4.1 Need for Change Leader

The foundation for effective change is having the right persons leading it. Leadership is different to management, in that leaders always make changes. Managers run organizations and tend to institutionalize the ‘status quo’ while the leaders go beyond these ‘status quo’ boundaries and find ways to create group of followers, so they could together change things. Organizations cannot be just endlessly ‘managed’ replicating yesterday’s practices to achieve success. Business conditions change and yesterday’s assumptions and practices no longer work. There must be innovation, innovation means change.

Leadership is the most crucial aspect and critical element for success of discontinuous change because of its scope and depth. Leaders create a context in which the status quo is challenged, mobilize groups, share the new information, generate energy, provide models and take up the new opportunities.

Morris and Raben (1994), while referring to role of leader in change, feel “There are number of specific things that leaders can do. First, they can serve as models. Through their behaviour, they can provide a vision of the future state and a source of identification for different groups within the organization. Second, leaders can serve an important role in articulating the vision of the future state. Third, they can play a crucial role in
rewarding key individuals and specific types of behaviour. Fourth, they can provide support through political influence and needed resources. Similarly, leaders can remove roadblocks and maintain momentum through their public statements. Finally, leaders can send important signals through the informal organization."

"During times of uncertainty and change, people throughout the organization tend to look to leaders for signals. Frequently, potent messages are sent through minor acts, such as patterns of attendance at meetings or the phrases and words used in public statements. By careful attention to these subtle actions, leaders can greatly influence the perception of others"

Effective leadership also means modeling desired behaviours and holding everyone accountable. When we talk of behaviour, we are talking about values, attitudes, beliefs and commitments. They all form an important component to the fabric of the organization. What adds to the complexity is that each individual brings his own family, educational, experiential and psychological make-ups into the equation. It is leader's task to motivate them for the good of the company and towards the change mission. Respect for the contribution of others and their personal needs is at the forefront of this building block.

Nadler (1995), while focusing on the role of leadership in strategic organizational change, particularly reorientations - changes initiated in anticipation of future events, says, "The key challenge of current organizational leadership is to learn how to effectively initiate,
lead and manage reorientations. It appears that there are certain aspects of reorientations that are dependent upon the leader. The first is strategic anticipation. Reorientation requires the organization to accurately anticipate that the conditions for strategic change will arise in future, and to determine the most effective responses. Unless the leadership somehow becomes involved in this anticipation, no change will be initiated. Second, reorientation requires a created sense of urgency. Since by definition the need for change is not apparent to all, some urgency is needed to stimulate behaviour. Usually, only the leadership can create such a sense of urgency throughout the organization. Third, reorientation requires effective creation and management of pain. Urgency frequently results from pain, either immediate or anticipated. Pain, however, can motivate both functional and dysfunctional behaviour. Again, only the leadership has the capacity both to create pain and shape the responses to it. Finally, reorientations succeed when people perceive the required change is central, that it is truly critical to the core issues of the organization. Centrality, if not apparent, can be defined only by leadership.”

“Therefore, it is understandable why no successful reorientations occur unless leaders play a major role, whether that be the existing leadership or new leadership brought in from the outside”

Effective and meaningful change will have to be led by the masses or a group of people but not necessarily by the vision of a single leader. Udai Pareek (2002) feels that the century of great leaders is over and the present century will be a century of great leadership. He says “we are now in a century of great leadership. By contrast, the 20th
century was a century of great leaders. We will need effective leaders in large numbers at all levels in all organizations, rather than only a few great leaders.”

### 4.2 Leadership

The basic engine that drives successful change is leadership. Leadership is an influencing process. It is the capacity to get things done through others by changing people’s mindset and facilitating the conscious evolution of their capacity for action. It is the capacity to make things happen where people act in inspired ways to achieve common goals. Through the process of leadership we can discover and nurture infinite possibilities in human beings in their efforts towards the achievement of the goal in a given situation.

Warren Bennis (1996) has written about leadership for decades. He states “The basis of leadership is the capacity of the leader to change the mindset, the framework of another person. According to Bennis, leaders get people to reach for common goals by helping them see aspects of the world differently.

Maxwell (1999), well-known expert on leadership says, “Leadership is influence – nothing more, nothing less. The greater the impact you want to make, the greater your influence needs to be. Managers can maintain direction, but they can’t change it. To move people in a new direction, you need influence. If you can’t influence others, they won’t follow you. And if they won’t follow, you are not a leader. The leadership is, thus, about influencing people to follow.”
When we say that leaders create followers, we are not talking of manipulation or of mischief. We mean that the job of a leader is to encourage other people to get things done. Leadership is about understanding people, and especially about the process of getting people all pointing and acting in the same direction through sharing the purpose, process and proceeds in an established relationship. It is the energetic process of getting other people fully and willingly committed to a course of action.

Arun Wakhlu (1999) describes leadership as “the process of unfolding and channelizing human energies for worthwhile and life-affirming ends. It is the capacity to make things happen where people act in inspired ways to achieve common goals. It involves the process of creatively combining three related aspects of work:

1) Achieving the tasks towards a broad visionary purpose for which a group has got together.

2) Building and maintaining a wholesome team, and making sure that all aspects of teamwork are given adequate attention.

3) Developing and motivating people, so that they are empowered and enriched.

Leaders are creators of a new reality. By shaping the collective mind of an organization, they influence the behaviour of people. This manifests as an organizational environment, which further shapes the behaviour of people.”

Leadership is basically exercising influence through a pattern of behaviour followed by the leader, which arouses a high degree of involvement and shared commitment among
those who work with and through one another. They know what they are doing, and why, and are committed to it’s importance. This pattern of behaviour followed by the leader is known as his leadership style.

“True leadership is the art of changing a group from what it is into what it ought to be.”

Virginia Allan

“Leadership is the art of getting others to want to do something you are convinced should be done.”

Vance Packard

Debashis Chatterjee (1998) has described leadership as consisting of three fundamental processes. He says “Leadership is neither a science nor an art; it is a state of consciousness. Conscious leadership follows three fundamental processes. The first of these is recognition of potential. The second is empowerment of potential. And the last but not the least is unfolding this potential through collective action. Recognition of potential requires an eagle’s eye for details; empowerment of potential requires a lion’s heart for sharing power; and the capacity for collective action requires the perseverance of an ant.”

According to Lao-tzu, China’s most influential political ruler in the fifth century BC, the best form of leadership is to be conscious of the leadership potential within the followers and to let them unleash this potential in a spontaneous way. He says that the highest
level of ruler is the one who leads without words, allowing the people to follow their own natures and live their own lives.

Warren Bennis (1989) feels that leadership was always and will continue to be a basic issue of organizational life – perhaps the single most important issue organizations have to address and focusing on the major problem before the leadership, he says “The major problem which must be addressed by leadership at all levels is releasing the brain power of the workforce. Put differently, the key to competitive advantage in the 90’s and beyond into the next century will be the capacity of top leadership to create the social architecture that is capable of generating intellectual capital. That’s not just the main problem; it is the only problem. Intellectual capital is the engine source of growth, productivity, and profits. It’s ideas that count. It’s innovation that makes the difference. It’s a creative workforce that will succeed.”

4.3 Indian Ethos Based Leadership

T.V. Rao (1987), in his very thought provoking article ‘Theorisations on Leadership’, says that there is plenty of theory on leadership – much of it from the west, a bit from the east and a little from India itself. Based on the study of these theories he has given few trends of leadership but has also mentioned that the trends so analyzed give rise to many questions for which answers should be provided by the practitioners. The key question is what are the characteristics needed of leaders today given the realities of our culture and stage at which we are in our organizations? What qualities help a chief executive or top manager lead his organization and make an impact.
T.V. Rao (1987) has also raised a very relevant question, when he says, “It is said that the Indian mind is basically self-centered. Every one asks the question “what more can I get from the organization?” rather than asking ‘what more can I give to the organization?’ Employees are more aware of what they do not have than of what they have. What kind of leadership will work with this culture? Is it possible to change this culture at all? These vital questions, answered properly by practicing managers, would enable them to make a move in the right direction and emerge more effective.”

T.V. Rao (1987), while mentioning that much of the leadership theory is from the west, has posed an important question of what are the characteristics needed of leaders today given the realities of our culture, where he also talks about the Indian mind, which refers to our value system. We can not escape the fact that western systems and practices are embedded in their values, social, political and economic contexts.

