He should be creative and confident in his thought to bring newness to the system to keep pace with the changing business environment. The Guru asserts, “As the inner vision is awakened, one comes to know one’s own home, deep within the self” (SGGS, p-153). A visionary leader can lead his workforce by stimulating them to perform as a team to give reality to the thoughts and to attain new heights in the work field by effectively communicating the vision.
Sri Guru Granth Sahib emphasizes the virtues of wisdom, truthfulness, justice, temperance, courage, humility, contentment, and love for humanity, which are now the cherished ideals of leadership. Vices of lust, wrath, greed, attachment and pride, which are roots of unethical leadership, are termed as the worst sins in it. The speech should be drenched with virtues. The Lord says, “The One Lord is in his heart. True are his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth” (SGGS, p-283). Confidence should be the trademark of the leader and confidence comes when one is virtuous. The Guru avers, “Those who have no faith in their own minds, O Nanak - how can they speak of spiritual wisdom? (SGGS, p-647). The six core values of leadership-integrity, compassion, equity, tolerance, selflessness and stewardship-as enshrined in Sri Guru Granth Sahib are interpreted as under:

The Value of Integrity:

Integrity should be the hallmark of the leaders. All the frauds of the business world are the outcome of untruthfulness and dishonesty in the behaviour of the business leaders. According to Sri Guru Granth Sahib, “Truth is higher than everything; but higher still is truthful living” (SGGS, p-62). Sri Guru Granth Sahib further says, “Those who do not have the Assets of Truth-how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain” (SGGS, p-23). It suggests that the people who deal in truth, they get salvation from the fear of death. To this desirable conduct the Guru avers, “The noble people are traders in Truth. They purchase the true merchandise, contemplating the Guru. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad” (SGGS, p-1032).

Sri Guru Granth Sahib totally rejects the dishonest and false dealings in the business and considers it equivalent to eating dead bodies. The Guru’s teachings teach that, one should earn one’s living by honest means, share one’s earnings with the needy and keep God Almighty – the Creator always in
one’s mind – that is to be always thankful to Him. Guru says, “Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass” (SGGS, p-15).

**The Value of Compassion:**

The leader should be a manifestation of compassion. The pains, sufferings, sorrows and grief of others must be felt by him as his own and he should try his best to eliminate or lessen them. The consideration for others is inherent in the moral teachings of Sri Guru Granth Sahib. “Truth, contentment, compassion, religious faith and purity - I have received these from the Teachings of the Saint, Says Nanak, one who realizes this in his mind, achieves total understanding” (SGGS, p-822). The desire and ability of the leaders should always be to ameliorate the plight of the people working for the business.

The ideal of Sikhism is a society based upon mutual respect and cooperation and providing an optimal atmosphere for individuals to grow spiritually. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: “If thou wouldst seek God, demolish and distort not the heart of any individual” (SGGS, p-1384). Sri Guru Granth Sahib asserts that compassion holds the whole earth on it. It says “The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull!”(SGGS, p-3).

**The Value of Equity:**

Equity means giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or human group, gender, class, religion, age. It is the recognition of diversity. It represents justice and fairness in treatment by the leaders. Discrimination on any ground, whatsoever it is, is highly disapproved in Sri Guru Granth Sahib. Sri Guru Granth Sahib treats everybody as the creation of One Light: “In Thee are all sharers; to none dost thou appear alien” and “Thou Lord of all, our father; in Thy possession lay
unending stones” (SGGS, p-97). As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained.

*Sri Guru Granth Sahib* advises us to become a righteous person and it illuminates our path by giving the solution to attain the same: “Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world” (SGGS, p-6).

The Guru asserts that the basic trait of a Sikh is that he treats all people of God as equal. It is inscribed in *Sri Guru Granth Sahib* that, “As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained” (SGGS, p-599).

**The Value of Tolerance:**

Tolerance is the acceptance of diversity of opinion, social, ethnic, cultural and religious. It is the ability to listen and accept others, valuing the different ways of understanding and position in life, provided they do not violate the rights of others. Sikhism is known as the religion of harmony, brotherhood and tolerance. The most sacred site of Sikhism, Sri Harmandir Sahib also known as Golden temple, has doorways on all four sides which symbolizes the tolerance of Sikhism – greeting all four classes as equal and with open arms. *Sri Guru Granth Sahib* says, “With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence” (SGGS, p-253).

It advises that, “Faith, contentment and tolerance are the food and provisions of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no place of rest” (SGGS, p-83). It advocates that the Saints are tolerant and good-natured; friends and enemies are the same to them (SGGS, p-1356). It implies that leaders must not be reactive but they should behave in a saintly manner and be pro-active.

**The Value of Selflessness:**

Selflessness is about being humble and compassionate. Selflessness lets one dedicate his life to helping others. Selflessness is the quality of not putting
yourself first but being willing to give your time or money or effort etc. for others. It is concerned more with the needs and wishes of others than with one’s own. It focuses on a motivation to help others or a want to do well without reward. Selfless service to humanity is a unique concept in Sikhism. *Nishkam Seva* (Selfless Service) is the willingness to sacrifice selfish desires for the benefit of larger interest of others as an indication of love and commitment.

*Sri Guru Granth Sahib* says, “One who performs selfless service, without thought of reward, shall attain his Lord and Master” (SGGS- p-286) and “Through selfless service, eternal peace is obtained. The *Gurmukh* is absorbed in intuitive peace” (SGGS, p-125).

According to *Sri Guru Granth Sahib*, “That is selfless service, which pleases God, and which is approved by God” (SGGS, p-757). *Sri Guru Granth Sahib* advises, “Center your awareness on *seva*, selfless service and focus your consciousness on the Word of the Shabad” (SGGS, p-110) because “Selfless service is the support of the breath of life of the *Gurmukh*” (SGGS, p-229). Without selfless service, no one obtains any reward (SGGS, p-354) but in egotism, selfless service cannot be performed, and so the soul goes unfulfilled (SGGS, p-560).

