CHAPTER 3

LITERATURE SURVEY FROM SCIENTIFIC RESEARCH

Modern literature is reviewed with the objective of understanding the following issues

1. Western (Modern) perspective of concept of personality
2. Changeability of personality
3. Measuring personality
4. Big Five Personality model
5. Studies which show the relevance of Big Five Personality dimensions on job performance
6. Ancient Indian perspective of concept of personality
7. Studies on Guṇa Traya and it’s application in Organisational Behavior
8. The Guṇa Theory: Basis for the Total Quality of Mind
9. Studies on application of Yōga on managerial issues
10. Yōga way of Human Resource Management- Subhashism

3.1. Inclusion and Exclusion criteria:

The literature to the extent it is relevant to the present study which focus on managerial issues, employee performance are included. Studies on application of Yōga on medical aspects are excluded in the literature research

3.2 Concept of Personality- western perspective

According to Merriam Webster dictionary “Personality is the collection of emotional and behavioral traits that characterize a person”
According to Gordon Allport (1937) “Personality is the dynamic organization with in the individual of those psycho physical systems that determine his unique adjustments to his environment”

According to Stephen P. Robbins(2011) “Personality is the sum of total ways in which an individual reacts and interacts with others”

According to Edwin Locke(2011) “Personality is an individual’s relatively stable and enduring pattern of thoughts, feelings and actions”

We most often describe personality in terms of measurable traits a person exhibits. The term personality trait refers to enduring personal characteristics that are revealed in a particular pattern of behaviour in a variety of situations

**Changeability of Personality**

An early debate in personality research centered on whether an individual’s personality was the result of hereditary or of environment. Gordon W. Allport(1937), one of the earliest and most important researchers on the personality based on the trait approach understood traits as stable dispositions of an individual. This is well known as the theory of *Personality Trait Consistency*.

Mischel (1968) introduced what has been called *Situationalism*. It suggests that human behaviour is largely dependent on situations. He made two empirical arguments: 1) a review of the literature shows that personality traits only have a correlation of about 0.30 with personal behaviour in any given situation and 2) the cross sectional behaviour is also only around 0.20-0.30.
The study of both Personality Trait theory and Situationalism is called Interactionalism. Rather than saying that situations determine behaviour (which ignores differences in individual reactions) or that personality determines behavior (which is misleading because of low cross situational consistency of behavior) Interactionalism expresses it differently.

In some studies empirical data show that personality traits change throughout the life time. Mean level changes in personality traits have been demonstrated in young adulthood (Helson & Moane, 1987), midlife (Dudek & Hall 1991) and old age (Hann et al, 1986). This position should also be reconciled with studies demonstrating that individual differences in personality change are related to environmental experiences in young adulthood (Helson et al 1984), midlife (Helson & Wink 1992) and old age (Tower & Kasl 1996). It is an inescapable fact that traits show evidence for change throughout midlife and that change in personality traits is sometimes related to environmental factors (Roberts & Caspi 2001). This Interactionist approach allows us to assume that the person is free because his personality is not genetically determined and that some of his personality traits may vary because of his own decisions (Jose Hernandez and Ricardo Mateo 2012). In the most recent times, in 2012 Brent W. Roberts etc has made the following clarifications about the long debated issue about the changeability of personality.

“ The concept of a personality trait carries with it some unnecessary baggage that we would like to address forthwith. A common misperception of personality traits is that they denote the existence of highly heritable (e.g., 80%–90% heritable), unchangeable, and decontextualized constructs. We have provided an alternative vision of personality traits that expands on the structure, the developmental, as well as the contextual nature of traits that attempts to address these misperceptions (Roberts & Jackson, 2008), which we summarize here. To start, although
conscientiousness is heritable, the best estimate of the heritability of conscientiousness-related traits is between 40% and 50% (Krueger & Johnson, 2008). Thus, like almost all constructs studied in psychology, the majority of variance in conscientiousness is attributable to environmental influences (Krueger & Johnson, 2008). Moreover, the general heritability of a personality trait is an estimated population average value that collapses across diverse circumstances in which the heritability can be either higher or lower than the average value. This observation signals the sensitivity of genetic effects on personality to environmental contexts (Krueger et al, 2008). In addition, the assumption that traits are immutable is clearly wrong. Empirical evidence has repeatedly shown that conscientiousness, and the related constructs that fall within the conscientiousness spectrum, such as impulse control, are both changeable and continue to develop and change well into adulthood (Roberts B.W & Jackson J.J, 2008). Though changeability should not be taken as meaning inconsistency, it is clear that personality traits retain robust rank-order consistency over time while showing slow, incremental changes from year to year (Roberts & Mroczek, 2008).

3.3 Measuring Personality

Personality can be measured through a variety of tests and the most popular technique is the Self Report Inventory. It is a series of answers to a questionnaire that asks participant to indicate the extent to which sets of statements or adjectives accurately describe their own behavioral or mental state. Many efforts are made to identify the primary traits that govern behaviour and these efforts resulted in long lists. Out of these, Myers Briggs Type Indicator(MBTI) and Big Five Personality Model(also known as Five Factor Model) are most widely used in identifying and classifying traits(R.B. Cattell,1996).
In MBTI individuals are classified as Extraverts or Introverts, Sensing or Intuitive, Thinking or Feeling, Judging or Perceiving. In spite of it’s popularity, evidence is mixed about MBTI’s validity as a measure of personality, with most of the evidence suggesting that it is not. It often forces a person into either one type or another. There is no in between, though people can be both extraverts and introverts to some degree.

3.4 Big Five Personality Model

But the Big Five Personality Model, supported by an impressive amount of research suggests that the five basis of dimensions underlie all others and encompasses most of the significant variation in human personality. The following are the five basic factors.(J.M.Digman,1990).


1. **Openness to experience**: Openness reflects the degree of intellectual curiosity, creativity and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent, and depicts a personal preference for a variety of activities over a strict routine. This dimension encompasses range of interests and fascination with novelty. Extremely open people are creative, curious, and artistically sensitive. Those who score low on openness category are conventional, cautious and find comfort in the familiar.

2. **Conscientiousness**: This dimension refers to the reliability of an individual. It is A tendency to be organized and dependable, show self discipline, act dutifully, aim for achievement, and prefer planned rather than spontaneous behavior. A person who scores high on this dimension is responsible, organized, dependable and persistent.
Those at the other end of the conscientiousness are easily distracted, disorganized, easy going, careless and unreliable.

3. **Extraversion:** This dimension refers to our comfort level with relationships. It includes energy, positive emotions, assertiveness, sociability and the tendency to seek stimulation in the company of others, and talkativeness. Extraverts tend to be gregarious, assertive and sociable. Those who are low in this dimension called as introverts tend to be reserved, solitary, timid and quite.

4. **Agreeableness:** It is a tendency to be compassionate and cooperative rather than suspicious and antagonistic others. It is also a measure of one's trusting and helpful nature, and whether a person is generally well tempered or not. This dimension addresses an individual’s propensity to differ to others. Persons who score high on this dimension are cooperative, warm and trusting. People who score low on agreeableness are cold, disagreeable, and antagonistic.

5. **Emotional Stability:** This dimension is often referred by it’s converse Neuroticism. It states a person’s ability to withstand stress. People with Emotional Stability are calm, self confident and secure. People with low emotional stability are nervous, depressed and insecure.

**Note:** The word ‘Emotional stability’ is often referred through it’s antonym ‘Neuroticism’ and in the present thesis they are used as such at appropriate contexts.
<table>
<thead>
<tr>
<th>Big Five dimensions</th>
<th>Facet (and correlated trait adjective)</th>
</tr>
</thead>
</table>
| Extraversion vs. Introversion | Gregariousness (sociable)  
Assertiveness (forceful)  
Activity (energetic)  
Excitement-seeking (adventurous)  
Positive emotions (enthusiastic)  
Warmth (outgoing) |
| Agreeableness vs. Antagonism | Trust (forgiving)  
Straightforwardness (not demanding)  
Altruism (warm)  
Compliance (not stubborn)  
Modesty (not show-off)  
Tender-mindedness (sympathetic) |
| Conscientiousness vs. Lack of direction | Competence (efficient)  
Order (organized)  
Dutifulness (not careless)  
Achievement striving (thorough)  
Self-discipline (not lazy)  
Deliberation (not impulsive) |
| Neuroticism vs. Emotional stability | Anxiety (tense)  
Angry hostility (irritable)  
Depression (not contented)  
Self-consciousness (shy)  
Impulsiveness (moody)  
Vulnerability (not self-confident) |
| Openness vs. Closedness to experience | Ideas (curious)  
Fantasy (imaginative)  
Aesthetics (artistic)  
Actions (wide interests)  
Feelings (excitable)  
Values (unconventional) |

3.5 Relevance of Big Five Personality dimensions on job performance

Research on the Big Five has found relationship between personality traits and job performance is summarized below:

Relevance of Conscientiousness in Job Performance:

- The preponderance of evidence show that conscientiousness is the most important trait among all the five traits, which contribute to the performance of employee. The individuals who are dependable, reliable, careful, thorough, able to plan, organised, hard working, persistent and achievement oriented tend to have higher job performance in most if not in all occupations. A study of the personality scores of 313 CEO candidates in private companies (of whom 225 were hired, and their companies’ performance later correlated with their personality scores) found conscientiousness in the form of persistence, attention to detail and setting high standards was more important than other traits (Stephen Robbins, 2004)

- Studies demonstrate that conscientiousness, and to a lesser extent, emotional stability, are valid predictors of job performance in a wide variety of jobs. Eight meta-analyses conducted since 1990 and reported that construct valid measures of conscientiousness and emotional stability predicted overall job performance with an average true score validity of .24 and .15, respectively (e.g. Barrick & Mount, 1991; Barrick, Mount, & Judge, 2001; Hough, 1992; Hurtz & Donovan, 1998; Salgado, 1997, 1998).

