

CHAPTER IV

RESULTS AND DISCUSSION

4.1 Genesis

Leadership plays a leading role in the success story of any organization. There are a few qualities which a man inherits from the society, family background, existing culture, political background, upbringing and educational background. His values are deduced from his varied experiences. However, certain aspects can be imparted by training, as leadership is both an art and science. Even the qualities inherited can be improved upon by training and suitable exposure.

The analysis of the questionnaire covers some of the basic issues as follows:-

- Does Spiritualism have a place in teaching leadership skills to officers of the armed forces in concert with the existing methodology based on Western model
- Has the influence led to lack of mutual trust, loyalty, increase in opportunism, troops / work force being over stressed, deterioration of physical, emotional and spiritual well being resulting into break down of family life and social support system .
- Establishing the need for review of leadership principles / practices in vogue.
- Identification of strengths of Indian civilization which were responsible for its resilience.
- Establishing the relevance of certain Vedic ethos of leadership in present era.

- Establishing the impact of spirituality in effective leadership.
- Relevance in the present context of certain leadership qualities as per traditional Indian vision.
- Identification of traditional Indian values which brought about gross happiness to the followers/society.
- Requirement of including components of traditional practices like extracts from scriptures, life histories/biographies of brilliant and successful leaders of yester years, yoga and pranayam, meditation and other spiritual practices in leadership training.
- Establishing the negative aspects that have crept in the present day leadership
- Suggestions for over coming the challenges posed by socio-economic changes.
- Establishing inter-se importance of certain important attributes.
- Establishing the need for evolving a new leadership model based on essential traditional Indian spiritual values with modern tools.
- Arriving at strengths and weaknesses of Indian culture.
- Establishing strength and weaknesses of Western culture.
- Evolving a balanced leadership model drawing upon strengths of both Indian and Western culture.
- Efficacy of the balanced model in over coming the draw backs of organization's contemporary leadership and meeting the objectives of the organizations.
- Recommendations for including the balanced leadership model for leadership training at various levels.

Profile of the Respondents.

- **Security Forces.**
 - **Rank.** Captains, majors, Lieutenant colonels, colonels, Brigadiers and equivalent ranks from Navy, Air Force and Para Military Forces.
 - **Arms and Services.** All arms and services.
 - **Service.** Five to Thirty years.
 - **Sector Profile.** Peace, Field, high altitude and insurgency prone areas.
 - **Civil Qualification.** Graduates / post graduates.
 - **Family Background.** All religions and faiths, service, agriculture, business, etc.

4.2 Questionnaire and Data interpretation

The tables and figures incorporate the inputs in the questions as per the percentage response of the respondents.

A questionnaire was prepared for issue to security forces officers and results obtained are discussed in succeeding paras.

Questionnaire. Attached as Appendix A was Issued to 425 officers from the security forces including the three armed forces and Para military forces of service group of five to thirty years of service .Out of these 346 officers responded.

Discussion on Questions

Question 1. The first question was designed to ascertain the link between **spirituality and values.**

Purpose. The question was framed to ascertain whether the respondents agreed or disagreed with the in question.

Response. 92 percent respondents responded by putting a tick mark on 'Yes', 08 percent responded by putting a tick mark on 'Not Sure'.

Analysis. Thus it is clearly established as per the view of respondents that **spirituality and values are interlinked.**

Question 2. The respondents were asked to comment on the **concept called 'Servant Leadership' as taught by Lord Jesus Christ** to gauge their spiritual awareness. Same are appended at Appendix B for ready reference.

Purpose. The purpose of this question was to assess the awareness level of the respondents of an important spiritual concept as **taught by Lord Jesus Christ.**

Response. 08 percent responded by ticking 'Yes' and 92 percent responded by ticking 'No'.

Analysis. There is clearly a lack of awareness in cross cultural spiritual traditions of the very basic type which are synonymously represented in other religions as well.

Question 3. This question was similarly framed to ascertain awareness about the **concept of 'Nishkam Karma' as enshrined in Bhagwat Gita.**

Purpose. The purpose of this question was similarly to assess the awareness level of the respondents of an important spiritual concept as enshrined in the **Bhagwat Gita.**

Response. 23 percent responded by ticking 'Yes' and 77 percent responded by ticking 'No'.

Analysis. A large percentage of respondents showed a lack of awareness of an important spiritual concept of **doing one's 'karmas' without any attachment to rewards thereof,** as enshrined in the **Bhagwat Gita.**

Question 4. A straightforward question to ascertain whether values and moral codes should remain permanent or they should evolve as per changing times.