4.4 American Society

Copying something foreign, though superficially more glamorous and alluring, is not wisdom, as that disturbs the inner psychological poise in the long run, especially from a society which, according to Thomas Kuczmaszski (1995) one of American’s top experts on management, is a value less society. He says, “Just what is the state of American Society today? Unhealthy, to say the least. Materialism continues to be a goal for some, as humanistic life is declining for most. Cellular phones, answering machines, credit cards, personal computers, and riding lawn mowers enable us to have more time to do
other things and make task completion quicker and easier. Moreover, 35-inch televisions, luxury cars, Ferragamo shoes, and oxford suits may make us feel better about ourselves and enable us to seemingly impress others. But despite those advances, the economic divergence of American society is becoming wider and wider. There is an enlarging segment of Americans who are 'have nots'. So, yes, ease and materialistic life is improving for Americans who are earning six figures annually, but for the vast majority, the economic struggle is worsening. This economic and humanistic struggle is reflected in the crime, violence, divorce, chemical dependency, and drug abuse that have all continued to rise during the past twenty years."

"The more subtle and yet, in some ways, far more detrimental signs of our value-less society can be seen in the following examples cited by William Bennett, former Secretary of Education and author of 'Leading cultural Indicators':

♦ Out of the wedlock births have jumped from 5 percent of all children in 1960 to 30 percent in 1991.

♦ The percentage of children living in a single-parent home (90 percent of them without a live-in father) has tripled in three decades.

♦ Every year one million children must face the break-up of their parent's marriage.

♦ The average child watches more than 1,00,000 acts of TV violence before he/she finishes grade school.

♦ A woman is raped in America every 46 seconds (Report of Crime victims Research and treatment Center – 1992)
Worse yet, we are abusing, neglecting, and killing our children in this country – daily.
Consider the following statistics published in 1994 by the children’s Defense Fund.
Every single day in America, on average:

- 9 children are murdered.
- 13 children are shot dead.
- 27 children die from poverty.
- 480 teenagers contract syphilis or gonorrhea.
- 1,115 teenagers have abortions
- 1,234 children run away from home.
- 2,255 children drop out of school.
- 3,325 babies are born to unwed mothers
- 5,314 children are arrested.

Their report also states that the steady increase in reported child abuse and neglect is one of the past decades’ most troubling trends. More than 2.9 million children were reported abused or neglected in 1992, above triple the number reported in 1980. In short, our values have eroded to such a disgraceful state that we do not even treat our children with respect and human dignity. How could we possibly expect to find meaning in our work environments or communities if, as a society, we behave in such barbaric ways.”

“Charles Colson (1993) recipient of the Templeton prize for Progress in Religion writes ‘Crime is the mirror of a community’s mores. Today that mirror reflects a broken
consensus. The beliefs that one defined the content of our character have been shattered like glass and Americans are left to pick their way among the jagged edges”

Similarly, Warren Bennis (1989), one of the most perceptive and experienced writers on leadership, a distinguished professor at Southern California university and advisor to four U.S. Presidents, writes about the decline of American society and its industrial environment “As eighteenth century America was notable for its geniuses, nineteenth century America for its freewheeling adventures and entrepreneurs, and early twentieth century America has been notable for its bureaucrats and managers. What those Philadelphia geniuses created and their rowdy successors built, the organization men – in both government and business have remade, or unmade. Unlike either our nation’s founders or the industrial titans, the managers of America’s giant corporations and the bureaucrats, elected and appointed, have no gut stake in the enterprise and no vision. More often than not, they are just hired guns, following the money.”

“Things do not happen without reasons. We lost the edge because, however skillful managers and bureaucrats are at holding actions, they have no talent at all for advancing. Thus, today, America no longer leads the world and is itself leaderless.”

“We have always dreamt of community and democracy but always practiced individualism and capitalism. We have celebrated innocence but sought power. We are the world’s leading sentimentalists, and it’s a very short step from sentimentality to cynicism.”
“In this new anarchic state, Americans see the law less as an instrument of protection than as an instrument of assault. We are less interested in preserving our common rights than in exercising our individual rights. We see life in an adversarial light now, and the leader as the leading adversary. We haven’t just lost consensus, we’ve deliberately polarized ourselves. Each of us is a majority of one.”

“In this very material world, the prevailing ethics is at best pragmatic and at worst downright cannibalistic, as corporations eat each other’s flesh and sell off the muscle and bones. There is no such thing as the common good or the public interest. There is only self-interest. The old entrepreneurial spirit that Ronald Reagan admires so much has turned anarchic.”

Describing the new corporate thinking and CEO’s attitude, Warren Bennis (1989) finally says, “The new corporate thinking casts CEO’s as global warriors rather than national ones. In other words, nothing counts except profits, and profits count because they are the sole measure of the CEO. Conscience and competence take a backseat to ambition, as the wheel that turns the fastest gets the bonus. There was a time when CEOs were civic leaders and corporate statesmen. Today, they have no interest in anything but their own bottom lines. The visionaries, too, are gone. Only surefire products and systems win the attention of the CEO, who has neither the time nor the inclination to commit his or her company to a potentially innovative or even useful product”
“Our best qualities are integrity, dedication, magnanimity, humility, openness, and creativity. These, of course, are the basic ingredients of leadership, and our unwillingness to tap these qualities in ourselves explains, to a large extent, the leadership shortage.”

Systems and practices are developed keeping in mind the social, political, economic, and cultural needs of the society and what we are doing is trying to copy the systems of a society which itself is unhealthy and leaderless, a society which practices individualism and self-interest and where the law is treated as an instrument of assault. American management style is absolutely fine-tuned to the American culture and way of living. Americans grow up with comparatively less security due to factors like high divorce rates, single parent family etc. They, thus, do not feel out of place in the unstable and insecure work atmosphere and do not get disturbed with the work culture, which is contractual in nature with hire and fire style of management. Rather, this motivates them to work harder to guard against the accumulated insecurities in their lives.

We have borrowed western, particularly American management pattern for our industries. The society and the socio-economic problems of India are quite different from those in the western countries. All management and leadership ultimately boils down to management of people. Unless we are in a position to understand the people and their mental requirements, leadership will have no meaning. In our context, the leadership effectiveness, to a large extent, depends on our understanding of the Indian society and its psyche.
4.5 Indian Culture

Comparing the American and Indian societies in terms of individual functioning, Alan Roland (1987) writes “In Indian society, with all its enormous heterogeneity, the pervasive dominance of the extended family, almost as an entity unto itself, is a constant. The importance of emotionally close, well defined, hierarchical family relationships with reciprocal responsibilities throughout life is even manifested linguistically, where there are specific words for each and every kinship relationship. This is in contrast to the western generalized kinship terms of cousin, brother-in-law, and so forth. Specificity for highly complex kinship relationship becomes important in a social structure where the extended family is the dominant focus of an individual’s life. It is, therefore, a necessity to understand Indian family relationships and structures to perceive the psychological make-up. This, of course, is in contrast to American urban society where peer groups, and various other extra familial social contexts assume an ever increasing importance vis-à-vis family relationships. Occupational and other major life decisions are rarely left to the individual. Moreover, a multi-millennial world-view of the basic meaning of the life cycle is imbibed throughout the formative years into the preconscious through a vital mythology and frequent religious festivals. It is not too much to generalize that Indian society stresses far more the extended family, community or jati (popularly known as caste) hierarchy, and the continuity of traditions than American society, which is so oriented towards change, social and physical mobility, a multiplicity of social options, an egalitarian ideology, and considerable autonomy of the individual.”
The first point that we have to take into account whether there is anything like Indian psyche? Has it been brought from a tradition or culture or behavioural pattern over a period of time? Is there something which has gone into the blood, into the genes which dictates our behavioural pattern?

4.5.1 Spiritualism

Spirituality is the main foundation on which rests the whole edifice of our traditional culture. Spiritual path is not intended to reach the spiritual liberation but is meant for the purpose of our day-to-day life and stands for our quest for unity in diversity – a quest for the immutable one in the phenomenal world of diversity. Science is based on experimental facts, but limited only to those pertaining to physical world, taking into account only a part of human experience and not the totality of human experience. Spirituality covers all aspects of human experience and operates in a world not only of matter, but of life, emotions, intellect and pure consciousness.

Very often we treat religion and spiritualism as though these two are the same. The talk of religion evokes either a feeling of communal divide that has taken place during long years, the hostility the one religion has against the other, the hatred that the religion has created throughout the history of mankind or we get a picture of some form of worship or certain rituals attached to the religion.