- Conscientiousness and emotional stability have been found to consistently (negatively) predict an individual’s propensity to withdraw from the job. Barrick and Mount (1996)
showed that voluntary turnover was predicted by both personality traits, with true score correlations across two firms ranging from -.21 to -.26.

- Employers are very interested in eliminating counterproductive or antisocial behavior at work. Research demonstrates integrity tests are valid predictors of these behaviors (Ones et al, 1993), and also predict supervisory ratings of performance ($\rho = .46$). In addition, Ones (1993) identified more than 100 studies reporting correlations between integrity tests and temperament measures. She found that integrity tests were related primarily to conscientiousness and emotional stability (along with agreeableness). Ones and Viswesvaran (1996) found that emotional stability emerged as the strongest personality based predictor of customer service orientation followed by conscientiousness. Thus, a major component of what is measured by integrity tests and customer service tests is conscientiousness and emotional stability.

- Turning to the Customer Service Construct, Frei and McDaniel (1998) reported a mean validity of customer service measures for predicting supervisory ratings of performance of .50. Customer service measures were strongly related to conscientiousness and emotional stability (again, along with agreeableness).

- Selecting on conscientiousness and emotional stability is also important from the viewpoint of conforming to existing laws and legal precedents. In a meta-analysis reported by Hough (1995), differences between African American and Hispanic subgroups versus White subgroups were very small. Similar non-significant differences have also been found for gender. In a meta-analysis by Feingold (1994), only small gender differences were found on measures of conscientiousness and emotional stability. Thus, from a legal perspective, selecting on conscientiousness and emotional stability
(and other personality dimensions) is advantageous because it does not appear to result in adverse impact which could lead to litigation.

- Conscientiousness and emotional stability are positively related to job satisfaction. Judge, et al (1999) found that conscientiousness and emotional stability assessed at an early age (12-14) were strong predictors of overall job satisfaction in late adulthood ($r = .40$ and .34, respectively. In turn, job satisfaction has been shown to be positively related to performance.

- Conscientiousness plays a major role in both job and life satisfaction because conscientious behavior is instrumental in attaining outcomes such as career success that achievement-oriented people value (McCrae and Costa, 1991).

- Schmutte and Ryff (1997) concluded that those high in conscientiousness are more satisfied because they achieve a heightened sense of control and competence through their diligent and responsible behavior.

- Mount and Barrick (1995) found that conscientiousness correlates highly with amount of effort exerted ($\rho = .51$). This strong relationship indicates that conscientiousness affects task performance through increased time on task, which in turn affects performance through its effect on other mediating variables. They found that conscientiousness is strongly correlated with quality ($\rho = .44$).

- Conscientious people develop greater job knowledge and produce more and better quality output, they develop more positive beliefs about their capabilities to accomplish particular tasks. Chen et al (2001) have shown that conscientiousness predicts self-efficacy and, in turn, self-efficacy is related to task performance.
• A study by Barrick et al (1993) showed that highly conscientious sales representatives are more likely to set goals autonomously and to be more committed to their goal, which, in turn, led to higher performance. It was found that about half of the total effect of conscientiousness on performance was indirect.

• During the 1980’s, the U.S. Army conducted the Selection and Classification Project (Project A). The findings (McHenry et al, 1990) from this large-scale project were that intelligence tests provided the best prediction of job-specific and general task proficiency (core technical proficiency and general soldiering proficiency), whereas the personality composites, particularly those traits measuring conscientiousness and emotional stability, were the best predictors of giving extra effort and leadership (multiple R = .33, uncorrected), exhibiting personal discipline (multiple R = .32, uncorrected), and physical fitness and military bearing (multiple R = .37, uncorrected).

• In a cross sectional survey with a study population of 159 employees of a pharmaceutical company showed that among others Conscientiousness is directly related to task performance (S. Rothman and E. P. Coetzer, 2003).

• In a study, the highest validity (PV=0.20) was found for Conscientiousness among the all the Big Five. For all four of the occupational categories under the study, conscientiousness exhibited the highest estimated true validity ranging from 0.15 to 0.26 across occupations. It’s highest validities were for Sales (PV=.26) and customer service (PV=.25) jobs. (Gregory M. Hurtz and John J. Donovan 2000)

• In eight meta-analyses, Murray and Barrick (1991) reported that construct valid measures of emotional stability predicted overall job performance with an average true score validity of .15. Conscientiousness and emotional stability have been found to consistently
(negatively) predict an individual’s propensity to withdraw from the job. Zimmerman (2008) showed that personality traits impact individuals’ intentions to withdraw from work. Thus selecting on conscientiousness and emotional stability will reduce workforce instability due to excessive absenteeism, tardiness, even turnover

- Barrick et al (1998) found conscientiousness and emotional stability were consistently related to team work. Based on responses of employees in 51 work teams they found that teams higher in conscientiousness and emotional stability (as well as general mental ability and extraversion) received higher supervisor ratings of team performance

- Employers are very interested in eliminating counterproductive or antisocial behavior at work. Research demonstrates integrity tests are valid predictors of these behaviors (Ones et al, 1993), and also predict supervisory ratings of performance. It found that integrity tests were related primarily to conscientiousness and emotional stability (along with agreeableness). Hurtz and Donovan (2000) found that conscientiousness and emotional stability influence citizenship behaviors at work through their relationship to job dedication and interpersonal facilitation. Berry et al. (2007) clarified how emotional stability and conscientiousness predict counterproductive behavior. They stated emotional stability predicts both interpersonal deviance and organizational deviance, the more conscientious and emotionally stable a firm’s employees are, the less likely they are to engage in counterproductive behaviors at work. A meta - analysis by Clarke and Robertson (2005) showed that emotional stability, were also found to be negatively correlated to accidents.

- Ones and Viswesvaran (1996) found that emotional stability emerged as the strongest personality based predictor of customer service orientation followed by
conscientiousness. Frei and McDaniel (1998) reported that customer service measures are strong predictors of supervisory ratings of performance. Hogan et al (1984) state that Emotional stability is expected to be related to the worker's customer orientation. Correlation between Emotional Stability and work performance is consistent even across different occupational categories (e.g., sales, customer service, and managers).

- Selecting employees on conscientiousness and emotional stability is also important from the viewpoint of conforming to laws on anti discrimination. In a meta-analysis reported by Hough (1995), when selection of employees are made based on personality tests differences in selections between different races were very small. Similar non-significant differences have also been found for gender. Feingold (1994) found only small gender differences were found on measures of conscientiousness and emotional stability. Thus, from a legal perspective, selecting on conscientiousness and emotional stability (and other personality dimensions) is advantageous.

- McHenry et al (1990) found in Project A that intelligence tests provided the best prediction of job-specific and general task proficiency (core technical proficiency and general soldiering proficiency), whereas the personality composites, particularly those traits measuring conscientiousness and emotional stability, were the best predictors of giving extra effort and leadership.

- Judge et al (2002) conducted a meta-analysis of the relationship between the personality traits and leadership, using a criterion that consisted of both leader emergence and leader effectiveness. Their results showed that both conscientiousness and emotional stability were generalizable predictors of leadership as were extraversion and openness to experience.
Relevance of Emotional stability in Job Performance

- Smithikrai’s (2007) found that emotional stability can predict job performance better than conscientiousness in Asian countries. Civil servants officers who have higher emotional stability described themselves as trusting, unsuspecting and accepting. They were also self-assured, unworried and complacent, relaxed, placid and patient and emotionally stable, adaptive and mature. All these traits contributed to high job performance especially on task performance, followed by contextual performance and supervisory assessment. Individuals who are higher on both conscientiousness and emotional stability perform better as expatriates (Mol et al, 2005).