Purpose. The question was framed to assess the thought process of the respondents towards the enduring nature of **values and moral codes across times and eras.**

Response. 98 percent responded by ticking 'Remain Permanent' and only 02 percent responded by ticking 'Should Evolve as per Changing Times'.

Analysis. The majority of the respondents were, therefore, clearly in favour of the enduring nature of **values and moral codes across times and eras.** The linkage of this question with Question 1 wherein the respondents said that spirituality and values were interlinked clearly establishes the need for a spiritually based value system for leaders in the armed forces.

Question 5. This question was designed to ascertain whether age old values have undergone a change for the worse in the current wave of materialism as compared to olden times thus affecting the art of leadership.

Purpose. The question was intended to take a feedback from the respondents if they felt that it was indeed so. And to then work towards finding a solution through appropriate training of the leaders of today in the armed forces.

Response. 83 percent responded by ticking 'Yes', 05 percent on 'Not Sure' and 12 percent responded by ticking 'No'.

Analysis. The majority of the respondents, as such, felt that there was indeed a case in favour of materialism eroding the quality of leadership thus establishing the need for a different training methodology to train future leadership in the armed forces compared to the current methods

of training. This, therefore, formed the basis for the next question as discussed in succeeding paragraphs.

Question 6. This question, as alluded to above, was intended to ascertain whether leadership training methodology based on a western model, as being practiced today, is foolproof in catering to the dynamics in an Indian context.

Purpose. The question was intended to check from the respondents if they felt likewise and to then work towards finding an alternative training methodology by first identifying the core qualities of the leaders.

Response. 69 percent responded by ticking 'Yes', 14 percent on 'Not Sure' and 17 percent responded by ticking 'No'.

Analysis. The majority of the respondents, therefore, felt that the leadership training methodology based on western model, as being practiced today, is not foolproof in catering to the dynamics in an Indian context and an alternate model needs to be evolved without prejudice to the useful contents of the western model. Extracts giving an insightful review of the western model of leadership covering aspects of '**Spirituality and Organisational Culture**' and '**Leadership Ethics**' are attached as Appendices C and D respectively.

Question 7 This question was designed to work out a core set of qualities as perceived by the respondents that go to make a mil leader. A set of core qualities were offered for comment as well as addition and deletion.

Purpose. The question was intended to identify a core set of qualities for military leaders by a vote from the respondents including any additional qualities that they felt qualified as core qualities.

Response (Table 4.2.1). Responses from officers are tabulated below:-

S No.	Core Qualities	Response in Percentage
1.	Competence	100
2.	Compassion	63
3.	Selflessness	78
4.	Moral Courage	91
5.	Character	92
6.	Birth and upbringing	09
7.	Contentment	05
8.	Communication skills	69
9.	Disposition	04
10.	Physical Fitness	84
11.	Courage	78
12.	Self Control /discipline	89
13.	Fairness	52
14.	Honesty	56
15.	Magnanimity	17
16.	Knowledge	84

Analysis. Though there is small variation in percentage responses, by and large majority have expressed unanimity about 12 core qualities as per table above. One quality that got a split verdict was 'Fairness'. Four qualities that were not considered as essential core set of qualities were 'Birth and upbringing', 'Contentment', 'Disposition' and 'Magnanimity'. One quality which a number of respondents felt could be included was 'Empathy'. This indicates that these should be included in the model for leadership to be effective.

Question 8 This question was designed to ask the respondents as to which of the above core qualities could be acquired by a structured study of our scriptures.

Purpose. The question was intended to ask the respondents by a vote as to how many of the set of core qualities so identified for military leaders could be acquired by a study of our scriptures or in other words by spiritual training.

Response (Table 4.2.2). Responses from officers are tabulated below:-

S No.	Item	Response in Percentage
1.	All of them	12
2.	Most of them	82
3.	Some of them	06
4.	None of them	-

Analysis. There was a clear unanimity amongst respondents that most of the above qualities could be acquired by a study of our scriptures or in other words by spiritual training. This response, therefore, clearly establishes the need for spiritual training for the leadership in the armed forces. Modalities of which are being examined through the subsequent set of questions.

Question 9 This question was designed to ask the opinion of the respondents about relevance of spiritual training for military leaders besides imbibing qualities specific to military leadership. They were required to tick from amongst options given as well as add their own.

Purpose. The question was intended to identify any other important value additions of spiritual training for military leaders, by a vote from the respondents.