**The Value of Stewardship:**

Stewardship means being in charge of something that is entrusted to us, but not our own possession. Leaders are the steward of the organisations they serve and at the same time are also responsible to all the stakeholders of the organisation. They are supposed to exercise every care in the management of their organisations. In an organizational context, stewardship refers to leaders’ responsibility to properly utilize and develop its resources, including its people, its property and its financial assets. Stewardship is a principle taught in Christianity and Islam, stemming from the belief that God is the ultimate owner of everything and one is accountable to God for the care and use of those possessions. *Sri Guru Granth Sahib* points out, “The Lord always looks after and cares for all His beings and creatures; He is with all, near and far” (SGGS, p-1315) and “He cherishes and nurtures all beings and creatures. He is
Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him”, (SGGS, p-103).

_Sri Guru Granth Sahib_ declares that the purpose of human beings is to achieve a blissful state and to be in harmony with the earth and all of God’s creation. The _Guru_ highlights: “The Lord infused His Light into the dust and created the world, the universe. The sky, the earth, the trees, and the water - all are the Creation of the Lord” (SGGS, p-723). The _Guru_ suggests: “Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of _Nirvana_” (SGGS, p-23). The wisdom and vision contained in _Sri Guru Granth Sahib_ in connection with the six core values of ethical leadership can guide the business leaders to manage the affairs and activities of the business in a manner which is beneficial to the society at large.

**8.3.2.2 MOTIVATION:**

Motive is an inner state of the mind that energises, activates or moves (hence motivation) and directs or channels our behaviour towards goals. Setting a goal and being motivated to accomplish it is a great thing, but to enjoy a lifetime of success and happiness, one needs to develop lasting motivation that stems from an unchangeable internal outlook. When there is an inner passion for growth, development, and expansion, the life will be filled with success, wealth, happiness, and anything else that you desire.

If people are passionate about the goals that they are striving for, and they personally have something to gain, they will naturally have enough motivation to take the necessary action in pursuing those goals. However, sometimes people are not motivated enough simply by striving for a goal, and therefore organisations will want to offer incentives and rewards for achieving those goals. It does not matter what is the size or the nature of these rewards, as long as they are exciting to the team. Motivation is the interplay of the religious convictions, ethnicity and behaviour. Motivation ought to be holistic and comprehensive in perspective to meet the materialistic, intellectual,
emotional, moral and spiritual needs of the followers. Organisations should provide working as well as social space to the employees so that they can contribute effectively for the welfare of society, organisation and self.

**SRI GURU GRANTH SAHIB AND MOTIVATION:**

*Sri Guru Granth Sahib* enlightens the human beings as to how to conduct themselves and live in this world; it gives the way of life. All the blessings and blissful state of mind is bequeathed on a person who walks on the enlightened path. *Guru* is highly motivating and inspiring to his followers and exceedingly tolerant to the people who try and even to those who commit mistakes. *Guru* says, “Your humble servants remain satisfied and fulfilled and the true *Guru* blesses them with encouragement and comfort” (SGGS, p-105). *Guru* confers stability and sense of security to his disciples and says, “The Lord is wealthy and prosperous, so His humble servant should feel totally secure” (SGGS, p-131). It is the greatness of the Lord that He is so generous and bountiful. *Sri Guru Granth Sahib* avers, “God is Wise, Giving, Tender-hearted, Pure, Beautiful and infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite” (SGGS, p-46). The various human needs are interpreted as under as per the directions of *Sri Guru Granth Sahib*:

**Material Needs:**

It is necessary to fulfill the basic needs of food, clothing and shelter but these are to be controlled within the limits. It is also true that just filling this need to the hilt may not give happiness to the people and they may not contribute effectively to the organisation just because their basic needs are being realized. *Sri Guru Granth Sahib* advocates the life of moderation. *Guru* says, “Eat little and sleep little; O Nanak, this is the essence of wisdom” (SGGS, p-939) and “Eating too much, one’s filth only increases; wearing fancy clothes, one’s home is disgraced. Talking too much, one only starts arguments” (SGGS, p-1331).

The corporate houses think that taking care of their people means just looking after their materialistic needs and that they will end up with a satisfied and satisfactory workforce, but it not so. There are other needs that are to be
taken care of along with basic needs. The Guru opines, “Mansions of gold and beds of silk sheets- O sister, I have no love of these. Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the name of the Lord” (SGGS, p-1306). Sri Guru Granth Sahib motivates people to be one with the name of the God and corporate houses motivate people to be one with the objectives of the company. Humans live for higher needs and are motivated and satisfied when these are fulfilled.

**Intellectual Needs:**

There are other needs that are to be taken care of along with biogenic needs and these are need of knowledge, need of freedom of thought and need for achievement. The Guru says, “The Lord and Master embrace those who seek His sanctuary. He bestows them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His name” (SGGS, p- 460). Employers need to educate employees to impart the complete knowledge of the organisation they work in and about the work they have to undertake. Sri Guru Granth Sahib sermonizes, “The mind is the elephant, the Guru is the elephant driver and knowledge is the whip, wherever the Guru drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again” (SGGS, p-516).

The value of mentor is very high according to the Scripture because mentor is the one who provides appropriate environment for the performance of the work assigned and gives right direction to the employees. If people lose the focus, they will not achieve the targets and will be discontented whereas if they acquire right knowledge, it can be utilized for further dissemination and accomplishment of goals. Guru ordains, “Contemplate and reflect upon knowledge and you will become a benefactor to others” (SGGS, p-356). Guru avers, “At the confluence of the three rivers of knowledge, right action and devotion, there why not wash away your sinful mistakes” (SGGS, p-344). Sri Guru Granth Sahib illustrates the right way of achieving outcomes, Guru says, “One who practices truth, righteous living, charity and good deeds, has the supplies for God’s path. Worldly success shall not fail him” (SGGS, p-736).
With the right direction and help of the higher ups employees achieve great sense of contentment and triumph. *Guru* says, “That person, unto whom my Lord and Master is merciful- all his tasks are perfectly successful” (SGGS, p-1226).