In fact spiritualism is very very different and distinct from the religion. It is something which deals with the fundamental truth of the universe and human existence, having
nothing to do with the form. The spiritualism that pervades all the religions, may it be Hindu, Islamic, Christian, Jain or Buddhist religion, is one and the same. The principles of divinity and individual consciousness are central to all religions. The principle of divinity whether referred to as principle of God hood or principle of universal Consciousness or described in a personal form or an abstract form, is not a matter of relevance. The divine principle of universal consciousness, projecting itself as a universe in the whole system, is central to the theme of spiritualism. Similarly, all religions believe that if there is universal consciousness and a physical universe, there is individual consciousness and physical body in respect of the individuals. We talk about this individual consciousness in terms of soul, or whatever other name we give to it. The universe and the physical body deal with material and physical dimensions while the universe consciousness and individual consciousness or soul are the spiritual dimensions. This is the truth as acknowledged by all religions. If truth differs from religion to religion, it can not be called truth. So, while talking of spiritualism, we are talking of one single truth and the same phenomenon, though we may describe it in different ways.

N. Vaghul (1996), while highlighting the importance of spiritual approach in management says “The spiritual path enables you to shift yourself from your lower mind to the higher mind. It holds the gateway for the purpose of inner-consciousness and is also capable of controlling your material dimension. By itself, the management skills, the vision, the capabilities will not lead you to excellence, it has to be combined with certain things. Ultimately, you have to realize that the entire product is the combination of two factors. Many people believe that, their happiness – or unhappiness-depends on the
external events, but a careful analysis will show that an external event itself can not bring in happiness or sorrow. The external event has to combine with the state of mind to make you happy or unhappy. Similarly, unless the management skill is combined with a spiritual approach, combined with the state of mind which eschews the negative feelings, the imbalance that develops between your thought, word and action and which also promotes that desireless action, it will not be possible for you to achieve excellence.”

Research psychologist Lewis Andrews (1989), after ten years of investigating the connection between spirituality and mental health, says study shows that people who believe in one God and have very strong spiritual values are happier, healthier, and in most cases more intellectually involved than people who don’t.

4.5.2 Universal Consciousness
There is a direct correlation between our inner life of thought, feelings, attitudes and impulses to the events in our external life. All that is external is the reflex of our inner condition. Indian ethos always seek to arouse the ‘whole man’, the divinity and infinite strength within and this awakening of the internal man assures success. Indian thought has always been to put the spirit above matter, to make the internal excellence lead the quest for external excellence.

“Indian culture is a tremendous synthesis of diverse cultural elements, held together by a central spiritual thread of unity”, says Swami Ranganathananda (1987), one of most respected scholars and President of Ramkrishna Mission. He further says “Behind this
great blending and synthesis, there lies a spiritual vision and a philosophical outlook which has come to be known, in later periods, as unity in diversity – our thinkers did not want to destroy diversity. They were convinced that diversity made for the enrichment of a culture; but they discovered that, behind that diversity, there is need to discover and emphasize a central thread of spiritual unity. That central thread of unity was provided in the profound Advaitic vision of the ancient Vedic sages. That vision has continued to inspire India throughout the ages, including this modern period. Originally it was a spiritual vision – the one behind the many - the one thread of spiritual unity, called Brahman or Atman, running through all men and nature.”

The essence of Indian thought is that every individual is a part of cosmic whole and at the same time is himself a whole, full, complete and autonomous self. We believe in the essential oneness of life – the solidarity of universe and all life. Under this principle of unity the universe is an undivided whole where every particle is connected with every other particle. Hence entire humanity is one. The Divine resides in the heart of the person and the soul is a spark of the divine. The divine means perfection in knowledge, wisdom, and power and, therefore, a human being has immense potential power or energy for self-development. Being potentially perfect, the purpose of life is to manifest this perfection within. “He, who knows the gradual unfoldment of the self in him, obtains for himself a greater development” is a passage of the Aitareya Aranyaka, which makes the idea clear.
American astronomer-scientist Dr. Stromberg writes “The potential power of human will is very great because it is a part of the cosmic will and redramatizes our capacity for the creation of good.” (Quoted from Swami Jitatmananda, 1992)

Swami Vivekanand said in 1890 “Though an atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what Vedanta says of Atman (soul).”

“The world is homogenous, and modern science shows beyond doubt that each atom is composed of the same material as the whole universe. Man is the most representative being in the universe. The microcosm, a small universe in himself”

Associated with the basic truth that essential divinity is inherent in all life, the work ethos in India is based on a holistic vision of life. The end of all work is to bring out the divine in ourselves by serving the divine in others. All work, be it physical or mental, be it management or leadership has to be directed towards a single purpose – the manifestation of the essential divinity in man. A man has to work to realize that divinity within him, therefore, work is considered as duty (sadhna) in Indian philosophy. It is the performance of action for the unfoldment of the spirit towards greater perfection and working for the good of others, good of all being. This leads us to our guiding philosophy of ‘Vasudhaiva Kutumobakam’, treating the whole world as family. Therefore, when we are interacting with others, individuals, groups and organizations –
we are dealing with members of the same Kutumb or family. Mutual help and support is the guiding principle in such dealing.

Jesus said “Seek he first the kingdom of God and everything else shall be added unto you.” In Indian Vedantic terminology it means “Seek he first to turn all your action into a spiritual exercise, you are going to succeed, bring peace, success and excellence in life.”

The very essence of Christian teachings is that the lost paradise may be recovered, that one’s lost innocence may be regained, that the pristine purity of the soul may return, and that the kingdom of Heaven lies within. The Buddhist philosophical system revolves around rediscovering the state of bliss, a state beyond the world of relative objects.

Similarly, the teaching of the Quran can be summed up under two basic headings

1. believing in one God and worshipping him alone
2. Regarding all human beings as equal and according equal rights to all.

In Islam, oneness of Allah - declaration that there is no God but Allah, is called Tawheed. God alone is the creator and sustainer of the universe, including human beings. Belief in tawheed makes man humble instead of being proud and arrogant. It is because belief in one God implies that man is His humble servant and the modesty alone befits him. Belief in oneness of Allah helps individual to live in unity with others. Belief in one creator gives a sense of oneness with all creation.

Deepak Chopra (1997), the best selling author of numerous books and world renowned leader in the field of mind-body medicine and human potential also agrees that pure
consciousness is our spiritual essence and everyone else is the same self. He says "The source of all creation is divinity (or the spirit); the process of creation is divinity in motion (or the mind); and the object of creation is the physical universe (which includes the physical body). These three components of reality - spirit, mind, and body, or observer, the process of observing, and the observed - are essentially the same thing. They all come from the same place: the field of pure potentiality, which is purely unmanifest. Pure consciousness is pure potentiality; it is the field of all possibilities and infinite creativity. Pure consciousness is our spiritual essence."

"Underlying the infinite diversity of life is the unity of one all-pervasive spirit. There is no separation between you and this field of energy. The field of pure potentiality is your own self. And the more you experience your true nature, the closer you are to the field of pure potentiality. Your true self, which is your spirit, your soul is humble and feels superior to no one, because it recognizes that everyone else is the same self, the same spirit in different disguises."

Swami Chinmayananda (1989) has also talked about the inter-relatedness of individuals when he says "Once you understand that the entire world is one harmonious tapestry, and that all individuals are interrelated, with each one of us having certain responsibilities and duties to the society, then you will no longer ask, 'Why should I feel responsible for my neighbour'? You will naturally feel extremely interested and responsible for your neighbour, because your neighbour is not someone different from you."
4.5.3 Veda

Indian culture and civilization has survived over 6000 years and has remained as precious as ever. Many cultures elsewhere like Greek, Roman, Egyptian, Macedonian have come up and slowly died out of existence. It is the macro-view of Indian philosophy that enabled the Indian civilization to survive. Right from the Vedic age, we had discovered two basic and universal truths of life; one—the essential infinitude and divinity of all souls; two—the essential oneness and solidarity of universe and all life.

As per Max Muller, Vedas are the oldest books in existence. He further writes that the Vedas are older than any other literary document and they give us trustworthy information of a time in the history of human thought, of which we know nothing absolutely before the discovery of the Vedas. Vedic literature opens to us a treasure in the adventure of the human race to which we can find no parallel anywhere else. It is certain that there is nothing more ancient, not only in India, but in the whole world than the Rig Veda. Talking about developed state of Indian culture and human mind, Max Muller (1919) further says, “If I were asked under which sky the human mind has fully developed and has deeply wondered on the great problems of life, I would point to India. Whatever sphere of human thought you may select for your study, I would point to India.” Similarly Monier William (1974) also writes: “Vedas are breaths of the Supreme Being.”

Vedic culture and philosophy is impersonal in its origin. Though it contains accumulated treasury of spiritual laws discovered by different persons in different times but very little
information about the sages who discovered these truths. Since no other culture or religion have come to exist with this kind of impersonal background and as no single person has laid down the law to all people of the world, the Vedic teachings are considered to be universal, known as ‘Sanatan Dharm’, the eternal religion.

"Impersonal truths are universal, can alone be universal" says Swami Ranganathananda (1987). He further says "When you see all beings in the one Atman, and the one Atman in all beings, you cannot hate anyone. Only Love, non-aggression, an attitude of live and let live, can come out of this vision. That is why during these five thousand year-long history, there is not a single stance of India practicing political or military aggression on outside nations."