Response (Table 4.2.3). Responses from officers are tabulated below:-

S No.	Item	Response in Percentage
1.	Ex leadership from a 'Higher Self' Rather than a 'Lower Self'	91
2.	Developing qualities of a 'Transformational Leader' rather than a 'Transactional Leader'	87
3.	'Subordinate Growth ' oriented leadership.	59
4.	Developing a philosophical attitude towards promotion and postings.	23
5.	Greed control	62
6.	Anger control	28

Analysis. The overwhelming positive response as above clearly brings out the value addition potential of spiritual training. This response, therefore, further enhances the need for spiritual training for the leadership in the armed forces.

Question 10 This question was designed to work out a list of core values as perceived by the respondents that should form the bedrock of Indian Armed Forces for training our leadership. To guide them a list of institutionalized values of US and British Armed Forces was provided along with a set of tentative values for Indian Armed Forces as they have not been institutionalized so far. They were required to tick any of them as well as add their own to the list.

Purpose. The question was intended to identify a core set of values for military leaders by a vote from the respondents from a choice of US Army and British Army values to formulate a set of values for Indian Army including any additional values that they felt qualified as core values.

Response (Table 4.2.4). Responses from officers are tabulated below:-

S No.	Item	Response in Percentage
1.	<u>US Army</u>	
	Loyalty	92
	Duty	38
	Respect	68
	Selfless Service	82
	Honour	82
	Integrity	89
	Personal Courage	86
2.	<u>British Army</u>	
	Selfless Service	82
	Courage	86
	Discipline	68
	Integrity	89
	Loyalty	76
	Respect for others	68
3. (I)	<u>Indian Army (Not yet institutionalised . List below is Tentative)</u>	
	<u>Individual Values</u>	
	Honour	82
	Integrity	89
	Loyalty	76
	Courage	86
	Honesty/Integrity	89

to imbibe and thereafter follow the learnt values while practicing the art of leadership. This further reinforces the hypothesis that spiritualism enhances the art of leadership.

Question 12 This question was designed to take the feedback of the respondents if in their opinion the values, moral codes and spiritual traditions of our civilization as enshrined in the Indian scriptures like Ramayana, Mahabharata, Bhagwat Gita, Vedas, Upanishads, Puranas etc as relevant to military leaders be studied, and if so then at what career stage for different levels for leadership.

Purpose. The question was open ended with a leverage to express their opinion on the issue for various levels of leadership.

Response (Table 4.2.5). Responses from officers are tabulated below:-

S No.	Level of Leadership	Career Stage		
1.	Functional (upto Cols)	IMA,OTA, NDA	STAFF COLLEGE	ON TAKING OVER COMMAND
2.	Directional (Brig and Maj Gens)	-Do-	HC/HDMC	ON TAKING OVER COMMAND
3.	Conceptual (Lt Gens and above)	-Do-	NDC	ON TAKING OVER COMMAND

Analysis. The majority of the respondents answered in a free flowing manner with students from JC course and below generally steering clear of expressing opinion in respect of senior leadership of the armed forces whereas some of the senior officers of above 20 years bracket felt that the basic training on spirituality could be gainfully imparted at the training establishments of IMA/OTA/NDA at the cadet training stage, for Colonels at the Staff College stage, for Brigadiers at HC/HDMC levels and finally for the Major Generals and Lieutenant Generals at NDC. Majority felt that a capsule could be undertaken by senior leaders prior to taking over command. Some, however, felt that it

should be left to senior officers to do it by themselves as it fell in the personal domain.

Question 13 This question was designed to ask the respondents as to where should we draw the instructional staff from for imparting the desired spiritual training.

Purpose. The question was intended to ask the environment as to whether we should adopt an in house approach to imparting the desired spiritual training or we should outsource it or may be go for a happy mix of the two. to .

Response (Table 4.2.6). Responses from officers are tabulated below:-

S No.	Reason / Values	Response in Percentage
1.	In house by offrs / Religious Teacher(RTs)	65
2.	To be drawn from the environment incl Religious Teacher / Gurus like Baba Ramdev and Sri Sri Ravi Shankar	34
3	Both the above	72

Analysis. The majority of the respondents felt that a happy mix was the best solution as outlined above in their responses. However, some were skeptical that some of the spiritual Gurus might add a politico spiritual dimension to their teachings which must be avoided at all costs, a valid observation indeed.

Question 14 This question was framed with a view to get an opinion as to what should be the curriculum for spiritual training of military leaders. The respondents were required to tick from amongst three options given as well as add their own.

Purpose. The purpose was to take a feedback from the respondents if they agreed with the curriculum for spiritual training of

military leaders as provided to them as a lead or they had some other ideas on the subject.