**Emotional Needs:**

Emotional needs comprise the desire for alignment of organisational objectives with personal objectives, desire for love and affection and appreciation of efforts. *Guru* says, “I bow in reverence to the Perfect *Guru*. God has resolved all my affairs” (SGGS, p-625). The employees should get euphoria and feel cared for while working for the organisational goals. *Guru* opines about this blissful state as follows, “The Lord has showered me with His Mercy. God has perfectly preserved my honour. He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking” (SGGS, p-625). *Sri Guru Granth Sahib* bestows all the accolades and bliss on the person who walks on the right path. *Guru* avers, “O God, you are the hope of all. All beings are yours; You are the wealth of all. O God, none return from you empty-handed; at Your door the *Gurmukhs* are praised and acclaimed” (SGGS, p-40).

Similarly organisations need to acknowledge and appreciate the efforts of employees and embellish them with rewards. *Guru* is generous to his disciples and decorates them with His divine grace and blessings. *Guru* says, “Those who meditate in remembrance of the True *Guru*, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures” (SGGS, p-1405).

**Spiritual Needs:**

Organisations should recognize the fact that it the whole person who comes to work and brings not only his expertise for job but his culture, his values and religious convictions also. While he does his work he remembers God and stays connected with him. *Sri Guru Granth Sahib* advocates, “Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord” (SGGS, p-379) and “While you work at your job, on the road and at the beach, meditate and chant. By *Guru*’s Grace, drink in the Ambrosial Essence of
the Lord‖ (SGGS, p-386). Organisations should motivate people to stay connected to their spiritual needs since such persons are an asset for the organisation because they are truthful and honest.

The Guru opines, “Through the Guru’s Teachings, some eliminate selfishness and conceit, and meditate on the Naam, the Name of the Lord‖ (SGGS, p-144) and It further elaborates, “They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One” (SGGS, p-35).

8.3.2.3 BUSINESS ETHICS:

Ethics guide and control human conduct by influencing the behaviour of a person. They set out standards that determine what is right or wrong, true or false, fair or unfair, just or unjust, and proper or improper. These may be defined as the standardized form of conduct of individuals understood and accepted in a particular field of activity. These are normally linked to the notions of honesty, integrity, trust, accountability, transparency and social responsibility. Ethics is a moral principle that governs or influences a person’s behaviour. Ethics is the voice of conscience and a clear conscience is the softest pillow to sleep. Business ethics are a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and business organizations as a whole.

SRI GURU GRANTH SAHIB AND BUSINESS ETHICS:

Sri Guru Granth Sahib guides the world at large in the ethical conduct of the business. Ethical business conduct is basically the inner voice of the corporate mentors and Sri Guru Granth Sahib can give them a good direction in this field. The teachings of great Sri Guru Granth Sahib in the conduct of ethical and value based business ventures are interpreted here as under:

TRUSTWORTHINESS-THE KEY TO ETHICAL BUSINESS:

Trustworthiness is a moral value considered to be a great virtue. Trust is built by being consistent in how you apply your values. Trustworthiness is
synonym with honesty, dependability, reliability, responsibility and credibility. Lack of trust and credibility comes when you say one thing but do another. Honesty is the best policy is an age old paradigm which is equally relevant today. It is the cornerstone of all success, without which confidence and ability to perform shall cease to exist. Ethics guide us to achieve the honesty and credibility which is the real treasure to achieve happiness, the ultimate objective of life. According to *Sri Guru Granth Sahib*, “Blessed, blessed is the trade of those traders who have loaded the merchandise of the wealth of the Lord. The faces of the *Gurmukhs* are radiant in the Court of the Lord; they come to the Lord and merge with Him” (SGGS, p-82) and, “They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end” (SGGS, p-953). The Guru guides, that sharing wealth with others will not reduce it. It says, “Brother! This wealth let all consume and spend together. Decrease in it shall not occur; ever shall it increase” (SGGS, p-186). To deprive someone of his/her due share is strongly disapproved in *Sri Guru Granth Sahib* and is considered highly unethical.

The *Guru* strongly asserts: “To take what rightfully belongs to another, is like Muslim eating pork or a Hindu eating beef” (SGGS, p-1245). And “Those who grab other’s belongings suffer in pain” (SGGS, p-139). In the long run unethical behaviour of managers leads to loss of trust in the society at large and they and the companies they work for stand to lose its reputation. The *Guru* says, “No one places any reliance in the self-willed *manmukhs*; trust in them is lost” (SGGS, p-643) and, “In the Court of the Lord, all beings will be judged. Those who have violated the people’s trust will be disgraced; their noses will be cut off” (SGGS, p-1288).

**PEOPLE, PLANET AND PROFIT-THREE ‘P’ COMMITMENT PARADIGM:**

The people always want to bring a greater sense of meaning and purpose into their work life. They want their work to reflect their personal mission in life. They are the most important resource and if they are treated well, they in turn will treat others well. The people are the driving force in effective conduct
of business and they establish the highest standards of integrity. A manager needs to manage himself first and then manage his people and for this self-realisation is very important for disciplined conduct and ethical standing. The Guru says, “Wherever lies self realisation, there Thou art, O True Rescuer the Emancipator emancipates the mortals” (SGGS, p-1255). The leader has to create a good image of himself as people follow him and his actions. The Guru reveals that, “A devotee follows the master, and goes to him, imitates him” (SGGS, p-1215).

Environmental damage has become one of the most crucial problems that we are facing today. The planet Earth is in peril as never before. With arrogance and presumption, humankind has disobeyed the laws of the Creator, which are manifest in the divine natural order. Modern technology and man’s greed and unconcern have made the potential for destruction of species, of the fertility of the land, of the viability of our waters, indeed of the world itself, a very real possibility. The Guru Says: “Air the vital force, water like the father, and earth like the great mother. Day and night are like nurses caring for the whole world in their lap” (SGGS, p-8). If air is our vital force, it is a sin, as well as self-destructive, to pollute it. If we consider water to be our progenitor, dumping industrial wastes in it is unforgivable disrespect. As we destroy the ozone layer, the cycle that manufactures chlorophyll in green plants is damaged or interrupted; since plants are part of the air-producing cycle, we strangle ourselves.