Vedas preach brotherhood of mankind, love, service and purity. Vedas tell us to treat all others as we wish to be treated, think all others like ourselves and perceive unity in all. Vedas enjoin on every man to work in harmony, as says the last hymn of Rig Veda "United be your deliberations, united be your assembly, united be your minds in harmonious understanding; united be your resolutions through friendly deliberations; your offerings may you make in perfect harmony."

Vedas lay great stress upon character building, duties, purity and honesty. It gives us complete code of moral laws and infuses in us ideas of truthfulness, honesty, bravery, love, sacrifice and fair treatment.
In the context of business, Swami Chinmayananda (1989), while giving the ancient Vedic viewpoint, has compared it with the modern approach to business. He says “According to ancient Vedic scriptures, business was created by society as an instrument of wealth for welfare, to attain socially desirable goals, through ethically worthy means, resulting in a generation of healthy, wholesome individuals who carry ethical values and positive impulses into their community.”

“On the other hand, according to the current accepted definition, business is created by society as its instrument of wealth and welfare, functioning for socially desired goals, through result-oriented means, resulting in short-term success and continuous conflict between individuals and businesses.”

4.5.4 Joint Family

Primarily, the direction of Indian culture is spiritual, towards the high spiritual truth hidden in every human being but it does not mean that all the people of India are spiritual. There are evil and unspiritual people as well, in the society, but the highest honour and respect in our society is given to a person, who is great spiritually, who has realized one’s oneness with all, through spiritual realization.

“In the west people respect people who achieve, who acquire things, who become richer, who are more successful. In India people respect those who renounce, who give up things, who are like Swami Vivekananda. These are the people who are respected, not the people who acquire things in life” says Suresh Krishna (1988), Chairman and
Managing Director, Sundaram Fasteners Ltd, one of the most successful companies of the country, with a record of not even a single industrial dispute or loss of a single working hour during last more than 30 years of its history. Suresh Krishna says that it is possible by living an Indian ethos and practicing what is very fundamental to Indian ethos, that is the joint family system.

The practice of the joint family survived the passing of the centuries and is still a social force influencing the way of life, approach, and attitudes of the people. The institution of the joint family has been so strong that the numerous foreign norms, practices, and impacts did not alter its basic structure. In a joint family, Karta, the eldest male in the family, is the head who has a dominating personality. He is demanding, affectionate, listens to everyone in the family, takes care of their interests, gives importance to everybody, is easily approachable, consults others and takes decisions, keeping in mind the welfare of the family as his sole concern. The Karta extends warmth, affection, care and nurturance to everyone in the family who reciprocate by being respectful and reposing confidence in him. What we see in our day-to-day behaviour that we leave our seat for an elderly person in a crowded bus or train, stand up when a senior enters the office, refrain from smoking or drinking alcohol in the presence of an elder or senior, speak humbly and politely to all elders, is all because we grow up in a system where the head of family and all elders are respected.
P. Singh and Asha Bhandarkar (1988), while arguing for evolving culturally consistent and relevant management systems based on Karta model, have given the primary characteristics of and the basic learnings from the joint family system:

I. Karta Image: It is the nurturing, caring, dependable, sacrificing, yet demanding, authoritative and strict dimension of the father figure which the individual learns to value and look for in life, whose ultimate authority he has accepted. By behaviour and style, the karta normally evokes feelings of security, trust and dependability.

II. Relationship: The next most important component of the Indian culture, this is among others, the result of the extended childhood which characterizes the Indian family systems, compared to the shorter childhood which the children experience in the western system of child-rearing. From an early age, the individual is exposed to warm and close personal relationships with parents, grand parents, siblings and others. Emotional link with others becomes the core characteristics of the Indian personality profile.

III. Respect for elders: The karta experience also teaches the individual to admire, respect, and obey elders. In fact, one of India’s greatest traditions constitutes reverence for elder people. In our culture, high value is placed on age and experience. Even when the child turns adolescent and adult, there is an inadvertent reaction to listen respectfully to older people and normally accept what they have to say.

IV. Proximity to power: The ethos of the joint family system with its heavy accent on karta experiences, generate a unique psychological response in the individual.
The individual not only learns to conform and try to achieve proximity to power, but eagerly awaits the day when he himself would get a chance to wield power in a similar fashion. (ascribed power).

V. Hierarchy: Hierarchy of status is a reality of life, especially in the Indian joint family system. In childhood, the individual experiences layers of people with varying degrees of authority, all going out of their way to exercise authority over the younger person. The child is thus made to observe a number of strict codes of behaviour. In order to manage and please older people, he tends to resort to conformity in order to get approval for his behaviour.

VI. Security: The joint family system and the early parent-child relations are so protection oriented, that the person grows up with the belief that it is better to be safe and secure rather than venture out, confront and court danger and risk.

VII. Simple living and high thinking: This value dimension is deeply embedded in the Indian psyche. It is exemplified by the fact that the Indians have more reverence for saints and 'naked fakirs', than kings and emperors. A dramatic illustration of this cultural imperative in recent times, being the Mahatma, who could unify and organize the diverse masses.

VIII. Psychology of entitlement: The joint family system instills a sense of rights and duties between the karta and other family members. This is two way, there being mutuality and reciprocity of obligations between the karta and other family members, each having a right to demand and a duty to perform.
In the words of C. Rajagopalachari (1963) “The joint family is a socialist institution within itself and at the same time, the individual is potentially a free person. The joint family is perhaps the chief characteristic of Indian life differentiating it from the western way of living “

There are three important points in Rajaji’s observations
1. Family is the chief characteristic of Indian way of living (culture).
2. The individual has great personal freedom in the joint family system, and
3. Family is a socialist institution, where each member contributes according to his capacity and makes use of the resources according to his need.

About individual’s personal freedom in the joint family system, A.L. Basham (1954) has also observed “though a powerful and awe-inspiring figure, the pater-familia was not usually an arbitrary tyrant; his power, like that of a king, was somewhat limited by sacred laws and customs”

Any feeling that the karta or the head of the family is over-dominating that the individuality of other members in the family is lost, therefore, does not seem to be correct. Since all the members of the family are bound by the obligations imposed by the sacred laws and customs, every individual enjoys lot of personal freedom, operating within the set of rules.
The Indian environment is characterized by a strong sense of value attached to tradition and traditional practices. Indian workers who are by and large rural, bring to their organizations the cultural norms and values in their most raw form. There has, thus, been a greater penetration of social habits and cultural values in the work environment of the organizations. Coming from an environment of strong family ties, the basic learnings of the system are so deeply ingrained in him, in the form of habits, attitudes and values, that he looks for the job environment with which he could identify himself. As a matter of fact, the joint family system has been the very basis of national culture, history and heritage and Indian style of life has evolved around the concept of a karta as the head, a fatherly figure. Most of us are born and brought up in a joint family and as adults, when we work in a formalized organization, it is quite natural for us to look for a ‘karta-like’ fatherly figure for emotional support, help and guidance and in whom we may repose our confidence. This is because of our cumulative experiences that lead us to look for symbolic father figure in the work place through whom we feel empowered and protected. Similarly, when we feel the need to relate with others, it releases positive energy like intimacy, togetherness, mutual understanding and respect and behaviour based on these positive energies and relationship modes facilitates integration between individual and organizational goals.

Other behavioural manifestations and impact of habits, attitudes, and values developed in the joint family system, on the organizational process are low power games and cliques formation, smoother relationships, higher empathy and team feeling, acceptance of authority and empowerment. A true karta is characterized by an empowering orientation.
Empowering and shaping the subordinates through unconditional acceptance and positive regard help in building the subordinate as a total person, where he learns to take risk and make independent decisions. The superior, in such an environment, shows tolerance of subordinate’s mistakes and converts them into learning experiences.

The karta style is all encompassing, creates trust and shared values. It facilitates individual growth of empowering, caring and nurturing, with focus on the total individual. It genuinely concerns itself emotionally and intellectually with the people and guides the direction of individual growth through the process of support and advice.

Can a karta like person not be the natural leader in the world of business? Can we not develop our own management style based on the values of joint family system – the karta style?

Suresh Krishna (1988), chairman and Managing Director of Sundaram Fasteners, who has been successfully practicing the paternalistic -- karta style of management for over three decades has beautifully summed up, saying “Let us not look at what is going around the world, because sometimes it works and sometimes it doesn’t. Let us look at ourselves, our values, our ethos, our culture, our joint family systems, what the worker wants; let us find an answer for that and then I am sure, we will be able to mobilize our resources, so that India becomes not only internally competitive but internationally competitive.”
In Indian family, relationships have a much higher priority as compared to goals and, thus, it can be the best means of achieving the goals. Over the ages, the family has proved to be the strongest institution and we must try to make use of the strengths of the system and its philosophy, at corporate level.