- Neurotic individuals have been shown to have lower resistance to stress and spend more time ruminating about illnesses (Ozer et al. 2006). In essence, those with lower levels of emotional stability experience higher rates of actual illness and are more vulnerable to illness due to how the trait shapes the person’s reaction to illness. Neurotic people are not able to control their emotions and moods. Consequently, they cannot maintain focus and concentration on the task at hand especially under stress or in crisis situations (Kanfer and Heggestad, 1997). This lack of attention can lead to less productivity, more errors, and hence lower performance. Borman et al (1991) state that those prone to greater anxiety and insecurity (low on emotional stability) tend to be fearful of novel situations, be more concerned about failure, and are more susceptible to fail. Those who experience greater and more frequent negative emotions may choose to withhold effort rather than risk the potential affective consequences of failure. Inability of neurotics to cope with fear of failure substantively impacts job performance through the inhibitory effects on motivational levels. In contrast, employees scoring high on emotional stability are likely
to be steady, calm, and predictable, which helps them obtain more commendations and recognition at work. In turn, commendations along with fewer disciplinary actions and reprimands have been linked to higher performance ratings.

- Conscientiousness and emotional stability are positively related to job satisfaction. Judge et al (1999) found that conscientiousness and emotional stability assessed at an early age (12-14) were strong predictors of overall job satisfaction in late adulthood and job satisfaction motivates employees to perform well in their jobs. Judge and E.Bano (2001) found the Results based on 274 correlations suggest that emotional stability is an predictor of job satisfaction and job performance. Thoresen et al (2003) found neurotic individuals are less satisfied, less committed to the organization, and have higher turnover intentions. People who suffer from low emotional stability experience greater distress and reduced job and life satisfaction because they experience more adverse events, and react negatively and more strongly when such problems occur.

- Edwin A.Locke (2009) studied the importance of Emotional Stability on the following aspects of employee performance viz., Citizenship and non counterproductive work behavior, Low turnover and absenteeism, Leadership and entrepreneurship, Expatriate success, Earnings, safety, Compliance, Healthy behaviors and longevity, Motivation, Job satisfaction, commitment, Life satisfaction

- Research on the Big Five personality dimensions has found that burnout is linked to the dimension of Neuroticism( Adhia et al,2010). Several studies in the past concluded that burnout has negative effects on job performance. Burnout leads to lower productivity and effectiveness at work (Maslach et al, 2001). Consequently, it is associated with decreased job satisfaction and a reduced commitment to the job or the organization. People who are
experiencing burnout can have a negative impact on their colleagues, both by causing greater personal conflict and by disrupting job tasks. Thus, burnout can be “contagious” and can perpetuate itself through informal interactions on the job (Maslach et al, 2001). The visible portion of these costs stems from compensation claims (Kottage, 1992), reduced productivity and increased absenteeism (Manuso, 1979), added health insurance costs (Mulcahy, 1991), and direct medical expenses for related diseases such as ulcers, high blood pressure, and heart attacks (Newman and Beehr, 1979).

Relevance of Agreeableness in Job Performance:

- Agreeableness is relevant because they are better liked and they are more compliant and confirming. In jobs requiring significant teamwork or frequent interpersonal interactions, higher performance and lower levels of deviant behavior is very important (Stephen Robbins, 2004)

- Conscientiousness, extraversion, and agreeableness are positively correlated with job satisfaction (Judge, 2002)

- Workplace deviance was more likely to be endorsed with respect to an individual when both the perception of the workplace was negative and emotional stability, conscientiousness, or agreeableness was low (Colbert, 2004).

- Witt et al. (2002) argued that the interaction between conscientiousness and agreeableness is most relevant for ‘jobs requiring substantial cooperative interaction.

- Employees with high levels of conscientiousness and agreeableness are more likely to possess the resources required to excel in bank teller jobs requiring speed, accuracy, and customer service. It is critical for positions with frequent interpersonal interactions
to be filled by employees who have high levels of both conscientiousness and agreeableness (Russell P. Guay, 2013)

- Elisa Ilarda etc (2006) found that the strongest correlations with teamwork are found to be with extraversion, total emotional intelligence, agreeableness.
- Cooper (1997) found that the relationship between extraversion, openness, agreeableness, conscientiousness and attitude were all found to be linked to being adoptable to change in an organization.
- Agreeableness was significantly related to interpersonal teamwork behavior, collective efficacy also was found to moderate the relationship between agreeableness and interpersonal teamwork behavior. Agreeableness and interpersonal teamwork behavior relationship is stronger for those in high collective efficacy groups. (Kevin Tasa, 2010)
- Agreeableness, and Emotional Stability are positively related to different aspects of contextual performance (Hogan J and Holland B. 2003)
- Agreeable individuals are better able to resolve conflict or facilitate its resolution when it arises (Frederick P. et al 2005)

**Relevance of Openness in Job Performance**

- Tett et al (1991) found that Openness to be a valid predictor of job performance with the estimated true score 0.27. Jesus F. Salgado (1997) found openness to experience was valid predictors of training proficiency. Hurtz and Donovan (2000), in a study found, the true operational validity was 0.15 for openness to experience.
- Dollinger et al (1996) have found that the people high on the trait of the openness to experience consistently hold the values of being broad minded and imaginative. Barrick and Mount (1991) found that Openness to experience is expected to be a valid predictor
of one of the performance criteria namely training proficiency. Mark N Bing, John W. Lounsbury (2000) found that openness predicted unique variance in job performance for employees above and beyond both cognitive aptitude and the other four personality dimensions of Big five personality factors.

- McCrae and Costa (1986) found that Individuals who score high on this openness are likely to have positive attitudes towards learning experiences in general. S Rothmann et al (2003) found that Openness to Experience is related to task performance and creativity Openness to Experience facilitates adapting to change (Mark N. Bing et al., 2000). Salgado (1997) found that Openness to Experience predicted police and skilled labour performance.

- Gouri Mohan and Zubin R. Mulla (2013) found that Openness relates negatively to performance in the case of low complexity jobs and positively in the case of high complexity jobs. Openness is an important quality required for skill acquisition (Oakes, 2001). It was also seen that those who are high on openness showed better performance in unfamiliar environments (Bing & Lounsbury, 2000). The natural ability to thrive in higher complexity would mean that open individuals would be preferred for higher positions in the hierarchy. This is supplemented by the correspondence of openness to ambition and need for achievement (De Jong, 2001). Open individuals also show a natural aptitude to emerge as leaders in a group since they are most likely to initiate new ideas, ask more questions, and give more opinions (Kickul & Newman, 2000).

- Individuals high on openness are naturally suited to high complexity jobs (De Jong et al., 2001). They also exhibit higher levels of creativity when the ends and means to their task are ill-defined (George & Zhou, 2001). High openness also indicates that an individual
will be more cued in to his environment and will be attentive to multiple influences while taking decisions (McElroy & Dowd, 2007). Openness correlates with divergent thinking (McCrae, 1987) and is strongly related to both personality-based and behavioral measures of creativity (Feist, 1998). Creativity appears to be an important skill of effective leaders. Creativity was one of the skills contained in Yukl’s (1998) summary of the skills of leaders, which was based on Stogdill’s (1974) earlier review. Research indicates that creativity is linked to effective leadership (Sosik, 1998) suggesting that open individuals are more likely to emerge as leaders and be effective leaders.

**Relevance of Extraversion in Job Performance**

Research has suggested that individuals who are considered leaders typically exhibit lower amounts of neurotic traits, maintain higher levels of openness (envisioning success), balanced levels of conscientiousness (well-organized), and balanced levels of extraversion, outgoing, but not excessive (Mischel, 1968). Further studies have linked professional burnout to neuroticism, and extraversion to enduring positive work experience (Rosenthal R, 1990).

Extraverts tend to be happier in their jobs and in their lives as a whole. They experience more positive emotions than do introverts, and they more freely express their feelings. They also tend to perform better in jobs that require significant interpersonal interaction, perhaps because they have more social skills- they usually have more friends and spend more time in social situations than introverts (Stephen Robbins, 2011). Extraversions is relatively strong predictor of leadership emergence in groups; extraverts are more socially dominant, ‘take charge’ sorts of people, and they are more generally more assertive than introverts (R.J.Foti and M.A.Hauenstein, 2009). Extraverts are positively
related to affective commitment (Erdheim, 2006). High extraverts are positively associated with extrinsic career success (Judge et al., 1999). Extravert is a personality types which is positively related to performance in jobs that require interpersonal skills (Barrick & Mount, 1991).