Response (Table 4.2.7). Responses from officers are tabulated below:-

S No.	Reason / Values	Response in Percentage
1.	Meditation / Yoga	93
2.	Studying Life histories of ancient leaders like Shivaji , Rana Pratap, Rani Jhansi , Guru Gobind Singh etc	58
3.	Relevant extracts of wisdom from our scriptures viz Vedas,Ramayana,Gita,Puranas,etc	79

Analysis. The majority of the respondents once again felt that a happy mix was the best solution as outlined above in their responses with meditation/yoga finding the pride of place in their rankings. However, a minority felt that the studying life histories could be done at the Part B stage and the teaching of scriptures should be left to the personal domain.

4.3 **Over all Analysis of Results and Discussions**

On overall analysis of the response to the questionnaires we come to the following conclusions:-

- Due to domination of the world by western powers for a prolonged period, leadership styles have been influenced by western values.
- There is a need to review the leadership principles / practices in vogue.
- Following values are considered essential values:-

Individual Values.

- Honour.
- Integrity.
- Loyalty.
- Courage.
- Honesty.

▪ Organisational Values.

- Espirit-de-corps.
- Duty and Honour.
- Sacrifice.
- Courage.

▪ Growth Values. (To devp a wholesome ldrship personality to meet the needs of the entire sys and not of its parts)

- Personal Competence.
- Personal Integrity.

- Spirituality is the need of the hour, it improves quality of leadership and people all over the world are falling back to spirituality to overcome the stress of modern life.
- Inclusion of relevant extracts from scriptures, life histories / biographies of brilliant and successful leaders of yester years, Yoga, pranayam and meditation in leadership training will help in developing better leadership.

4.4 Recommended Model of Leadership – An Indo - Western Model

The Leadership Process: 'The Mahavakya'³

The Mahavakya (the eternal truth)on leadership has been articulated in just four words :

TO BE : TO DO : TO SEE : TO TELL

³ "Leadership", Third Revised Edition(2007) ,An ARTRAC Publication.

Diagrammatically The Mahavakya and the relative importance of its components are shown as under :-