The direction of Indian culture is primarily spiritual and family is the basic unit of the social system. Our philosophy is that of integral experience based on infinite divinity of all souls and essential oneness and solidarity of universe and all life. Some of the salient characteristics of Indian culture and Indian ethos can be summed up; thus:

“All work is an opportunity for doing good to the world and thus gaining materially and spiritually in our lives.”

Sw. Vivekananda

“Worship people not only with material things but also by showing respect to their ever-present divinity within.”

Srimad Bhagvatam

“Strength and inspiration for excelling in work comes from the Atman, the self, the God within, through prayer and unselfish work.”

Kena Upanishad

“Infinite happiness and infinite peace; come to them who see the self within and serve the self in all beings.”

Katha Upanishad
“Happiness is in living a life for all. There is no bliss in finite life.”

Chandogya Upanishad

The philosophical basis of our traditional culture is not simply an intellectual speculation but contains an important element of dynamic effort for the realization of truth.

Indian culture is predominately spiritual, with a cosmic vision, leading to welfare and social good of greater number, through doing right things. The western culture, on the other hand, is predominantly a materialistic culture, with a socio-centric vision, guided by economic orientation and bottom line approach.

Indian culture is based on collectivistic approach, with family as the primary social unit of interaction, leading to mutual help and cooperation. The western culture, on the other hand, is based on individualistic approach, with individual as a central unit, leading to competition and survival of the fittest.

Ours is an inward looking culture, with focus on discovering the mysteries of the inner life, demanding man to strengthen himself from within and deal the environmental forces effectively. The western culture, on the other hand, is outward looking, with focus on the environment, by way of manipulating it for material prosperity.

From the point of view of management, Indian ethos distinguishes subject and object. The object is gross or concrete and tangible while the subject is subtle and intangible. The subtle and intangible concept is associated with the human and ethical values or
qualities, representing divine wealth. For the purpose of management it is essential to combine the subjective and objective phenomena.

4.6 Values

4.6.1 Values and their Role

Anything and everything we do, either consciously or unconsciously, is based on our beliefs, attitudes and values. A value is a belief upon which we act by preference and the idea of what the right thing to do in a situation, comes from our values. It may be termed as principle, which determines our decision for the choice of our action. It is our perception of what is good and desirable, our notion of what ought to be. When internalized, values become visible in our day-to-day behaviour and actions and serve as foundation for attitude formation.

A value, according to Webster, has among the meanings, “The quality or fact of being excellent, useful or desirable; worth in a thing.” An ideology, according to Webster, is the “manner or content of thinking characteristic of an individual or class; as, bourgeois ideology.” A belief, by definition, is “a conviction or persuasion of truth.”

Values represent the standards or ideals about what a person, object, event or activity, ought to be. This effect almost all aspects of our life, especially the choices we make. They denote a sense of right or wrong, good or bad, based on our strong sense of what the ideal ought to be. Values are directly connected to our vision of life and shape our attitudes, interests and personality.
At every moment we are faced, in our personal and organizational lives with a dilemma of choosing a particular path. Values create conviction and will power for the rationale decision in such critical situations.

Karp and Arbramms (1992) feel that like the lighthouse, values direct us toward the intended destinations. They mention “Think of a value as a lighthouse. A lighthouse maintains a central and clear position of visibility. It does not call all boats into the harbour to anchor there; its function is to direct shipping safely. In other words a lighthouse’s primary function is to direct shipping away from itself and toward the intended destinations. The message is, ‘As you go where you are going, keep me in view, or you risk becoming lost.’ Values define who you are. Actions get you what you want. When things chronically go wrong for a person at work or at home, it is frequently because of a fundamental inconsistency between that person’s value and his actions. The person is behaving in a way that is inconsistent with his own nature.”

Values are the in built mechanism, which distinguishes the right from the wrong in the context of social environment in which a person lives and acts. High value lead to fair and objective decision and action, ensuring the welfare of all concerned. We can possess these higher values only through realization that there is a higher dimension guiding and governing the entire human existence.
Robert Mc Murry (1963) feels that we tend to seriously underestimate the influence of values on people's thinking, acting and behaviour. He writes "While it is commonly recognized that values differ widely from person to person and from culture to culture, their influence on people's thinking, acting and behaviour tends to be seriously underestimated. Their influence on the individual is powerful because:

1) They principally determine what he regards as right, good, worthy, beautiful, ethical, and so forth. (Thus establishing his vocation and life goals and many of his motivations, for it may be assumed that he will seek that which he deems desirable).

2) They also provide the standards and norms by which he guides his day-to-day behaviour. (In this sense they constitute an integral part of his conscience.)

3) They chiefly determine his attitudes toward the causes and issues (political, economic, social, and industrial) with which he comes into contact daily.

4) They exert a powerful influence on the kinds and types of persons with whom he can be personally compatible and the kinds of social activities in which he can engage.

5) They largely determine which ideas, principles, and concept he can accept, assimilate, remember, and transmit without distortion.

6) They provide him with an almost unlimited number and variety of moral principles which can be employed to rationalize and justify and action he has taken or is contemplating. (If his stand is totally unrealistic, ludicrous, or even harmful, he can still defend it 'on principle')."

Values influence the decisions that we make and impact the course of action that we take. When we increase the emphasis on a particular value, for example, working
together, we shape behaviour. In a dynamic business environment, the controls have to be conceptual. It is the ideas of a business that are controlling, not some manager with authority. Values provide a common language for aligning a company’s leadership and its people. If a group has commonly agreed upon values in place, then the group’s decisions and actions will be guided by them. Values support the business ideas and are deeply embedded, and everyone is held accountable to them, even in minor everyday decisions and actions.

Noel M. Tichy (1997), a worldwide consultant specializing in leadership and organizational transformation, argues that values are strong motivators and competitive tool. He writes, “Values is such an overused term that I wouldn’t bring it up if it weren’t really important. But if I am going to talk about the difference between winners and losers, I have to talk about values. Values enable people to design their own actions by defining the rules of behaviour and establishing the forms of conduct that will be rewarded, or not tolerated.”

“Ideas and values unify people and allow them to act independently in ways that effectively move the organization toward a common goal. The ideas and values are themselves strong motivators. In fact, one of the reasons they are so important to winning leaders is that they inspire people to action.”

“Just as ideas determine the results that a company wants and the processes it will use to attain them, values determine how people in a company behave and interact with each
other and with the outside world. Values can, like ideas, be an important competitive tool.”

“Great leaders have always known that morals and values are the cornerstones of society. Moses brought the Ten Commandments down to Israelites who had lost their way, not only in the desert, but in their relationships with God and with each other. Jesus, Gandhi, Martin Luther King JR and the authors of the declaration of independence all focused on values as much as ideas. Shared values allow people to live and work together. They create a sense of community without which we would all be alone, pitted against everyone else in the world.”

In General Electric a man who meets the business targets but who does not follow the values of the organization is asked to leave the company. This is the price the organization pays to build a culture based on the foundation of values. In the words of Jack Welch (1994) “People who cheat are not doing it for competitive reasons. Excellence and competitiveness are totally compatible with honesty and integrity. G.E. would not tolerate anything less than 100 percent ethical behaviour.”

Welch further defined various types of leaders, the one being who delivers on commitments, makes all the numbers, but doesn’t share the values. About such leader he feels “this is the individual who typically forces performance out of people rather than inspires it, the autocrat, the big shot, the tyrant. Perhaps, this type was more acceptable in easier times, but in an environment where we must have every good idea from every
man and women in the organization, we cannot afford management styles that suppress and intimidate. Whether we can convince and help these managers to change – recognizing how difficult that can be – or part company with them if they cannot, will be the ultimate test of our commitment to the transformation of this company and will determine the future of the mutual respect and trust we are building.”

4.6.2 Where do Values Come From?

When we speak of values, so important in our personal and organizational life, we have to ask what is the source of these values. They are not there in external nature; they are not there in this body, this genetic system. What is it that makes us selfish or unselfish, what is it that makes us love or hate people?

Sir Julian Huxley (1959), an outstanding biologist, while mentioning about the human stage of evolution, has emphasized that the human being has taken over from the hands of nature the direction and control of further evolution and to do this successfully, the human being needs to develop and live by a science of values. Huxley or any other biologist, however, does not discuss about the source of these values.

The judgement about any act being right or wrong is possible only when we have the freedom to choose one or the other and it is here that we need the science of values which appears only at the human level. It is the Divine Reality ever present in all, from whom the universe has manifested and in the human being manifests as the self. So, human
values come from our deeper state of being – the consciousness. Our depth dimension is 
the centre of all values.