3.6 Concept of personality - Ancient Indian perspective

The concept of Svabhāva

This concept is very indigenous to the Indian description of personality and temperament. In Indian psychological thought the term ‘personality’ has not been used in strict sense, instead the concept of Svabhāva referred in scriptures, covers all aspects of personality. Svabhāva is the essential quality. It is that speed of spirit which manifests itself as the essential quality in all becoming. “Dharma, says the Gita, is action governed by Svabhāva, the essential law of one's nature and this Svabhāva is at its core the pure quality of the spirit in its inherent power of conscious will, and in its characteristic force of action.”. Sri Aurobindo in his “Essays on the Gita” used the term “spiritual personality” too. According to him “We have before us three powers, the Puruṣottama as the Supreme truth into which we have to grow, the Self and the Jīva. The supreme spiritual nature of being, the Para Prakruti, free from any limitation by the conditioning ignorance, is the nature of Puruṣottama. In the impersonal self, there is the same divine nature, but there it is in its state of eternal rest, equilibrium, inactivity, Nivriti. Finally for activity, for Pravṛtti, the Para Prakruti becomes spiritual personality, the Jīva.” The spiritual personality is explained as expression of actions of supreme power, the loss of doership in actions is another facet of spiritual personality. The Yōga is instrumental in leading to egolessness and desirelessness, without which the development of impersonality is not possible (Kapur, 2008)
Levels of Consciousness

Sri Aurobindo emphasized on simultaneous activity of the concentric system and a vertical system. The concentric system is like a series of rings or sheaths. The outermost circle is comprised of awareness of physical body, awareness of vital (Pranic) body or sheath, and awareness of mental sheath. These three types of consciousness are interconnected. The inner circle is composed of inner mind which is in touch with the universal mind or Supreme Energy. The innermost core is called as Psychic being which is a spark of the Divine (Supreme Energy) present in all of us and in everything. It is also called as Atman. The vertical systems is like a staircase consisting of various levels, planes of consciousness ranging from the lowest– to the highest–Sat Cit Ananda (Arabindo,1942)

Upanishads are store house of psychological material. The nature of mind and its functions and different psychological phenomena–normal, abnormal, pathological, paranormal, and spiritual–are explained in Vedas and Upaniṣats. The core themes, according to the ancient philosophical tradition are centered around self, soul, human nature, human existence, and human experience(Aurabindo,1990)

The ancient Indian model of “Personality”, given in the Upanishads, consists of the ‘five’ sheaths. They are ‘Annamaya’ (food sheath), ‘Prāṇamaya’ (vital air sheath), ‘Manomaya’ (mental sheath), ‘Vijñānamaya’ (intellectual sheath), and ‘Ānandamaya’ (bliss sheath). ‘Annamaya’, a segment of human system is nourished by ‘Anna’, that is, food. ‘Prāṇamaya’ is that segment which is nourished by ‘Praṇa’, that is, ‘bioenergy’. ‘Manomaya’ is the segment nourished by ‘education’. ‘Vijñanamaya’ is nourished by ‘ego’ and ‘Anandamaya’ is the segment nourished by ‘emotions’(Das,1987)
Figure 3.1- Levels of Consciousness

Source: Kalpana Srivatsava(2012)

Bhagavad Gita, at different places gives the models of highly developed human potential in its totality. It also describes three Guṇas and says that we all are combinations of these Guṇas (characteristics) which are Tamas, Rajas, and Sattva. Paranjpe(2004) considers Jīva, Svabhāva, Prakruti, Ahamkāra, Ātman, Puruṣa as the most important concepts related to personality and self, which can help in developing indigenous personality theories.

**Descriptions of the evolutes of Prakruti**

The most important principles are that of Puruṣa and Prakruti, which are consciousness and primordial matter. All the levels of manifestation of the human (gross and subtle) are Prakruti, but have life due to the infusion of Puruṣa. It is the primordial state of matter, even prior to
matter as we know it in the physical sense. *Prakruti* manifests as the three Guṇas and the other evolutes.

**Puruṣa**

*Puruṣa* is consciousness that is untainted, it is self-existent, standing alone from other identities of individuality, the principle of spiritual energy.

**Mahat or Buddhi**

This is the purest, finest spark of individuation of *Prakruti* (primordial matter). It is very first of the evolutes of *Prakruti*. It is individuation, but yet, without characteristics.

**Ahamkāra**

This is the process of ego, by which consciousness can start to (incorrectly) take on false identities. Ego refers to the actual qualities such brother or sister, or loving or cruel, but the capacity itself to take on the countless identities.

**Guṇas**

Prakruti (primordial “matter”) has three characteristics or attributes of lightness (sattva), activity (rajas), and stability (tamas). These three combine and recombine so as to form the various aspects of mind, senses, and the five elements: Earth, water, fire, air, and space.

**Mind**

Mind (*manas*) is the instrument, which is the driving force behind actions, speech, and the thinking process. It is also the recipient of the sensory input. It is useful to know that, here, mind is being used in this more limited way, rather than the whole of the inner process
called *antahkarana*, which includes *manas, ahamkāra, buddhi, citta*, along with the senses and the five elements.

**Senses/Instruments**

The five senses and five instruments of expression are like 10 instruments These ten indriyas are evolutes of mind

Figure 3.2 – Prakruti and it’s Evolutes

![Diagram of Prakriti and its Evolutes](http://www.swamij.com/Prakriti-purusha-sankhya.htm)
Description of Guṇas by different authors:

The material personality manifested through the Guṇas is a covering of the original spiritual personality of the light entity (Prabhupada, 1986). The self is eternally an individual. Prabhupada explains “Arjuna and all the kings who are assembled on the battlefield are eternally individual beings ... It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption”. By removing the covering of the modes of nature the original spiritual personality of each individual will be manifest. Without such restoration of spirituality, relationships are mechanically conducted on the basis of the Guṇas. Fully spiritual relationships can be achieved only when the Guṇas are absent, and replaced with the quality of pure goodness, or Śud'dha Sattva शुद्ध सत्त्व which is the platform of spiritual existence (Prabhupada, 1986).

The three Guṇas-Sattva, Rajas and Tamas-also promote different kinds of temperament based on the dominance of one or the other Guṇas. No personality is exclusively Sattvic, Rajasic or Tamasic. In words of Aurobindo, all men have in them in whatever degree the Rajasic impulse of desire and activity and the Sattvic boon of light and happiness, some balance, some adjustment of mind to itself and its surroundings and objects, and all have their share of Tamasic incapacity and ignorance. Individuals are born with certain personality patterns that gradually change as a result of interaction with the environment.

David Wolf (1999) states that Sattva Guṇa is characterized by qualities such as cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, respect for superiors, contentment, sharp intelligence, sense control, and staunch determination.
Attributes of Rajo Guṇa include intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one’s position, envy of others, and a materialistic mentality. Qualities associated with Tamo Guṇa include mental imbalance, anger, ignorance, arrogance, depression, laziness, procrastination, and a feeling of helplessness.

The word Sattva is derived from 'Sat' or that which is real or existent. 'Sat' also means perfection and therefore, Sattva element is that which produces goodness and pleasure (Radhakrishnan, 1948). Sattva is the angelic human, the aspect of the subtlest primordial matter (Prakruti) which was nature of existence, light, illumination, sentience, harmony, truthful, self controlled, virtuous, kind, forgiving, righteous, mentally and physically pure, intelligent, theist, studious, genuine, unperturbed by sorrows and joy, free from desire, passion and angers, dignified, handsome and energetic, or stable. Sattvic individuals are usually noble and spiritual in character.

Rajasic is earthen human, the aspect of Prakruti, which has the nature of activity, motion, energy, valiant, cruel, authoritarian, terrifying, brave when angry but timid when calm, unkind, indulged in self adulation, envious impulsive, cowardly, gluttonous, movement, or changing and have excessive desires (Rangacharya, 1989). Rajas is the principle of motion. Samkhya accounts for the causation of the universe on the basis of this Guṇa of motion. Sattva and Tamas Guṇas in themselves are immobile. They are rendered active because of the energizing influence of Rajas. All work comes from Rajas, the principle of energy, which overcomes the resistance of matter and supplies even intelligence with the energy which is required for its own work of conscious regulation and adaptation (Seal, 1915). Rajas may be taken as the motivating force seeking, propelled by desire and impulsion. Tamas, which literally
means darkness, is the principle of inertia. It resists activity and produces indifference, ignorance, confusion, passivity and negativity. It is heavy and enveloping and as such is opposed to Sattva. It is also opposed to Rajas, for it arrests activity. Tamasic is the animal, aspect of Prakruti, which has the nature of darkness, dullness, heaviness, insentience, nonintellectual, unwise, somnolent, timid, disgusting behavior and dietary habits, forbidding disposition, brutish contentment in stupor and sloth and obstinate error. Such happiness begins and results in self-delusion

Sattvic quality as being free from attachment and vanity and absolutely unruffled in success and failure and the quality of Tamas overcomes the illumination of knowledge and leads to many errors (Das Gupta, 1961). Sattva is free from evil, immaculate, flawless, and is expressed in qualities like purity, wisdom, goodness, fineness, bliss, and a love for knowledge. Rajas is characterized by egoism, activity, restlessness, assumption of undertakings, craving, passion, lust, greed, and the need for power. Tamas is exhibited in sloth, delusion, ignorance, heedlessness, inertia, procrastination, confusion, and perversion in thought and action (Chakraborty, 1987).