Yesterday, profit earning was considered to be the sole objective of business and it was felt that business was not to preach the morality but to earn the profit and that too at any cost. However, this notion has gone irrelevant in the present business scenario. Sri Guru Granth Sahib completely discards the unethical method of earning the profit. The Guru says, “The merchants and the traders have come; their profits are pre-ordained. Those who practice truth reap the profits, abiding in the will of God. With the merchandise of truth, they meet the Guru who does not have a trace of greed” (SGGS, p-59). According to Sri Guru Granth Sahib, "Joy and sorrow, profit and loss, birth and death, pain and pleasure - they are all the same to my
consciousness, since I met the Guru” (SGGS, p-214) and “Adopting an attitude of tolerance, and gathering truth, partakes of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honor” (SGGS, p-261).

**JUSTICE AND FAIRNESS-THE DRIVING FORCE FOR BUSINESS ETHICS:**

Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often today used interchangeably. Aristotle, more than two thousand years ago, while defining justice said that equals should be treated equally and unequal’s unequally. The Guru also asserts that people should be treated according to their levels of genuineness; the right should be treated as right and wrong should be treated as wrong without bias. According to *Sri Guru Granth Sahib*, “The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is all-pervading; His justice is forever true” (SGGS, p-1092).

According to the Guru, justice can be administered only when the leader is neutral and unprejudiced. The Guru reveals, “Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one” (SGGS, p-987). According to Sri Guru Granth Sahib, “The trouble-maker is called a leader, and the liar is seated with honour. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga” (SGGS, p-1288). Unethical behaviour and unruly conduct leads to injustice as specified by the Guru, “They accept bribes, and block justice” (SGGS, p-951). The priceless jewels of wisdom are not obtained for any price; they cannot be purchased in a store. They are inculcated by abiding the philosophy of the holy Granth. The Guru says that profit can be earned by righteous conduct. According to *Sri Guru*
Community development—the only way to synergetic growth:

We should try to empower others and remove poverty, hunger, illiteracy, diseases and unhealthy conditions from the world so that all people can live in peace and happiness. Aristotle in his book Politics observed that he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or god. We have to keep in mind that growth in isolation always creates the dwarf society and it is the society on which our ultimate success is based. We have to make a conscious choice between the self-centeredness and co-sharing our success with others. The Guru suggests, “When it rains, there is happiness. Water is the key to all life. When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all” (SGGS, p-150) thereby depicting that the assets should be used for the benefit of all.

The virtues of compassion, consideration, giving, sharing, kindness and love are such as makes the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of Sri Guru Granth Sahib. The Guru avers, “Those that eat the bread of their labour and give away something in Charity. Saint Nanak, truly recognize the way” (SGGS, p-1245). The Guru propagates the dignity of work and advises the followers to be highly enterprising. It says, “Myself! In joy abide by endeavouring and working in the way of God. By meditation obtains union with Lord. Thus, Saint Nanak, shall thy anxiety be removed” (SGGS, p-522).

The above concepts are an epitome of the ocean of ethics incorporated in Sri Guru Granth Sahib. It inculcates the value-based conduct of business. It avers that spirituality and materialism can go together because spirit embraces matter and matter finds its own true reality and the hidden reality in all things in spirit. So spirituality should have a touch of materialism and materialism should have a halo of spirituality. When the business conduct is tinged with a sprinkling of ethics, it will illuminate the mission of the business world in
consonance with societal trust.

8.3.2.4 SOCIAL RESPONSIBILITY:

Spirituality has been the motivational factor behind the involvement of corporates in the philanthropic work being undertaken by them. Corporate leaders like Bill Gates, Warren Buffets, and many Indian businessmen have donated generously for the welfare of common man inspired from spirituality and the will to serve society Faith-based giving charity has always been the hallmark of Indian culture and the concept of 'Daan' and 'Dakshina' in Hindu religion, 'Bhiksha' in Buddhism, 'Zakat' in Islam (Gupta) and ‘Dasvandh’ in Sikhism has remained an integral part of it for centuries.

SRI GURU GRANTH SAHIB AND SOCIAL RESPONSIBILITY:

The total mankind is the offspring of God. Every Sikh at the time of invocation of his prayer to God invariably prays for the welfare unto all. The teachings of the great Sri Guru Granth Sahib in the conduct of Social Responsibility are interpreted here as under:

TRANSPARENCY AND ACCOUNTABILITY:

Transparency and accountability are the foundations of Corporate Social Responsibility. Transparency is morally important because it enhances an attitude of honesty, openness and a commitment to truth that is implicit in thinking on CSR. Gurbani also implores human beings to be sincere and honest in their dealings, it advises, “Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru’s Instructions, and record these deliberations” (SGGS, p-16). It is not only corporate houses but, all humans should give the true account of their conduct in their various roles. The Guru avers, “In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption” (SGGS, p-36).

The corporate managers who are not authentic in their dealing and hide information from stakeholders can never find peace of mind and their happiness out of material gains is transitory. The Lord warns, “They write
falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood” (SGGS, p-123) and “O Lord, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality” (SGGS, p-309). The Guru asserts, “By falsehood and deception, none have found Him. Whatever you plant, you shall eat” (SGGS, p-40). The corporate houses feel that they can hide their misdeeds and deceptions but as is obvious in the present business situation all over the world such business houses and their corrupt managers meet their fate in the end and are exposed in the business arena. The Guru forewarns, “Their falsehood and fraud cannot remain concealed; their false appearances fall off in the end” (SGGS, p-303) and “Falsehood and deception may be covered with false coatings, but they cannot remain hidden” (SGGS, p-311).