"It is the inner-most depth of the human being where the truth of all truths lies hidden."
Says Swami Ranganathananda (1995), one of the most respected scholars and President 
of Ramkrishna Mission. He further says “Values manifest from that divine spark hidden 
in every human being, when one’s life and work and human relations are handled 
properly. It is hidden in the animals also. But they do not have the organic capacity to 
manifest those values. Our great objective in life, and the goal of human evolution, says 
Vedanta, is to manifest the Divinity hidden in every one of us. What a beautiful 
conception! How simple it is! The infinite, ever pure, ever free, ever illuminated Atman 
is my true nature. When I deal with you, my actions and interactions must bear at least a 
little touch of that inherent Divine Spark that is within all. That means a little 
manifestation of the Divine within is the one source of all the values in inter-human 
relations. Honesty, trust, character-strength, the spirit of love and service, all these 
become manifest through even a little manifestation of this ever-present Divinity within. 
The Divine begins to manifest more and more when the instruments called the body and 
the mind become purer and more subtle, just as a lantern manifests more and more light 
as you clear the chimney of all the black spot that is there; or when the mirror is cleaned, 
you see your face clearly. Manifestation increases as the purity of the mind increases. 
When it begins to manifest, life begins to be brightened by values like love, purity, 
compassion, truthfulness, tolerance, and the spirit of service, in place of such traits like 
selfishness, hatred, violence and exploitation.”
Family and childhood experiences and ongoing occurrence of various events also play an important role in shaping our values. During childhood, our values are shaped by our parents, family members, siblings, peers, teachers, and religious affiliations. Our experiences from school, family rituals, celebrations, styles of interaction—all have an impact on our value formation. However, as we grow, we discover new feelings, emotions, and conflict within ourselves, which create a major impact on our values. As a result of such self-discovery, we see our earlier beliefs in a totally new light. Things altogether change when we undergo this type of advanced learning through internal self-discovery. As we learn more about ourselves, we increase our own self-confidence and perception of self worth. This process of internal self-discovery is nothing but the manifestation of ever-present Divinity within, through the instrument of pure mind.

Jack Hawley (1995), management consultant in U.S.A. feels that one needs to continually turn inward, and says, “Living by inner truth is most important of all. Inner truth communicates through faint whispers, thoughts, pictures and feelings buried deep within us. Each and every human ever born on this planet possesses this truth and has the capacity to call it forth. Tapping this cache is a learned skill and it takes practice. It is a rediscovery of one’s subtle but true awareness. One cannot passively wait for inner truth but must respectfully send for it. One needs to continually turn inward; quietly, politely asking the right questions so the subtle signals become clearer.”
According to ‘Fortune’ magazine (April 28, 1986), 91 percent of the CEOs of fortune 500 companies apparently learned their values, ethics and morals from the same source—
the Bible and the church. Similarly, the ‘Dallas morning news’ published a report (Feb, 12, 1996) on a study done by Patrick Fagan of the Heritage Foundation, which says that regularly attending worship services reduces suicide, drug and alcohol abuse, crime, out of wedlock births, and divorce. These people, whether they attend church, synagogue, 
temple, or mosque, are far happier and healthier, have a lower rate of depression, higher self-esteem, longer and happier marriages and, for the women—better sex.

Irrespective of religious and cultural diversities there exists a remarkable degree of agreement about values like humility, truthfulness, forgiveness, loyalty, selflessness, integrity, honesty, and gratitude, the source of which has been the teachings of the religion and the wisdom of sages, thinkers, philosophers, and leaders.

4.6.3 Organizational Values

J.R.D. Tata once said in an interview “if someone were to ask me, what holds the Tata companies together, more than anything else, I would say it is our shared ideals and values which we have inherited from Jamshedji Tata. Organizational values are shaped by the individual values of leaders, and very often created by the values of the founding fathers. If such values are used as the basic criteria for selecting successors, the organization is bound to flourish.”
The group Chairman of Escorts, during an interview with the researcher, made certain interesting observations about organizational values. He said:

"Values are different for different people, different for different organizations. The collective practice of values is expressed in terms of outcome. I am interested in outcome and can not trade in individual values and temperaments. Goals are important and also how do we achieve the goals. Tree cannot be separated from the wood and, therefore, it is impossible to have a collective value system. Align everyone to goals and never attempt to align values. Every individual is different in terms of values and instead of aligning their values, align them to organizational goals so that you could achieve them."

He further said during the interview, "I could finalize a good deal in disinvestment only after the labour situation improved."

A management that is satisfied with the routine functions and achievement of physical targets cannot provide the required support for the formation of organizational values. A shared ambition in terms of goal or targets, is not enough to create a sense of purpose. It is not enough to define what the company aims to achieve. To create purpose, it is important to shape and embed in the company a set of shared values, which determine the rationale for which an organization exists and provide a description of what kind of company it wants to be. In the words of Jack Welch, "objectives and strategies don't get you there, values and people do."
It is more important to know who we are than where we are going. The goals will change as the world around us changes but the core values give an identity to the company, endures as a source of guidance and inspiration and holds the organization together. To hold any organization together, there is a need for the an enduring and binding force which would enable people to be comfortable in taking decisions and forging ahead with planned actions. These organizational core values remain a constant backdrop against which changing strategies and operating procedures can be reliably enacted. Commitment to ideas, actions, decisions and directions are intense in the organizations where a value system is in place. The organizations which have deep-rooted organizational values determine their long-term strategy according to these values and use them as part of their differentiation.

Collins and Porras (1996) write; “Core values are the essential and enduring tenets of an organization. A small set of timeless guiding principles, core values require no external justification; they have intrinsic value and importance to those inside the organization.” They have also quoted Ralph S. Larsen, CEO of Johnson & Johnson, who puts it this way: ‘The core values embodied in our credo might be a competitive advantage, but that is not why we have them. We have them because they define for us what we stand for, and we would hold them even if they became a competitive disadvantage in current situations

Azim Premji, chairman of WIPRO, one of the world’s most successful companies, expresses his commitment to organizational values in these words: “To meet the
challenges of the future we are prepared to change everything about ourselves except our beliefs, as they alone guide, govern and bind us together as an organization. It is essential that we consciously internalize our beliefs and be fanatical about consistently practicing them. If we fail to honour our beliefs, we will lose credibility, not only as individuals, but also as an organization. Our beliefs define our basic philosophy of managing business and will remain the spirit and essence of WIPRO.”

Other such most successful and world class organization in the country are Infosys and Sundaram Fasteners, which have deep commitment to their organizational values and all their strategies are formulated and decisions taken in the backdrop of these values.

If the head of the organization can discover and establish over-arching corporate values, he can get the whole organization working effectively in the same broad direction.

4.6.4 Indian Values

Yesterday’s kings played the same role as Today’s leaders. As per ancient classical wisdom, as given in various scriptures, the duties of the king (leader) included protection, growth and development of the state (business entity), sustaining and enhancing the general (stakeholders) welfare, maintaining the internal order (organization’s culture), and according precedence to public interest (welfare) over his self interest.

Yajura Veda (9/22) mentions the oath to be administered to the king: “This kingdom is entrusted to you. You are its director, controller and upholder of this responsibility. This
kingdom is given to you for the welfare and prosperity of agriculture and nurture of the subjects.”

As per this oath, the first duty of the king (leader) is to protect his state (organization) and his praja (stakeholders) and at the same time enhance their respective welfare. An important verse in Vashishtha Dharmasutra describe that the maintenance of internal order is king’s important duty by ensuring that different groups follow their respective duties as entrusted to each of them so that there is a check on inter-group rivalries and infighting.

These leaders of yesterday (kings) very well understood that morals and values are the cornerstones of society, had a strong sense of values and could rise above temporary provocations. The basic Indian philosophy looks for a congruence between the internal and the external and a synthesis between spoken words and actual behaviour. The kings used to set the example by living the philosophy and devoting themselves to general welfare.