While all individuals have mixed amounts of the three, the predominant Guṇa determines an individual's Personality. At the microcosmic level, the three Guṇas manifest themselves at different levels of consciousness. The evolutionary scale is representative of different organizations of three Guṇas, with one Guṇa being predominant, overshadowing the remaining two. It is this predominance which characterizes an object- a thing being good, bad or indifferent; a thing being pure, impure or neutral. The balance of Guṇas of everything and everyone can change and does. Change needs internal or external influence or reinforcement, as knowledge and force to transform. The force to change comes from Rajasika Guṇa, while Sattva
Guṇa empower towards harmonious and constructive change, while Tamasika Guṇa checks or retards the process. The entire physical universe, including the human mind, is composed of three basic constituents termed. They are not only the form-giving substances but also act and interact with the environment to find expression as qualities or personality traits (Chakraborty, 1987).

Das (1987) found support for the claim that the three Guṇas are exclusive of each other. These Guṇas constituting a unity in trinity coexist and cohere. The Guṇas might initially vary in their dominance in determining the personality of an individual but gradually the individual’s personality mostly settles on one (Das, 1991). A person could thus be Sattvic, Rajasic, or Tamasic depending on which of the three Guṇas is dominant.

Radhakrishnan (1948) states that the dominant Guṇa could be identified along 12 different dimensions. One could be Sattvic on one dimension, Rajasic on another, and Tamasic on yet another. The 12 dimensions and the characteristics of each Guṇa along each of those dimensions are explained below.

### Table 3.2 - Twelve dimensions of Guṇas

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Type of Guṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattva</td>
<td>Rajas</td>
</tr>
<tr>
<td>Faith</td>
<td>Worships divine, value all divine tendencies</td>
</tr>
<tr>
<td>Food</td>
<td>Likes food that increases their vital force, energy, strength, appetite, and health. Such food is juicy, soothing, savoury, fresh, and agreeable</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>Sacrifice willingly as a duty without desire for fruits thereof</td>
</tr>
<tr>
<td><strong>Austerity</strong></td>
<td>Austerity of body, of mind, and of speech</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Gift</strong></td>
<td>Gift given as a matter of duty, without expectation of any return, at a suitable place and time, and to the deserving person</td>
</tr>
<tr>
<td><strong>Obligatory Work</strong></td>
<td>Does obligatory work with a sense of duty, abandoning attachment to the outcomes</td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>Enables one to see the underlying oneness in all things despite the superficial diversities</td>
</tr>
<tr>
<td><strong>Action</strong></td>
<td>Act with non-attachment</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>An agent who is free from attachment, non-egoistic, endued with fortitude and enthusiasm, and unaffected by success or failure</td>
</tr>
<tr>
<td><strong>Intelect</strong></td>
<td>Know the path of work and renunciation, right and wrong action, fear and fearlessness, and bondage and liberation</td>
</tr>
<tr>
<td><strong>Determination</strong></td>
<td>Never wavers; gain control over their mind, vital energies, and senses</td>
</tr>
</tbody>
</table>
3.7 Application of theory of Guṇa Traya in Organisational Behavior

In modern times, a few studies were made on some aspects of Guṇa Traya and its application to Organisational Behavior.

Sony Kewalramani (2013) made an empirical study on the relationship of with certain demographic variables of managers—management level, mode of recruitment, number of years in service, type of organization, age, education, type of family and wife's working position. The findings are as follows.

**Management level**  
Lower level managers have more Rajas and Tamas than higher level managers.

**Type of organization**  
Service sector managers are found higher on Rajas than manufacturing sector managers.

**Experience**  
With experience Rajas acquires significance.

**Mode of recruitment**  
Mode of recruitment (direct/ through promotion) does not have any significant effect on Guṇas.

**Age**  
Age has no significant effect on dominance of Guṇa.

**Education**  
Graduate managers are higher on both Rajas and Tamas than Post...
Graduate managers

**Wife’s working position**
It has no significant effect on Guṇas

**Family system**
Managers from joint families are higher on Sattva than managers from nuclear families. The managers from nuclear families are higher on Tamas than managers from joint families

- Kiran Kumar and Tissy Mariam Thomas (2013) made a study on effect of Guṇas on Creativity of managers. For the purpose of the study, based on dynamics of Guṇas they divided the personalities as Sattvik, Rajasik, Sattvik - Rajasik and Sattvik – Tamasik. They found that Sattvic managers can handle any kind of situation and can be productive in their work. These individuals can achieve the goals with planning, effective utilization of the resources, and can perform well. Rajasic managers have the ability to be creative but are unable to have divergent thinking. These managers need direction and planning to execute their ideas. They have knack for excelling in service oriented jobs where communication and high energy are important characteristics. Sattvic - Rajasic managers need guidance in directing their energy, there is a need to bring awareness in the managers about their personality to perform effectively. They can work in sales, executive, and HR profiles, where they can bring change with effective utilization of their qualities of passion and reasonability.

- Managers with Sattvic and Tamasic Guṇas are characterized by extremities such as stability, controlled mind, balanced emotions on the one hand and ignorance, dullness, and inertia on the other hand. The predominance of the two extreme Guṇas in one’s
personality has been given importance in this study as previous studies have not identified any individuals with the quality of Tamas and Sattva (Mathew, 2010)

- Mohan and Sandhu (1988) found no gender differences in Guṇas between college on gender basis.

- Narayanan and Krishnan (2003) studied relationship between Guṇas, Karma - Yōga and transformational leadership. Results demonstrated that three Sattva dimensions (sympathy, motivation to work and accepting pain) enhance transformational leadership and two Rajas dimensions (attribution, and right and wrong) reduce Karma Yōga.

- Rastogi (2004) made an attempt to relate Triguṇa to seven constructs of psychological well-being from western perspective. The seven constructs included self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, satisfaction with life and personal growth. A revealing observation of the research was that Tamas was found to be negatively and Sattva to be positively correlated with all the seven constructs of psychological well-being. The relationship of Rajas with the constructs changes from negative to positive

- Wolf and Abell (2003) showed that Japam is effective in bringing positive human changes. Japam of the mahamantras increased Sattva and decreased stress, depression and Tamas.

- Zaidi and Singh (2001) reported significant effect of Sattva and Rajas Guṇa on depression, the former leading to low depression and latter to high depression. High Sattva, low Rajas and high Tamas groups reported higher psychological well-being.

- Kapur et al (1997) made an effort to explore temperamental differences based on Triguṇa among normal and psychologically disturbed children. They found majority of
normal children having Sattvic disposition and reported that normal and psychiatric children had distinct temperamental profiles.

- Sitamma M, Rao, Rao (1995) and Rao and Harigopal (1979) made an attempt to relate personality types based on Triguṇa to memory and extrasensory perception (ESP). Results showed a significant negative correlation between memory scores and Tamas. There was a significant negative correlation between ESP scores and Tamas.

- Bhushan, Siddhartha (2007) found that practice of Yōga Nidra increased the level of Sattva Guṇa and significantly decreased the level of Rajas and Tamas Guṇas in the practicing female subjects in comparison to their control group. Among the male subjects substantial increase in Sattva Guṇa has been found but the decrease in the level of Rajas and Tamas Guṇas has not been found significant.

- Kaur and Sinha (1992) aimed at an empirical analysis of the Indian concept of Guṇa and its relationship with some organizationally relevant variables like work ethics, personal effectiveness, self-actualizing behaviour, organizational effectiveness, and the least preferred coworker with determination, and accepting pain. They showed that three Sattva dimensions (sympathy, motivation to work, and accepting pain) enhanced transformational leadership and two Rajas dimensions (attribution and right and wrong) reduced Karma-Yōga.

- Sebastian and Mathew (2002) found that PSI experience (freedom from compulsive action patterns) was positively related to Sattva and Rajas for females. Sattva and Rajas might combine to exert beneficial effects.

- Aditi Kejriwal and Venkat R Krishnan (2004) conducted a study on Impact of Vedic Worldview and Guṇas on Transformational Leadership and found that Sattva and Vedic
worldview separately enhance transformational leadership whereas Tamas reduces it. Sattva-Rajas combination also enhances transformational leadership but the effect is not more than the effect of Sattva alone. Sattva and Vedic worldview together do not enhance transformational leadership more than what Sattva alone does. The paper concludes with a discussion on what the organizations can do for enhancing transformational leadership by using the Guṇa framework and by reinforcing the Vedic worldview which are summarized as follows:

a) Design training programs to develop Sattva and reduce Tamas.

b) Build team-orientation and self-sacrifice for directing energies towards superordinate goals.

c) Base organizational policies on a competency framework built around Sattva and a Vedic orientation.