**CO-SHARING:**

A Sikh is expected to contribute at least 10% of his wealth/income, called *Dasvandh*, to the needy people of the world or for a worthy cause. This concept acknowledges the fact that everything that one receives is by God's will. Guru Nanak Dev, the first Sikh Master, gave due weight on divine worship and honest earnings. The Guru also laid emphasis on co-sharing one’s earnings because it promotes mutual sympathy and love. The *Guru* points: “The twelfth day of the lunar cycle: Dedicate yourself to giving charity, chanting the *Naam* (the Name of the Lord) and purification. Worship the Lord with devotion, and get rid of your pride. Drink in the Ambrosial Nectar of the Lord's Name, in the *Saadh Sangat* (the Company of the Holy). The *Guru* guides that any charity or donation must be for a good cause; otherwise it has no meaning or relevance. In the words of the *Guru*: “Do not call the wandering beggars holy, if their minds are filled with doubt. Whoever gives to them, O Nanak, earns the same sort of merit. One who begs for the supreme status of the Fearless and Immaculate Lord - how rare are those who have the opportunity, O Nanak, to give food to such a person (SGGS, p-1413).”

It is assumed that a person who shares his earnings with others becomes a liberal and kind-hearted gentleman; he does not believe in earning money
avariciously and hoarding it uselessly in coffers and treasuries. The person who does not do any good to others is just useless, worthless and in simple words totally meaningless.

**PROTECTION AND PRESERVATION OF ENVIRONMENT:**

The environment is the sum total of all external conditions that affect the life, development and survival of an organism including air, water, soil, and trees. Guru warns that natural balance cannot be sustained by walking on the path of vices, he says, “Fire, air and water are polluted. The food which is eaten is polluted. The actions of those who do not worship the Lord are polluted” (SGGS, p-229). The crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries. The human beings, in their greed for material gains, have become careless towards their duties as citizens of this universe and are making the environment hellish. The Guru says, “Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death” (SGGS, p-1229).

The Guru calls for the peaceful co-existence of all creatures and says, “All beings and creatures dwell in peace. Suffering has been dispelled, and true happiness has dawmed, as we meditate on the Name of the Lord, Har, Har. The One, to whom we belong, cherishes and nurtures us” (SGGS, p-105) and “He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate” (SGGS, p-103). *Gurbani* cautions that the natural resources namely water, earth, air and space are precious and a free gift to humanity thus these should be used judiciously and wisely without depleting or polluting the natural resources.

**HUMAN RIGHTS:**

Human Rights imply equality, fairness, respect, dignity and impartial treatment of all individuals. These are the greatest virtues of humanity that helps in establishing harmonious relations among the people in the society. The precepts of *Sri Guru Granth Sahib* direct all humans to treat the humanity as one in spirit and to regard all with due respect irrespective of difference in
Caste, creed, religion, status or gender. The Guru directs the humans to follow a specific code of conduct and says, “Under Guru's instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all” (SGGS, p-446). Caste system is totally rejected in Sikhism and the Guru asserts that, “The four castes - the Kshatriyas, Brahmins, Soodras and Vaisyas - are equal in respect to the teachings” (SGGS, p-747).

A manager can be virtuous by being humble and treating his workforce with respect and maintaining their dignity. “Bow, forever, in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue” (SGGS, p-1309) because the Guru warns that, “Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed” (SGGS, p-1235).

8.3.3 MANAGEMENT STYLES OF CORPORATE SIKH MANAGERS:

To study the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important values that they feel can make best contribution to the organisation. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents. The various management styles as suggested by REHMA Group have been undertaken for the research to find out the management styles of corporate Sikh managers. These styles include Autocratic/Bureaucratic style, Autocratic/Participative style, Democratic/Participative style, Freedom with Control style and Coaching/Supporting style.

ANALYSIS OF MANAGEMENT STYLES OF CORPORATE SIKH MANAGERS:

Most of the Sikh corporate managers prefer the democratic/participative style of management and believe in delegation of authority, participative decision-making and team-work. They tend to motivate and inspire people by
proving guidance and support and being their mentors. They work for general well-being of all. They encourage participation of their subordinates and ask them to use their own creativity in the work. Synergy is the hallmark of these managers. Second preferred style autocratic/bureaucratic depicts that some of the Sikh corporate managers are assertive in getting work done from their subordinates and believe in centralisation of power. They give definite directions and instructions to their subordinates and ask them to work as the given vision and plans. They closely monitor and control their activities and do not allow creativity in the work.

**Setting Objectives:**

Most preferred viewpoint of the corporate Sikh managers regarding setting objectives is to discuss them openly with the subordinates and arrive at a joint decision on what needs to be done as 49.5% of the total respondents scored it as 5. The least preferred viewpoint is to tell people what they want and order their involvement. Thus the preference clearly shows that Sikh corporate managers prefer to set goals in consultation with the subordinates.

**Drawing up of the Plans:**

The corporate Sikh managers when drawing up plans prefer to work out plans and invite comments, before finalizing it because it was preferred by 47.5 percent of the respondents. Working out all plans themselves and then imposing it on the people was the least preferred viewpoint where 72.3% of the total respondents assigned it a score of 1. Sikh corporate managers are strongly against inflicting their plans on their employees and prefer to draw up plans after taking the viewpoint of the staff.

**Establishing and Enforcing Controls:**

69.7% of the total respondents believe that when they establish controls with people to monitor their performance; they prefer to ensure that they understand why they are necessary where as 59.6% of the total respondents feel that when they establish controls with people to monitor their performance; they prefer to impose controls, without consulting them. This shows that Sikh corporate managers ensure that staff has complete understanding of the tasks they are to perform before they get on the job and
thereby ensuring adherence to the goals. Most of the managers deter from imposing controls without consulting with the staff.

Motivating People:

No clear cut preference was noticed thus the total respondents were taken who had assigned the score of 4 and 5. 47.5% of the respondents preferred to motivate people by sharing what is to be done and inviting their feedback. Least preferred style of motivating comes out to be telling people what to do and ensuring they do it.

Assessing Results:

42.4% managers agree with the statement that in assessing results with their people, they will usually jointly analyze results and what they could mean, as they scored it 5. 34.3% managers disagree with the statement and they say that in assessing results with their people, they will usually get people to draw their own conclusions, using certain criteria, as they scored it as 1. The corporate Sikh managers thus, clearly opt for joint analysis of performances instead of leaving it on the employees to judge for themselves.