Indian philosophy is based upon an introspective metaphysics. Manoharan and Jayaraman (1987), in their research paper ‘Value Identification for Effective Performance’ identified seven values from the Indian traditions and culture viz. achievement, right conduct, selflessness, sacrifice, emotional detachment, unity in diversity, and low priority for accumulating wealth.
Indian philosophy and values are not associated with a particular religion or society. They are called: Human values, emanating from Santan Dharma, the universal religion. According to our scriptures, there are certain common codes which are applicable to all: truthfulness, non-violence, self control, purity of mind and body, compassion, fellow feeling, righteousness, simplicity etc. The two important values in Jain religion are: doing good to others and thinking good of others. The Buddha religion focuses on the path of holistic living for the good of many, for the happiness of many, for compassion, goodness and good things of life to all. The Bible contains the wisdom of the Ten Commandments. Two of the commandments are: 1. Do unto others as you would have them do unto you. 2. Love thy neighbour as thyself. Christ's teachings also point towards a holistic philosophy, “I and my father are one”, “I am the vine, ye are the branches”, “I am the spirit, and he that worshippeth me as spirit worshippeth me in truth.” In Sufi mysticism of Islam, we hear Sufi utterance “I am God – I am the servant of God.” The great Indian philosopher, Chanakya, inspired Indian Kings to seek success in administration by the method of righteous action, leading to manifestation of divinity within.

Indian ethos always seeks to arouse the ‘whole man’, the essential divinity and infinite strength within, which ensures success, both internal and external. S.K. Chakraborty (1991), based on his study of Buddhist, Vedantic and Yogic psychology, as well as derivative epic and Pauranic literature has distilled the values rooted in the deep-structure of Indian culture and society and which could be organically more valid and resonant for the Indian psyche in the Indian management context. These values are:
1) "The individual must be respected: not because of his or her individuality but because of the transcendent, the divine enshrined in him or her, whether good or bad, older of younger, rich or poor.

2) Cooperation and Trust: because the divine inner being of all individuals is a unity – deception or deprivation of others is deception of deprivation of oneself; besides such inner disposition also helps the digestion, believe it or not.

3) Jealousy is harmful for mental health: Just as cigarette smoking is harmful for physical health.

4) Chitta-Shuddhi or purification of mind: with the noble thoughts of compassion, friendliness, humility, gratitude etc- these bhavanas lead to a refined and accurate perception of human relationships, contributing to sounder decisions.

5) Top quality product/service: which is primarily a function of the quality of the mind or consciousness of doer, and only secondarily of quality circles or statistical quality control.

6) Work-is-worship: because the best way to approach the divine through secular life is to offer each piece of work-mentally –in as complete, perfect, humble, and pure in form and spirit as one offers a flower or a fruit or a sweet to Him – this can stimulate work ethic in the healthiest way.

7) Containment of greed: Whether of tangibles, e.g. money, or intangibles, e.g. praise, because it causes stress and robs the individual of wisdom.

8) Ethico –moral soundness: because every action or Karma is a cause for a subsequent effect - wholesome as well as unwholesome; and also because ethico-moral soundness gives peace of mind and promotes mental health.
9) Self-discipline and self-restraint: because they conserve energy, strengthen will power, create trust, and confer dignity.

10) Customer satisfaction: because he is the divine come upon us in human garb.

11) Creativity: because human creativity is an integral component and extension of cosmic creativity; but this link has to be experientially cultivated through mind-stilling.

12) The inspiration to give: as opposed to the motivation to need, grab etc because giving is more fulfilling, it adds more meaning to work and life; also, the individual lives in society with ‘debts’ to supra-human, human and sub-human beings. Besides, giving with humility is more dignified than petty needing.

13) Renunciation and detachment: not of or from duties and responsibilities, but of/from selfish results/rewards and egotistic demands in the work place; of/from the lower, unregenerate ego and its vanities.

Chakraborty feels that it is a very compact profile of human values, anchored in the transcendent aspect of human existence, which Indian management should immediately begin to understand, explore and implement. He also feels that these values still silently nourish Indian society and culture outside the organized, urbanized, university-stamped and rootless upper crust of our population.

Prajapita Brahma Kumaris, a spiritual group based in Mount Abu, have condensed a list of twelve wonder values based on Indian Culture and philosophy and feel that with the
adoption of these twelve values in all professions and in all age groups, our world would become a better place. These values are:

1. Dignity of the human individual, based on his spiritual identity.
2. Love and goodwill for all, based on the concepts that the world as a family.
3. Self-respect and regards or respect for others.
4. Humility.
5. Honesty and integrity.
6. Purity and Cleanliness.
7. Equanimity, peace, tolerance and non-violence.
8. Concern for the well being of all; sympathy and service.
10. Effort for excellence.
11. Contentment, and
12. Yogi life style, i.e. Sattwa, simplicity-sincerity-trusteeship.

There is a commonness, a universality among us all. Every individual is part of a cosmic whole and at the same time is himself a whole, full, complete and autonomous self. It is like the drops of water, which make up the ocean but each drop is complete in itself.

“He beholds the self in all beings and equally beholds all beings in the self” says stanza 29 of Chapter VI of Gita. It says that the perfect man is not merely one who has realized
his own divinity, but is also one who has equally understood and has come to live in an intimate knowledge and experience of the divinity inherent in all creatures, without any distinction whatsoever.

4.6.5 Values in Bhagavat Gita

Bhagavat Gita was composed against the backdrop of a war, where Arjuna felt that the situation was futile and should be abandoned. He became pessimistic and wanted to run away in panic. Sri Krishna, Arjuna’s alter ego, tries to help him surface his self-deception and attempts to bring him back to his own self by getting him in touch with the knowledge of the self. Krishna did not alter the situation in war preparations, he merely talked to Arjuna, thereby lifting him out of his mental confusion. The purpose of Sri Krishna was to get Arjuna to take charge of himself and thus he tried to get Arjuna for himself to see what was ailing him. Once Arjuna’s mind became quiet and calm, he found a new courage and confidence within himself. Gita shows that even a balanced human being sometimes demonstrates splits in his inner world, and which can be managed through the process of surfacing the internal processes.

Gita’s message is a philosophy of work – the human being at work and attaining all round development, including spiritual development – in and through every work situation. This is comprehensive philosophy of life and action for igniting the human mind by a larger vision. It’s teachings are addressed to all human beings everywhere, and not to any particular national or religious community.
Jack Hawley (1995), a management consultant based in USA, feels that Gita is packed with the secrets of living life well, and says: “I frequently reach back several millennia to the wisdom contained in the Bhagavad Gita. I explain that the Gita is an epic, half-inch thick, Sanskrit poem in which the universal questions of life are posed and answered. As it is packed with the secrets of living life well, the Gita naturally talks a lot about goodness, courage, and self-discipline. I use this story often with western audiences, many of whom have never even heard of the Gita. They always appreciate it because it seems so relevant to their lives in these troublesome times.”

“I find a solace in the Bhagavad Gita that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad Gita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies - and my life has been full of external tragedies - and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the Bhagavad Gita.” Says Mahatma Gandhi (Quoted from The Holy Gita by Chinmayananda)

In introducing the first ever english translation of Bhagavad Gita by Sir Charles Wilkins, Warren Hastings wrote: “When the British Empire is in oblivion, when its sources of wealth and prosperity are not remembered, this scripture and the lessons it contain will continue to inspire millions of people in this world.” (Quoted from Radhakrishnan,S., 1973)
Madan Mohan Malaviya has described the importance of Gita in our lives, thus: “I believe that in all the living languages of the world, there is no book so full of true knowledge, and yet so handy as the Bhagavad Gita. It brings to man the highest knowledge, the purest love and the most luminous action.” (Quoted from The Holy Gita by Chinmayananda)

Gita gives us the true philosophy of life, of action and a set of values, as divine wealth.

“Let a man lift himself by his own self alone, and let him not allow himself to fall; for self alone is the friend of oneself, and this self is the enemy of oneself.”

Gita VI – 5

Man should uplift himself by himself and do not allow the self thereafter to fall down and be dragged again. Within ourselves, we have a clear concept of morally strong, ethically perfect, loving and disciplined man but in the mental zone of our emotions and feelings, we get influenced by our attachments, passions, likes and dislikes. Gita teaches us that the lower must be trained slowly and steadily to come under the influence of the discipline of the higher. The distance or gap between the ‘ideal me’ and the ‘actual me’ is the measure of our fall from the perfection. This verse also closes the exist route of externalization of responsibility for our failures and asks us to look into our own unmanaged or mismanaged self.
Let the Yogi try constantly to keep the mind steady, apply this thought to Atman, remaining in solitude, alone, with the mind and body in control, free from desires and possessions.

Gita VI – 10

Here Sri Krishna is giving an advice on the methods of self-development and the techniques of self-perfection. It is only through the practice of concentration that an aspirant can grow out of his weaknesses and flower forth into greater perfection within himself. For the purpose of concentration, our success in inward quietude will be proportional to the amount of self-control we practice in our daily life. We can achieve and acquire the highest that is possible in life only through discipline of mind and intellect and concentrating the self on the self. We should be able, from time to time, to be by ourselves, cope comfortably with the inevitable loneliness of our position.