3.8 Guṇa theory: Basis for the Total Quality of Mind

Subhash Sharma (2008) developed the theory of ‘Total Quality of Mind’ based on the philosophy of Guṇa Traya. This model is a very potential model to develop Sattva in the minds of all stakeholders in organization and thus ensure enduring progress in performance of the organization. The salient features of the model are described below.

Every person is a combination of all Guṇas, with different proportions and when one Guṇa dominates, the other subdues. As a result of Guṇa dynamics, four dominant combinations emerge as

1. The dominance of harmony seeking behavior or Sattva Guṇa

2. Intense activity with harmony seeking orientation or the Rajas with Sattva combination
3. Intense activity with some inertial content, or the Rajas with Tamas combination

4. Complete inertia or Tamas

Based on their mental orientation different types of persons are named as ‘r’, ‘s’, ‘a’, ‘i’

1. Sattva /Self Realization (‘r’) Types: Persons in whom the Sattva Guṇa completely dominates over the Rajas and Tamas Guṇas. These persons are driven by the idea of ‘Welfare for All’. They display a high degree of ethical and spiritual perfection. They are the leaders of the moral growth of organizations.

2. Rajas-Sattva / Self Sacrificing (‘s’) Types: Persons in whom the Rajas Guṇa dominates and Sattva Guṇa appears as back up. These people are driven by the selfless desire to improve the living conditions of people. Most social activists, social reformers, administrators and managers driven by the desire to undertake activities for the larger social concern. Thus, they have a high degree of ‘eco-orientation’ or concern for others.

3. Rajas-Tamas/ Self Actualization (‘a’) Types: Persons with a high drive for the pursuit of their self interest. Such people tend to manipulate resources, including people to their personal advantage. They are likely to display high degrees of administrative and calculative modes of thinking. The accumulative instinct is the prime mover. These people have a high degree of ‘ego-orientation’ i.e., self centeredness. They are characterized by lust for power, zeal for achievement at any cost and greed for control over resources.

4. Tamas/Self Indulgence (‘i’) Types: Persons who display neither the drive of the Rajas type nor the willingness to do good things for the larger interest. They just put in the critical minimum effort to survive in the organization. Most motivational techniques tend to fail in the case of persons of this type.
Effect of relationship of persons in performance of employee

The performance of an employee depends not only on the type of his / her personality but also the type of person with whom he/she is working with. Therefore, in an organization, interpersonal interactions and relationships of different combinations may lead to different types of performance like progress in performance or group conflicts and decay in performance or manipulating and reporting the performance than actual performance. Table 3.3 presents different combinations of relations of employee A, employee B as a team. In this figure self-realization, self-sacrificing, self actualization, self indulgence are represented by letter r, s, a, i respectively.

Table 3.3- Guṇa Dynamics- Orientation and driving forces

<table>
<thead>
<tr>
<th>Personality Type</th>
<th>Dominant Orientation</th>
<th>Self Orientation</th>
<th>Driving Force</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattva (r)</td>
<td>Self- realization(r)</td>
<td>Welfare of all</td>
<td>Intuitive, holistic, visionaries</td>
<td></td>
</tr>
<tr>
<td>Rajas- Sattva(s)</td>
<td>Self –sacrificing(s)</td>
<td>Social/ collective interest</td>
<td>Social activists, social reformers</td>
<td></td>
</tr>
<tr>
<td>Rajas- Tamas(a)</td>
<td>Self actualization(a)</td>
<td>Self Interest</td>
<td>Typical Professional Manager</td>
<td></td>
</tr>
<tr>
<td>Tamas(i)</td>
<td>Self indulgence(i)</td>
<td>Minimum critical effort</td>
<td>Managers with low drive</td>
<td></td>
</tr>
</tbody>
</table>

In table 3.4, each cell has different implications for the nature of the relationship between two persons. Some interactions strengthen the bonds, others lead to problems. These type of interactions can be observed in all organizations and groups. Thus this framework can also be useful in analyzing group dynamics in organizations.
### Table 3.4- Effect of relationship of persons on performance of employee

<table>
<thead>
<tr>
<th>Personality type of employee A</th>
<th>Personality type of employee B</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>R</td>
</tr>
<tr>
<td>S</td>
<td>S</td>
</tr>
<tr>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>I</td>
<td>I</td>
</tr>
</tbody>
</table>

| R               | r,r   | r,s   | r,a   | r,i   |
| S               | s,r   | s,s   | s,a   | s,i   |
| A               | a,r   | a,s   | a,a   | a,i   |
| I               | i,r   | i,s   | i,a   | i,i   |

Source: Subhash Sharma (2008)

For eg:

- ‘i,i’ combination leads to waste of resources.
- In combination of ‘a, i’ / ‘i, a’, if ‘i’ is a team member lead by ‘a’ manager, ‘i’ easily become the instruments in the hands of ‘a’ to manipulate the things for self interest of ‘a’. So the performance of ‘i’ should be monitored and lead by ‘s’ or ‘r’ only.
- In organizations, the major conflicts can be seen in combination of ‘a’ and ‘s’. If ‘a’ is lead or work with ‘s’, conflicts arise leading to decline in organizational performance, so such a combination should be discouraged.
- ‘a’ has a tendency to manipulate the things for self interest so their performance need to be monitored and lead by ‘r’.
- ‘a’ can not lead by ‘i’, since ‘i’ is not intelligent enough to understand the manipulative performance of ‘a’.
• ‘s’ type persons, though have energy, have lesser intuitional abilities. They should be
guided by ‘r’ type persons to get the optimum performance

• ‘r’ type persons are harmony seekers and natural leaders. They can work with any type
of persons.

Sanskāras - Reinforcement model of Human Quality Development

The Sanskāras - Reinforcement model views Human Development in terms of Sanskāras and
their reinforcements. This model is based on Chakraborty’s(1987), framework can also be traced
in the Sankhya philosophy and Bhagavadgita (14.16- commentary). In this philosophy, Guṇa,
Sanskāras and action are the three important aspects of human behavior. Sanskāras refer to the
subliminal impressions stored in the subconscious or unconscious. Guṇas and Sanskāras interact,
and an individual actions are determined by such interactions. Further the results of the actions
have a ‘feed back effect’ (internal reinforcement) on the Guṇas and Sanskāras. In addition
external reinforcement can also affect the Sanskāras. External reinforcements in the form of
rewards and punishments, could influence the internal reinforcements, and thereby bring about a
change in the Guṇa mode and Sanskāras. Thus the relationship between the Guṇas, Sanskāras,
actions and reinforcements is an interactive relationship. The below figure - presents this
interactive process model.

Like Guṇas, the Sanskāras and actions can also be classified in terms of their Tamasik, Rajasik
and Sattvik nature. Actions which create high negative externalities are categorized as Tamasik
and actions that create high positive externalities, with out any expectation of returns, are Sattvik
in nature. Actions that have the mixed effect of creating positive externalities for some and
negative externalities for others are Rajasik in nature.
The researcher feels that practice of Integrated Yōga by a person for four months is an Action of Sattvik-Reinforcement-Sanskaar. The present study tests the above model of Human Quality Development.

Once the combination of the Guṇas is determined, it strongly binds the person in this birth. They almost guide every behavior of his. How does a particular Guṇa emerge at a given time? What factors determine that? Why Guṇas are required? These are some of the common questions. Basically, we are propelled to exhaust our Karmas by involving in action. This fruition of the fruits of Karma starts from our Sanskāras (all the impressions of our previous experiences, including earlier births). Our Sanskāras create a desire, which is an attempt of expression of Sanskāras. This expression of desire requires certain vehicle to convey and that can be attributed as Guṇas. Guṇas are the means through which our Sanskāras are expressed in terms of thoughts.
of desires, which impel us into action. There are deeper implications to this. As the impetus of Sanskāras cannot be suppressed; similarly, inhibition of expression of behaviors through one of the Guṇas or through any of their combinations is not equally possible. Like the force of gravity on earth, the laws of Guṇas are always acting on us, hence we cannot neglect them, so the best approach would be to understand them and use them according to our needs. When a particular Sanskāras finds suitable environment outside, for its expression that Sanskāras would emerge and manifest itself. This gives the reason, why a particular thought must arise in our mind at a given time or situation? Time and situation provide congruent environmental support for the expression of Sanskāras. We can control the manifestation of Sanskāras by controlling the inner nature or by carefully choosing the external environment. That is the reason, it is considered very important to have a congenial environment for one’s growth, because a good external environment might inhibit the emergence of ill Sanskāras and promote manifestation of good Sanskāras. Once the Sanskāras manifest, they happen through one of the Guṇas. This conceptual framework can be further expanded to incorporate the element of free will as attempted in Figure1. The Prārabdha Karma, which is available for fruition in this birth, activates Sanskāras according to the influence of the environment including imagination from memory. as a Sanskāras get activated, it creates a desire. Desire propels a person into action, the expression of the action happens through Guṇas. Before action is actually executed, there is an element of “free will,” which is the inherent capacity to execute choices. Action can be executed with or without free will. Action with maximum utility of free will leads to no bondage and that is Guñateeta state. Actions with decreasing gradation of free will cause bondage and strengthen further Sanskāras. Such actions are expressed through one of the possible combinations of the Guṇas. Hence, the key to freedom from actions is action without attachment by consciously
using the free will, with awareness. Use of free will decide whether an action will lead to further bondage or freedom.