Structuring of the Work:

66.7% managers scored the statement as 5 by stating that they like to structure work situations in a team environment in which they can play the role of a leader to their people and . While 42.4% managers scored the statement as 1 and opined that they like to structure work situations in a tightly structured operation with people following the rules. Sikh corporate managers prefer to structure work in a team environment instead of imposing them on the staff.

Getting the Results:

The results indicate that 44.4% of the total managers feel the best way to get results from people is to actively develop their capabilities through guidance and support. They scored lowest to the method to get results from people is to decide with them what is to be done. The corporate Sikh managers strongly feel in training and development of the people in order to get the desired results.
Problem Solving Methods:

Listening to the people and their problems and then acting as a guide/mentor was the most favoured method of solving the problems by the corporate Sikh managers. As many as 70.7% respondents score the statement as 5. 68.7% respondents disfavoured just delivering them the answers and tell them what to do.

Perception of Employees about the Managers:

The statement, my staff would say, I actively involve myself with their personal growth and development, is believed to be a true perception of the managers by the employees as 43.4% respondents scored the statement 5. 38 respondents feel that they are not perceived as managers who monitor closely, allowing no control to the staff. 37.4% respondents believe that the employees feel they do not behave as one of them and maintain their separate identity.

8.3.4 IMPACT OF VALUES AND WISDOM OF SRI GURU GRANTH SAHIB ON CORPORATE SIKH MANAGERS:

A questionnaire was drafted to find out the impact of the values and wisdom of Sri Guru Granth Sahib on the working of corporate Sikh managers. The impact was studied by measuring the following aspects of management—measurement of individual religiosity/spirituality of the respondents, measurement of leadership values, measurement of managerial motivation, measurement of ethical & human values and measurement of social concerns. An attempt was made to ascertain whether Sikh corporate managers view themselves as spiritual and to determine if their spirituality and values had an impact on their working.

Analysis of the Measure of Individual Religiosity/Spirituality:

72.7% of the total respondents strongly agree and 21.2% agree that they feel connected to ‘Akal Purkh’ whereas 6.1% of the total respondents are undecided on the statement. None of the respondents is atheist. 43.4% and 52.5% of the total respondents feel connected to their co-people in the workplace. 2% of the total respondents are undecided and 2% of the total respondents disagree with the statement. 67.7% and 18.2% of the total respondents feel that their life has meaning and purpose. 11.1% are undecided
whereas 5% of the total respondents feel that their life has no meaning and purpose. 60.6% of the total respondents strongly agree and 34.3% agree that they find strength in their spiritual beliefs whereas 5.1% are undecided. 55.6% and 35.4% of the total respondents seek meaning and purpose in the workplace. 8.1% of the total respondents are undecided and 1% disagrees with the statement.

31.3% of the total respondents strongly agree and 54.5% agree that it is important for them to feel a sense of connection with the world whereas 12.1% are undecided. 42.4% of the total respondents strongly believe and 45.5% of the total respondents believe that their spiritual part will exist forever whereas 8.1% of the total respondents are undecided. 4% of the total respondents’ do not believe in the notion of spiritual existence. 86.9% of the total respondents believe that they should start the office work with an invocation to God whereas 8.1% are undecided. 5.1% of the total respondents do not believe that they should start the office work with an invocation to God. 33.3% of the total respondents strongly agree and 26.3% agree that they do the work in order to connect with a higher power whereas 27.3% are undecided.

11.1% of the total respondents disagree and 2% strongly disagree with the statement that they do the work in order to connect with a higher power. 77.7% of the total respondents strongly agree and 14.1% agree that it is important for them to seek guidance from Sri Guru Granth Sahib. It can be said that most of the Sikh corporate managers are religious and imbibe spirituality in their personal and professional life.

It can be concluded that most of the Sikh corporate managers are religious and it impacts their life style also. Most of them believe that they are connected to the higher power as they as seek guidance from the Sikh scripture and believe in its word but some are undecided and some do not agree that they can connect with God through their work whereas the Sikh philosophy says that working with honesty and sincerity is equivalent to prayer. Sikh corporate managers strongly believe that they connect to their workplace as their work provides meaning to life and they feel connected to the co-workers. Most of them also agree that they feel connected to the world at large and believe in the eternalness of their spiritual being.
Analysis of the Measure of Leadership Values:

83.3% of the total respondents strongly agree and 11.1% of the total respondents agree that honesty, truthfulness and consistency of character are the most important virtues of a corporate leader. 3% are undecided and 2% strongly disagree with the statement. The concept that a leader should be a manifestation of sympathy and compassion is strongly agreed upon by 43.4% and agreed upon by 44.4% of the total respondents. Whereas 11.1% are undecided and 1% disagree with the statement. 69.7% of the total respondents strongly agree, 23.2% agree that a leader should provide justice and fairness to all without any discrimination. And 7.1% of the total respondents are undecided. The notion that a leader should respect the difference of opinion of the subordinates is strongly agreed and agreed upon by 54.5% and 40.4% of the total respondents respectively. 2% of the total respondents are undecided, 1% disagrees and 2% strongly disagree with the statement. 28.3% and 29.3% of the total respondents strongly agree and agree respectively that personal virtues of the management leader are more important than his academic qualifications, training and work experience whereas 33.4% (28.3% +5.1%) of the total respondents think that academic qualifications, training and work experience is more important than personal virtues. 9.9% of the total respondents are undecided on the statement. 48.5% of the total respondents strongly agree and 46.5% of the total respondents agree that a leader should be totally free of personal egoism for effective team building. 2% of the total respondents are undecided and 3% disagree with the statement. 36.4% of the total respondents strongly agree and 42.4% of the total respondents agree that the decision of the leader should be based on values rather than other considerations. 11.1% of the total respondents are undecided and 10.1% disagree with the statement. 32.3% of the total respondents strongly agree and 37.4% of the total respondents agree that the leader should rather give than take, rather renounce than appropriate, in order to be successful and popular in his organisation. 10.1% of the total respondents are undecided and 13.1% disagree with the statement. 38.4% of the total respondents strongly agree and 38.4% of the total respondents agree that a leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them where as 12.1% of the total respondents
do not agree with the statement and 18.2% of the total respondents are undecided. 67.7% of the total respondents strongly agree and 27.3% of the total respondents agree that a leader should be an interpreter, counsellor; integrator and role model for his people rather than being a boss. 3% of the total respondents are undecided and 2% believe in being bosses to their subordinates.