In verse 1-3 of Chapter XVI of Gita, Sri Krishna has given twenty-six divine attributes, the ethical and moral values, which make us human and are the means of discovering freedom. Since Gita’s message is a philosophy of work for all human being at work, one need not be a saint to have these values – anyone can cultivate these noble traits and attain all-round development. Those values are

1. Fearlessness: There are many things we fear, particularly the future; or the fear could be centered on some loss – loss of life, loss of power, loss of possessions, loss of relationships etc. Fear is a product of our own state of insecurity or imagined inadequacy. Behind the emotion of fear, there is always a thought, which we are not able to discover due to our ignorance. When we gradually remove the ignorance through spiritual evolution, there is knowledge – there is fearlessness.
2. Purity of Mind: It means cleanliness in our interactions. This cleanliness is possible when we are free from deceit, cheating and falsehood in our thinking and have honesty of intentions and purity of heart. Inner purity enables us to see purity in everyone and generates love, respect, togetherness and good inter-personal relationships.

3. Commitment to the pursuit of knowledge: Devotion of knowledge is the positive way to persuade the mind to leave its low temptations. To assimilate our own knowledge, which is very much within ourselves, we have to contemplate upon ourselves, with mastery over the senses. A mind, thus awakened to the serene joys of the self, will make us a perfect human being.

4. Giving: It is a deep-rooted cultural value, born out of the capacity to restrain our instincts of acquisition and replace it with the spirit of sacrifice. Giving what is ours without ego i.e. giving in such a way that the person who receives is happy and does not in any way feel small, is real giving. Charity develops the capacity to detach ourselves from the wealth that we possess and gives us the opportunity to serve.

5. Self-control: This is control at the level of sense organs and organs of action. To tune up the mind to the self, we need a subtle energy, which we can discover within ourselves only when we control our sense excesses. This makes us free, powerful and influential.

6. Sacrifice: It refers to performing daily rituals like prayer which help us control the sense organs and take action which is based on dharma (duty), performed without expectation of reward. Doing what is required to be done for the cause, without selfishness, begets bliss.
7. Self Learning: Regular studies, coupled with understanding and regular practice gives us an atmosphere wherein we can spiritually grow and have the courage to live in self-control of the sense-organs, leading to inner wisdom and capacity for self-exploration to understood the real self.

8. Austerity: It is reducing our indulgences in the outside world, taking ups, downs, pleasure, and pain as just natural laws, gaining more and more energy within ourselves and applying the new-found energy for the purpose of self-development and blissful living.

9. Straightforwardness: This refers to alignment between the mind, the word, and the action. Crookedness in thought, emotions and general conduct develops in ourselves a split personality. Straightforwardness is selfless but purposeful truthfulness and simplicity.

10. Non-injury: A hurtful act can be physical, oral or mental, according to the means used and, thus, there has to be absence of hurting or harmlessness in all our actions. Our motives have to be pure and clean and mind trained to be free of harmful intent or violent feeling in thought, word or deed towards all living beings.

11. Truth: It is only due to fear of facing certain facts about ourselves that we tell lies. This makes us weaker and weaker, creating a self-destructive influence and a split in our personality. One is advised to say not only what is truthful but what is also pleasing and beneficial. Though there must be no deceit or ulterior motive in telling the truth but it must be cushioned so that it does not hurt, but must always be told. While it is important to say what is pleasant, it should not be at the cost of what is true.
12. Controlling anger: Anger comes from anguish arising from unfulfilled expectations, hurt to ego, criticism and discomfort. All of these are mind controllable and we should have the capacity to check, at the right time, waves of anger as they mount, so that we do not manifest anger in our actions and damage ourselves and others.

13. Self-denial: It is basically the spirit of renunciation, not physically renouncing the world but by absence of feelings of ownership and attachment. This refers to performing action as a thing to be done for the love of inner wisdom and purification, leading to self-development. This involves a feeling of sacrifice where we operate with the consciousness that the work is in our hands but the results are in His.

14. Peacefulness: There is a sequential order strictly followed in the development of thought. If we are conscious of truth, harming none, keeping an even temper, in a spirit of renunciation, we shall come to experience peace and equanimity, even in critical situations. Getting worked up detracts us from efficiency while a peaceful mind can successfully keep our inward balance and intellectual poise even in the midst of outrageous circumstances. Peace is resolution of the mind and is possible only if there is no self-judgment. If we stop making judgement on the basis of our mind and learn to accept the facts, we find there is peace.

15. Refrain from criticism: We normally criticize others because we are not happy within ourselves. Such a behaviour (crookedness) is ordered by the personality behind it and is often a way of trying to handle jealousy. Criticism deprives us of the opportunity for self-correction since instead of improving ourselves, we try to cover up our own failures and resort to faultfinding of others. We should develop such an inward harmony that our speech should echo the fragrance of sincerity, devotion and love.
and we should stay with ourselves to look at the problem that is creating pressure for us to talk about someone else.

16. Compassion: It is an expression of love towards another being who is in pain of any kind. Our acting upon in such a situation is the expression of love because of empathy with the pain of another. It is helping others without their asking for it – it is caring. Compassion is the feeling of tenderness towards all kinds of living beings and love alone can discover an infinite amount of tenderness in us to sweeten our lives. Love is a consciousness, not just an intense feeling for one person or object or a passion. Since love flows from truth, it is selfless as well as self-fulfilling.

17. Absence of ardent longing: It is about the inherent power in all of us to appreciate the sense objects and sense-enjoyments without a longing arising in us. Even if a fancy occurs, we do not respond to it by way of controlling our sense organs from extreme indulgence. We do our worldly duty without greed or attachment to either physical comforts or money, remaining in self-control without endless sense-hunger.

18. Softness: If we have established ourselves in the noble qualities, we shall be able to bring froth beauty and harmony in our contacts with the world outside. Our behaviour will be gentle and soft and people shall be able to talk to us freely, happily, without fear of harsh words. Softness implies accommodation, accepting other’s limitations and understanding its source.

19. Modesty: This is particular kind of shyness - shying away from praise and from extolling our own glories. Remaining objective and not flattering oneself is a natural modesty. Modesty retains harmony of the social fabric around us while excessive unconventionalism discomforts.
20. Freedom from restlessness: Restlessness of our mind gets reflected in our physical movements, the body shadowing the condition of the mind. A constant restlessness or a sudden outburst of activity or immodest shaking of body are the expressions of agitation in our mind. We need to cultivate a steady character and a purposeful personality through the knowledge of and mastery over self.

21. Energy: This is not a mere physical glow or shine of our skin but refers to inner brilliance. It is capacity to face difficult challenges with self-confidence, and the ability to change and influence the thinking of others. We can serve all and discover a sense of fulfillment through the vigour, spiritedness and abundant energy, achieved by the brilliance of our intellect, the serene poise in our activities, and the expression of love for all, emerging from the innermost depths of our being.

22. Forgiveness: It is the capacity to face the most powerful opposition and provoking situation with an unruffled serenity. It is composure where there in no change within us even when we are put to physical or mental inconvenience or when insulted or injured by others. In such a situation anger does not arise and we get an opportunity to understand the other person. Unless we have the readiness to accommodate and allow the person to behave as he is, there is no way of understanding him.

23. Fortitude: This is the will to survive adversity and sustain our good qualities when the circumstances are unfavourable and the body and sense organs are tired or in pain. The attitude to stick to our guns and not mind the pain is fortitude. The sacred energy from which fortitude trickles down comes from strength of faith, conviction in the goal, consistency of purpose, vivid perception of the ideal and a bold spirit of
sacrifice. This sacred energy gives us the capacity to happily put up with pain and unfavourable circumstances.

24. Purity: This refers to both, the inner and outer cleanliness and purity. External cleanliness and purity of environment is also an important discipline as it helps create a healthy frame of mind. Inner cleanliness is a mental disposition involving purity of thoughts and motives and is the opposite of one assailed by emotions like hatred. We have to look into our own mind and as the emotions of hatred, enmity, deceit, likes or dislikes arise, we have to create the opposite attitude and develop a mind which is predominantly pure.

25. Non-hatred: This includes not only absence of hurting or harming but absence of even a thought of hurting another. Just as we will never have any idea of injuring ourselves, we, in our recognition of the oneness in all living creatures, must come to feel that to injure anyone is to injure ourselves.

26. Absence of Pride: While a certain amount of self-respect is necessary, demanding respect from others, is what is negated here. Working without hankering for fame or recognition is true work. It is about renouncing our over-exaggerated pride and notion of self-honour.

The twenty-six qualities mentioned in these three verses have been enumerated by Sri Krishna to serve as a guide to us. To assure ourselves of a right way of living, we must respect and live these twenty-six values of life completely. There is a commonness, a universality among us all. Treating everyone with affection, love and concern, as if they are our own selves, is the true path to freedom and perfection — leading to true leadership.