**Figure 3.4 : Model of Karma, Guṇa, Samskāras and Free Will, in Action**

Source: Judu Ilavarasu(2013)

**Importance of the study for Organisational Development:**

Every organization wants to achieve it’s vision, which may be in terms of financial targets or rendering service. The performance of the organization depends on the personality i.e., Guṇas of people working in the organization. Swamy Vivekananda said that each soul is potentially divine and the divinity can be manifested either by action(Karma Yōga), or Psychic Control (Raja Yōga) or Devotion (Bhakti Yōga) or Philosophy ( Jnana Yōga) or all of them, which is generally called as Integrated Yōga. The previous discussion makes it clear that by creating a suitable environment in the organization and practice of Yōga by people in the organization, the
personalities of people in organization can be transformed to be Sattvik. Such Sattvik personalities can enhance organizational performance and enable it to achieve its vision.

3.9 Application of principles of Yōga in managerial issues

According to Swami Tapasyananda (1984), “Man is an integrated whole, his mind being a complex of feeling (emotions), will and intellection. In the four spiritual disciplines (i.e. four types of Yōga-Raja, Karma, Bhakti and Jnana), one of these dominates, while the others, though subordinate, complete the discipline. This is the integrated Yōga of the Gita. ”Swami Vivekananda too has interpreted Vedanta in this way, giving equal place to all the four Yōgas.”

The philosophy of Bhagavad Gita appeals to people who are stressed out in success. Engage in the world but remain detached from the fruits of your work, do not react to the results of your work’ are the advices by which work becomes an enjoyable experience (Swami Bodhanand Sarasvati, 2007). It is very important that one must live in constant awareness of oneself so that she has power over her thoughts, and choose any responses to the world as per her values. This is the power that Patanjali enunciates through a simple principle of controlling or mastering the thought modifications of the mind (Citta vrutti nirōdha) (Swami Bodhananda Saraswati, 1998).

According to Rama Swami et al. (1976) Yōga psychology integrates behavioral and introspective approaches to growth. It provides a perspective from which one can become disengaged from involvement in the unhappy personalities he has created for himself and in the negative role he has adopted. It moves quickly to a training program for changing habits, thought patterns and self concepts.
Chakraborty (1987, 1993) provides experimental evidence that practicing Yōga, mediating, controlling breathing and stilling the turbulent mind can enable workers & managers to purify their Citta and make it spiritual, expand their self to include others around them, and help them grow & transform themselves without expecting anything in return. Misra (1989) found that effort orientation rather than concerns for outcome leads to greater intrinsic satisfaction.

According to Bhole (1977), Hatha-Yōga practices like Asanas, Pranayamas, Kriyas, Mudras and Bandhas are mostly taught as physical practices. While various meditation techniques work at the mental level, all these practices are intended to develop a certain type of awareness within oneself. This in turn is expected to bring about a change in the emotional and visceral functions and through them, a change in the intellectual and somatic functions of the individual.

According to Fersling (1997), although there is lack of controlled studies, Yōga is regarded as a promising method for the treatment of stress-related problems. Several studies have shown Yōga to be promising for physiological (Murugesan et al, 2000) and psychological outcome measures (Malathi, 2000).

Most of the work available on the subject of impact of Yōga on work life/management centre around the impact of Transcendental Meditation on various aspects of Management. Transcendental Meditation is a skill of effortlessly minimizing mental activity so the body settles into a state of rest deeper than deep sleep while the mind becomes clear and alert. A review (Orme-Johnson et al, 1992) of over 500 experimental studies conducted in over 200 Universities in 33 countries revealed that Transcendental Meditation helps expand consciousness, decrease oxygen intake and stress level, increase basal skin resistance and coherence in EEG and virtually suspends breathing up to one minute.
At the University of Texas, Orme-Johnson et. al. (1992) showed that meditators display a greater physiological equilibrium than non-meditators. He also showed that meditators maintain this equilibrium under stress more effectively than non-meditators. Dr. David Frew, (1974) completed a study that concludes that TM increases individual productivity. He found that meditators show increased job satisfaction, a decreased desire to change jobs, better performance, and better relationships with supervisors and co-workers.

Findings on the TM technique relevant to organizational performance include improved cognitive performance (see Orme-Johnson, Alexander, & Hawkins, 2005, for a recent summary of studies), increased self-esteem and higher levels of self-actualization and development (Alexander et al., 1991) associated with more effective managerial performance (Torbert, 1987). Previous case studies suggest that large proportions of organization members practicing the Transcendental Meditation technique contribute to improvements in organizational performance (Schmidt-Wilk et al., 1996).

An experiment on stress reduction using the Transcendental Meditation (TM) technique and Progressive Muscle Relaxation (PMR) was conducted at a South African firm with 80 employees. (Broome et al, 2005). Six weeks of TM practice produced greater reductions in psychological stress than six weeks of PMR (p<.03). Rao PVK (1995) in his paper has dealt with the scientific and psychological significance of Yōga as a means of attaining spiritual emancipation. According to this author, findings from empirical studies on Yōga revealed that long-term practitioners of Yōga had acquired a remarkable voluntary control over their autonomic processes, which helped them in coping with psychological stress. The author describes Yōga as a system of psychotherapy and calls upon clinicians to perfect Yōga therapy so as to make its application universal.
Taking the cue from the philosophical texts of India, Pande and Naidu (1986) studied the effort and outcome orientations as moderators of the stress-strain relationship. They noted that the concept of ‘detachment’ is highly valued in Indian culture. The doctrine of detached action calls upon the individual to serve society by scrupulous performance of one’s duties with utmost skill but without desiring the fruits of actions so performed. It is one of the ways in which an altered super-conscious state or self-realization can be attained. Effort orientation, according to this doctrine, is the ‘individual’s focusing on task at hand’ and ‘advice of not to focus on or to be concerned about the outcomes of that activity’. Further, the doctrine emphasizes that an effort should be made to maintain emotional stability regardless of the outcome of the effort; be it success or failure. The authors theorized that the effort and outcome orientations may moderate the stress-strain relationship for three reasons. First, the individual practicing the ideal of detached action would concentrate on most of the activities in which he engages which, in turn, would lead to the attainment of higher degree of skills. Second, the practice of being mentally less concerned about the outcomes may help in conserving the physical and psychic energies and hence, the subject would be less affected by mental distracters such as anxiety and fear of failure (which lead to energy dissipation). Third, it is likely that the person practicing these ideals cognizes the stressful events in relatively more positive terms. In the light of these reasons the authors hypothesized to those with a high outcome orientation: (a) the correlation between stress and strain events would be smaller; and (c) the means of different strain scores would be smaller.

The authors concluded that (a) concentration on the task at hand not only protected the subject from succumbing to his/her stressful experiences by also improved his/her health even in the face
of overt stress; (b) the absence of concern regarding outcomes during work activities minimized
strain and fostered positive health status.

Nagendra and Nagararhna (1988) have dealt with stress management in their book entitled New
Perspectives in Stress Management. According to them, the ancient Indian science of Yôga holds
the key for combating this modern menace. Some modern methods of stress management and
their limitations and the management of stress by Yôga are discussed in the book, for example,
SMET (Self Management of Executive Tension) technique; QRT (Quick Relaxation of
Technique). These are some of the programs developed by Vivekananda Kendra for the
management of stress which have been found to reduce stress significantly.

A study showed effect for Yôga Training helps in reducing incongruence in self -structure of
one’s personality (Rani Jhansi, 1992). Sripriya Krishnan(2006) in an empirical study proved that
Yôga can develop personality and academic excellence among students. R.Rangan et al (2010)
made a study on the students’ planning ability, visual and verbal memory, sustained attention and
proved that Yôga system of education improves the planning ability. These three abilities which
are important for students performance which also are required for employee performance are
similar to aspects of conscientiousness.

Padmavati (2014) A five day Self Management of Excessive Tension (SMET) program,
based on the five layer model espoused by Yôga theory and is believed to facilitate
improvements in qualities required in leadership development. Multi-factor Leadership
Questionnaire (MLQ) was used for assessment of 62 managers on Oil and Natural Gas
Corporation. A significant improvement (p<0.05) in the attributes of the managers is observed in
the pre-post results.
Tikhe Sham Ganpat (2011) made a study on Efficacy of SMET program on Managerial Effectiveness. It showed a significant improvement in Emotional Quotient of participants. There was significant decrease in Rajas and Tamas where as there is significant increase in Sattva of participants.