It can be concluded that Sikh corporate managers consider imbibing good human and religious values, like compassion, justice, fairness, respecting the opinions of others, selflessness and piousness, are important for effective and efficient leadership. Few of them were undecided if a leader should be sympathetic and compassionate, still few were undecided or did not agree to the notion that a leader should base his decisions on values rather than on other considerations. Sikh corporate managers strongly believe that they should not be autocratic but should conduct themselves as the transformational leaders. Most of the Sikh managers lay the success of the leader in the integrity of the character but some believe that to be efficient leader academic credentials are more important than personal virtues. There is a need to guide managers that according to the wisdom of Sri Guru Granth Sahib one should be sympathetic and compassionate towards other fellow-being and for sustainable growth of the institution, the need of the hour is value-based management.

**Analysis of the Measure of Managerial Motivation:**

78.8% of the total respondents strongly agree and 17.2% agree that *Sri Guru Granth Sahib offers sustainable motivation and it* helps to endure the down times that most of the managers have to go through whereas 4% are undecided. 75.5% of the total respondents strongly agree and 19.4% agree that Sikh Religion is a positive source of daily motivation that motivates people to do the right things whereas 1% of the total respondents are undecided and 3.1% do not agree. 60.6% of the total respondents strongly agree and 34.3% agree that nothing is more powerful than the soul that is dedicated and committed to one’s duties whereas 5.1% are undecided. 62.6% of the total respondents strongly agree and 28.3% agree that spiritual motivation is a powerful life changing catalyst whereas 8.1% of the total respondents are
undecided and 1% does not agree. 36.4% of the total respondents strongly agree and 43.4% agree that the desire to become a more useful person for the society is the direct outcome of spiritual motivation. 14.1% of the total respondents are undecided and 6.1% do not agree with the statement. 65.7% of the total respondents strongly agree and 28.3% agree that real and lasting motivation comes from within. 4% of the total respondents are undecided and 2% do not agree with the statement. 48.5% of the total respondents strongly agree and 34.3% agree that leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all. 12.1% of the total respondents are undecided and 5.1% do not agree with the statement. 46.5% of the total respondents strongly agree and 32.3% agree that Spiritual Bliss is the highest and most dominant motivation in all human affairs. 16.2% of the total respondents are undecided and 5.1% do not agree with the statement. 30.3% of the total respondents strongly agree and 32.3% agree that, ‘Your right is only to work and never to the fruits thereof’ is a sufficient motivation for management leadership. 17.2% of the total respondents are undecided, 14.1% do not agree and 6.1% strongly disagree with the statement. 52.5% of the total respondents strongly agree and 32.3% agree that the best way to recharge the battery of your motivation is the creation of commitment and dedication in your work by seeking guidance from your religion. 13.1% of the total respondents are undecided and 2% do not agree with the statement.

It can be concluded that most of the Sikh corporate managers seek their motivation to work from their religious values and virtues but for a few exceptions. There are some managers who feel selfless attitude cannot reap good results. Most of them believe that dedication to work and selfless attitude acts as a great motivator to work for the general well being of all as specified by the Sikh thought.

**Analysis of the Measure of Ethical and Human Values:**

100% (61.6% strongly agree and 38.4% agree) of the total respondents believe that trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness. 57.6% of the total respondents strongly agree and 28.3% of the total respondents agree that managerial ethics
embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers. 11.1% are undecided and 3% disagree with the statement. 47.5% of the total respondents strongly agree and 41.4% of the total respondents agree that ethics in work is governed by the individual's own attitude to work. 5.1% are undecided and 6.1% disagree with the statement. 51% of the total respondents strongly agree and 33.7% of the total respondents agree that Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture. 8.2% are undecided and 7.1% disagree with the statement. The notion that teachings of Sri Guru Granth Sahib if applied to business life, shall improve the quality of business life is believed upon by 92.9% (68.7% strongly agree and 24.2% agree) of the total respondents. 6.1% are undecided and 1% disagrees with the statement. The primary function of a business enterprise is not only production and distribution of goods and services but also development of human personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib is believed upon by 92.9% (59.6% strongly agree and 33.3% agree) of the total respondents. 6.1% are undecided and 1% disagrees with the statement. 66.7% of the total respondents strongly agree, 30.3% of the total respondents agree that the concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence and 3% are undecided. 58.6% of the total respondents strongly agree and 26.3% of the total respondents agree that humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life. 11.1% are undecided, 3% disagree and 2% strongly disagree with the statement. 34.3% of the total respondents strongly agree and 49.5% of the total respondents agree that the consciousness of interdependence is the key to solve the numerous problems affecting human relations. 13.1% are undecided and 3% disagree with the statement. 54.1% of the total respondents strongly agree and 33.7% of the total respondents agree morals are more important than money and materials. 7.1% are undecided and only 1% believes that money and material is more important than morals.
On the basis of the above analysis it can be concluded that the Sikh corporate managers are stanch followers of the dictates of the holy Sri Guru Granth Sahib and believe in moral and upright conduct. Some of them are undecided and some disagree that virtuous conduct can reap profits. Such managers need to be guided that the sustainable growth and development is the outcome of value based management.