Hasmukh Adhia(2009) conducted an important study relating to Improving Organisational Performance by practice of Integrated Yōga by employees. This study deals with impact of adoption of Yōga way of life on the organizational factors responsible for success of the organization. The factors measured in this empirical study are Emotional Intelligence, Stress or Job Burn Out, Job Satisfaction, Job Involvement, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour. It is established in the study that by practice of Integrated Yōga Module

a) Emotional Intelligence can be enhanced and Job Burnout or Stress can be reduced

b) Emotional Intelligence is positively correlated with Job Satisfaction, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour.

c) The implication of the above two conclusions mean practice of Integrated Yōga can bring better organizational climate which can bring organizational success.

In a study by Sony Kumari( 2008) it is proved that practice of Yōga improves Emotional Intelligence and Emotional Competence. Sudhir Deshpande (2009). In a randomized control trial of the effect of Yōga on personalities of 226 people stated that practice of Yōga develops Sattva Guṇa(balanced personality).
3.10 Yōga way of Human Resource Management- Subhashism (Ideas of Subhash Sharma, Management Guru)

According to Sharma Subhash (2006) Indian Management ideas such as Yōga in management, Vedanta in management and Kōśa model in management offer us new approaches to the concept of management wherein competitive advantage, collective advantage and karma advantage are balanced. According to him, Indian word ‘UdYōga’ (which means Industry) contains in itself the word ‘Yōga’. Thus, in Indian Management thought, UdYōga is a Yōga(Udyog hi yog hai/ Udyog bhi ek yog hai). In popular terms he refers to this as BHNS (Body- Heart- Mind- Soul) model. There is an interactive relationship between Body, Heart, Mind and Soul. They influence each other in varying ways. Even organizations can be conceptualized as BHMS systems. With the arrival of the services and knowledge economy, the need for BHMS approach to management is getting attention. This implies a shift from a fragmented view to holistic view of human beings, society and organizations. Vedanta in management implies management by higher values and higher vision. Thus, YVK (Yōga, Vedanta, Kōśa) constitute three ‘Eastern Doors’ that can be combined with ‘Windows’ (traditional Western Management theories and concepts). These ideas can be combined with various wisdom traditions to arrive at a new philosophy of what he calls ‘Western Windows, Eastern Doors and Wisdom Corridors’ in the field of management and related social sciences.

According to him the history of modern management theory developed from industrial era to knowledge era underwent the transition of management thinking from ‘Scientific Management’ to MBO (Management By Objectives) to MBHO (Management By Higher Objectives) to MTSS (Managing Through Spiritual Synergy). In his books ‘Western Windows Eastern Doors’, ‘New Mantras in Corporate Corridors’, ‘New Ideas in Strategic Thinking and
Management’ and others his ideas about Managing Through Spiritual Synergy are discussed in detail. We can call them as ‘Yōga way of Management’. According to him work is not just for the sake of work. It is also not for the sake of returns which modern social values have taught us like monetary benefits, status etc., but for the realisation of Oneness with the Supreme Oneness. He used Samkhyas(Numbers) to explain this concept on how to achieve the Oneness. Hence, we can call it as modern Samkhya philosophy. These ideas are discussed in brief below.

Seven Symbols of Indian Management Philosophy

In the following discussion we provide seven symbols of Spiritual and Human Values representing some New Mantras in the field of Management Thought. They also define the Spirit of ‘Indian Management Thought’ as well as some interesting lessons in management and leadership. These symbols also provide us some new models and concepts of management with roots in Indian thought. These symbols of spirituality providing us some lessons in management and leadership are presented below:

i. Management Lesson from Indian Flag

Indian National flag contains three colors viz., Green, White, Saffron. They represent Physical force, Knowledge force and Spiritual force respectively. In management context, success is achieved when there is convergence of these three energies. Successful employees consciously or unconsciously use this ‘energies convergence approach’ to management and leadership.

ii. Management Lesson from Four Lions

In organizational context the four lions represent Force of Market, Force of State/ Government, Force of People/ Community, Force of Self (Spiritual self)/ Spirituality. In general we tend to see only three lions. The fourth lion viz. lion representing Self is hidden from our view. Hence,
we tend to ignore this dimension. When we look at the four lions symbol from 45 degree angle we see only two lions viz. Market and State. For many years we have ignored the importance of the force represented by the Community and the force represented by Self. Four lions symbolism suggests that we should take a holistic perspective in understanding the macro-level dynamics between four fundamental force influencing our institutions and organization.

iii. **Management Lesson from ‘Chakra’**

‘Truth is one, it has many manifestations’ declared Upanishad. When viewed in the context of ‘Chakra as Omega circle’, it implies, a ‘parikrama’/ 360 degree view of reality. Managerial implication of this is that managers should take a holistic perspective to problem solving and development of shared vision.

iv. **Management Lesson from Lotus**

Lotus is a symbol of ‘Self Evolution’ through connectivity with ground and linkage with open space. In the context of management, it implies organisation’s evolution through connectivity with its cultural heritage and historic experiences and openness to the contemporary global influences.

v. **Management Lesson from ‘Dia’ (Lamp)**

Lamp represents spreading knowledge and removing ignorance. Management implications of this concept is that Corporate Managers should bring the inner light into play not only in their inter-personal relationships but also in decision making. Let the work places be lightened up by inner-lamp. This will create spiritual synergy at the workplaces. When corporate managers look at the problems and issues from a higher level of consciousness, they arrive at new and creative solutions to the problems. The leadership should also remove the ignorance of all people in the organization so that they can envision their true potential.
vi. Management Lesson from ‘Samudra manthan’

*Samudra manthan* – Churning of the ocean, is a powerful metaphor from Indian mythology that depicts the dynamics between two opposing forces. Managers and leaders have to deal with the ‘negative energies’ (poison) and they have to learn to deal with them through synergy approach. In essence they have to learn to convert the ‘pain points’ (problems) in to nirvana points (solutions).

vii. Management Lessons from Festivals: Indian ‘HRD’ Festivals

In general all festivals symbolize the ‘spirit of celebration’. Indian Festivals of Happiness have some interesting management lessons to offer. We can refer to them as Indian ‘HRD’ Festivals represented by Holi, Rakhi and Diwali. They also represent the essence of Indian Management Philosophy.

*Holi*: Festival of colors - Different colors represent different perspectives leading to holistic approach

*Rakhi*: Festival of Relationships – Create good relationship with stakeholders

*Diwali*: Festival of Lights and Wealth- Wealth has divinity inherent in it. Take positive and responsible attitude towards wealth creation represented by the idea of Shubh-labh.

**Six needs in single basket**: Maslow’s hierarchy of needs has misled the people to think that needs are to be satisfied in a hierarchical way and thus to achieve physical and security needs, social and self esteem needs are to be given up. A clear consequence of this type of understanding is seen in the turbulences which are faced by the present corporate employee. They strain and stress beyond the threshold limits to make wealth in the first ten, fifteen years of their career at the cost of their health, family relations, emotional needs and social interests. As against this chaotic theory, Sharma emphasized the ‘Basket of Needs’. It states the importance
of fulfilling all the needs, with out ignoring one for the sake of other. Such a outlook can take care of the sustainable development of employee, organization and society at large.

**Figure 3.5 – Six needs in a single basket**

![Diagram of six needs in a single basket](image)

Source: Subhash Sharma (2008)

Special note may be made about achievement of Self Realisation needs rather than Self Actualisation needs

**Five levels of Consciousness:** This concept conceives human entity in terms of *Pancha Kōśa* (Five levels of Consciousness) viz., *Annamaya Kōśa, Prāṇamaya Kōśa, Manōmaya Kōśa,*
Vijnānamaya Kōśa, Ānandamaya Kōśa. Every one should work in such a way that one uses his physical body (Annamaya), Life energy (Prāṇamaya), Emotions (Manōmaya), Intellectual (Vijnānamaya) energies to the optimum extent to achieve the Eternal Bliss (Ānandamaya).

**Four Puruṣa rthas:** Dharma, Artha, Kama, Moksha are the four Puruṣarthas. Dharma is ethical dimension, Artha is wealth dimension, Kama is pleasure dimension and Moksha is Transcendental liberation. The implication is that a person should work to earn wealth to get the worldly pleasures, but only through ethical means and thus achieve liberation.

**Three Qualities in Nature:** Nature displays three fundamental properties namely Sattva (Synergy), Rajas (Energy) and Tamas (Negative Energy). While spending energy in work, one should use it to control the negative energy and to attain synergy in organization and society he is in.

**Two Types of Human Beings:** Bhagavad Gita suggests a typology of human beings in terms of Divine- Demonic like qualities. Every one should work in divine way i.e in Positive Thought Action approach and not in Demonic way i.e., Negative Thought Action approach.

**Oneness:** Truth is one, it has many manifestations. One should appreciate in diversity in organization, society, and life and still should understand the underlying unity and strive to achieve that unity, which is the Ultimate Reality