**Analysis of the Measure of Social Concerns:**

60.6% of the total respondents strongly agree and 30.3% of the total respondents agree that environmental damage has become one of the most crucial problems that people are facing today their organisation always worry about it and make efforts to minimize it. 4% are undecided and 5.1% do not agree with the statement. 55.6% of the total respondents strongly agree, 43.4% of the total respondents agree that organisations should always consider the potential environmental impacts when developing new products and services and 1% are undecided. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholder’s. 3% are undecided and 1% does not agree with the statement. 51.5% of the total respondents strongly agree and 30.3% of the total respondents agree that those with power should treat others as equals and share the benefits. 13.1% are undecided and 5.1% do not agree with the statement. 51.1% of the total respondents strongly agree and 37.4% of the total respondents agree that they treat others as they want to be treated by others and try to create such conditions for their people as they want for themselves. 7.1% are undecided, 3% does not agree and 1% strongly disagrees with the statement. 68.7% of the total respondents strongly agree and 23.2% of the total respondents agree that as a Sikh is expected to contribute at least 10% of their wealth/income called Dasvandh to the needy people of the world or to a worthy cause. They try their best to donate some part of the income for some good cause. 3% are undecided and 5.1% does not agree with the statement. 53.5% of the total respondents strongly agree and 43.4% of the total respondents agree that social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice. 2% are undecided and 1% does not agree with the statement. 69.7% of the total respondents
strongly agree, 23.2% of the total respondents agree that one should serve others and give one’s best for the good of all (Sarbat the Bhala) and 7.1% are undecided. 56.6% of the total respondents strongly agree and 34.3% of the total respondents agree that a socially responsive organisation is praised and honoured even by those who have no direct concern with it. 5.1% are undecided and 4% does not agree with the statement. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that trust, transparency and truth are the foundations of Corporate Social Responsibility. 3% are undecided and 1% does not agree with the statement.

From the above analysis it can be concluded that most of the Sikh corporate managers are aware of the duties that they and their institutions have towards all the stakeholders. A very few do not acknowledge their duty towards society at large thus they need to be tutored that, keeping in line with the teachings of Sikhism, they need to act as stewards and protectors of the natural environment and people.

**Analysis of the Most Preferred Values of the Sikh Corporate Managers:**

The values listed by the respondents have been grouped into five core values. These are Honesty, Work Ethics, Equality & Respect, Consciousness and Empathy. Under Honesty those values have been grouped that depict the honesty and transparency in the work and conduct of the manager which stems from his strong moral, ethical and religious values. Under work ethics those values have been listed which are essential for the effective running of the organisation like dedication, commitment, time management, communication and leadership. Since managers need to get the work done through and with people so he should treat his people with reverence thus such values have been grouped under Equality and Respect. The next group is of general Consciousness. A manager needs to be aware of all the laws of the land and his duties towards the stakeholders thus these values have been grouped as Consciousness. Manager should not act only as a boss but should be a mentor as well as a facilitator to reap desired results from the subordinates therefore these values have been grouped as Empathy.

The total of 36% respondents opted for honesty in its many forms as the most esteemed value, 31% of the total respondents feels that work ethics can
contribute significantly to the success of their organisation. 12%, 11% and 9% of the total respondents choose the value of consciousness, equality & respect and empathy respectively as being instrumental in the success of an organisation.

8.4 SUGGESTIONS:

On the basis of the study, the following suggestion can be given to the world at large:

1. The values upheld by *Sri Guru Granth Sahib* are of paramount importance for leading a healthy, pious, ethical and contented life. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. It emphasizes the virtues of wisdom, truthfulness, justice, temperance, co-existence, courage, humility, contentment and love for humanity which are also the cherished ideals of ethical management leadership. It is suggested that the managements of the corporate sector should propagate these values to the people at large in order to make an indelible impact on their minds so as to ensure the right work and conduct by them.

2. The first preferred style of the Sikh corporate managers came out to be democratic/participative style of management which is in tune with the wisdom preached by the great Gurus. However, the second most preferred management style in the study is autocratic/bureaucratic. It is suggested that the teachings and preaching of the great Gurus should be followed in letter and spirit in order to completely create the culture of democratic and participative management. It will not only improve the working of the organisation but also create a better sense of loyalty, commitment and dedication among the people working in the organisation.

3. The life history of the great Gurus is a live model of ethical work and conduct for the world at large. The managers should make every effort to take the great Gurus as their role model and leave no stone unturned to imbibe and emulate lessons of wisdom given by them. If the people follow
the dictates of the great Gurus, ethical governance will be the natural outcome.

4. The Sikh model of ethical conduct developed by the researcher on the basis of the study of the life history of Great Gurus should be implemented by the corporate sector as their model of code of conduct in order to ensure the righteous conduct by their people.

5. The results of the study show that majority of the Sikh corporate managers have the impact of values and wisdom as enshrined in Sri Guru Granth Sahib on their working and they consciously make efforts to go in for good leadership, effective motivation, ethical conduct and societal concerns. However, certain deviations are observed in their work and conduct. It is suggested that the teachings of Sri Guru Granth Sahib should be followed with diligence if managers wish to lead a happy, satisfied and contented life.

6. The whole study of Sikhism suggests that it does not believe in any kind of blame game and a person can remain pious and unaffected from the prevailing ailments and malpractices even in the worst kind of situations. Therefore, it is suggested that this dictate of the improvement of self should be the sole motto of the people to create value based organisations.

7. The model of ethical living given by the great Guru primarily focuses on three things, that is, *Kirat karna* (earning an honest living), *naam japna* (chanting the name of God at all times) and *vand chakna* (sharing with others). The first promotes the dignity of work, the second elevates the relationship of the soul with the super soul and the third signifies the social responsibility of the people. It is suggested that this model should be applied to the whole corporate world and it can bring ever lasting peace and harmony in the whole globe and whole world will become a blissful place to live in.

8. Last but not the least, in order to live a happy and healthy life in the present day environment of stress and strain in the corporate world, the preaching and practice of the people should be same as shown by the great Gurus.

**8.5 SCOPE FOR FURTHER RESEARCH:**
The following areas are suggested for future research:

1. The research may be undertaken on Human Resource Management: The Sikh Perspective.
2. The research can be undertaken to study the Sikh perspective on organizational motivation.
3. Leadership model of Tenth Sikh Master Guru Gobind Singh can be undertaken as the area of research.
4. Research can be undertaken on ethical human behaviour on the basis of the teachings of *Sri Guru Granth Sahib*. 