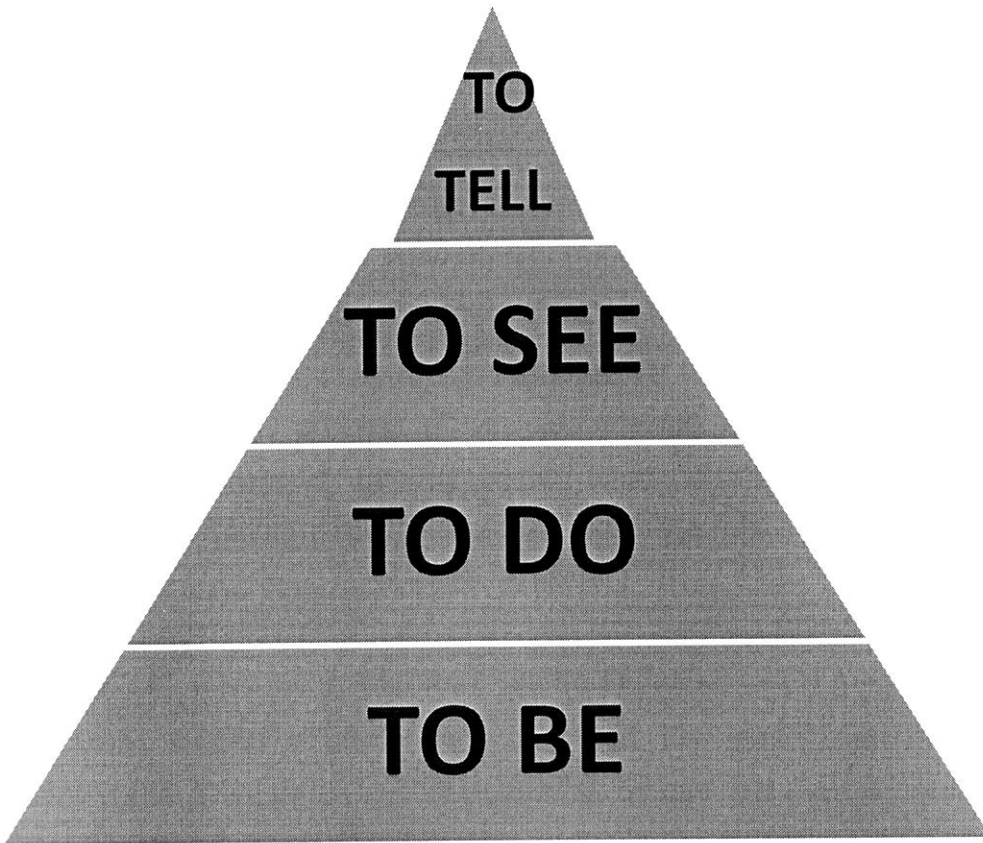


Figure 4.4.1

TO BE – Character and knowledge , in balance, are the source of leadership. It means the aggregate of all that is there in a person. It is composed of his values, his qualities and his knowledge. In other words his total being. **“TO BE is the beginning and end of leadership.”** This simple sentence conveys the historic truth that potential and effectiveness of a leader are in direct proportion to the strength and balance of his , **TO BE**. That is why , in the fig **TO BE** is shown as the largest component in the leadership process.

TO DO – is the style of leadership by personal example; a reflection of TO BE.

It indicates that the best style of leadership is to lead by personal example; to practice what we preach. Style is the reflection of the substance of a man; his **TO BE**. Personal example can be set only if the **TO BE** of the leader is worthy

of emulation. Phonies who pretend **TO BE** what they are not are easily found out. In the fig therefore this reality is depicted by a perforated line between **TO BE and TO DO**.

TO SEE and TO TELL – are the functions, tools and techniques of leadership.

It implies that a leader must be in complete touch with the realities of the environment in which he is working. He should have the fullest possible information regarding the problem or the task to be handled. Only then can he evaluate the options that he has, make a sound decision and evolve a realistic plan of action. The process of decision making is taught in the Military to officers in 'appreciating of a situation', which is an important part of their professional education. Seeing involves going out to the scene of action to get a feel of things on the spot.

TO SEE is even more important at the implementation stage of any work, particularly battles a sit is then only that the leader can give requisite guidelines and make sound decisions to modify the plan or reallocate the resources, or whatever.

TO TELL means conveying to his team what the leader wants done. This happens when the channel of communication is through hearts. This depends entirely on the strength of

TO BE and **TO DO** of the leader. If he has good qualities and sound knowledge, and he leads by personal example, then very few words are necessary to convey what a leader wants to be done.

In the ultimate analysis the character of the leader conveys more eloquently than anything we say or do. The entire process of leadership is held together by one virtue in a leader – selfless love : genuine caring.

Universal Inner Structure of Good Leaders

When we study and analyse the outstanding leaders of history who have done some eternal good work to mankind, a nation, a community, an organization or a cause, we find that they are not similar. They come in all shapes and hues. And yet, when we look deeper we find that their **TO BE** component to be very strong. They have two things in common :-

- They are all persons of distinct character, propelled by an ideal or a vision.
- They have an inner structure, which is composed of certain universal qualities.

What is Character ?

Each individual is a bundle of virtues and weaknesses, of head and heart. The resulting individuality of a person, from this balance sheet of good and bad qualities is his character ; it is reflected in his conduct. Historically, the strength of the character of a person has been the indicator of his potential for leadership. Character is the most important factor which makes effective leaders. Two description of a person of character should provide the necessary clarity. First is provided by a veteran of World War II General Mathew B Ridgeway of the US Army who rose to become the Supreme Commander of the UN Forces in Korea.

"Character stands for self discipline, loyalty, readiness to accept responsibility and willingness to admit mistakes. It stands for selflessness, modesty, humility and willingness to sacrifice when necessary and in my opinion, Faith in God"

The second example is by a western journalist having a deep understanding of men and matters, both in west and India. She describes a person of character as :-

- An honest person.

- A person with a sense of duties and obligations of the position, whatever it may be.
- A person who tells the truth.
- A person who gives to others their due.
- A person who is considerate to the weak.
- A person who has principles and stands by them.
- A person not too elated by good fortune and not too depressed by bad.
- A person who is loyal.
- A person who can be trusted.

Quite obviously a person of character is an individual who practices human values like truth, duty, love, equanimity and non-injury.

It is for this reason that a potential officer when he joins the Indian Military Academy and other similar institutions is designated as a Gentleman Cadet. He is expected to be a gentleman in the true sense of the word, a person of character. It is useful to clearly understand the exact meaning of the words we use in relation to character :-

- Can be trusted : is trustworthy; one who has harmony in thought, word and deed.
- Discipline : behaviour according to essential rules and norms, which is self imposed.
- Honesty : not to steal, cheat or lie.
- Holistic : (from holism) the tendency in nature to form wholes that are more than the sum of the parts, by ordered grouping.
- Integrity : uprightness, honesty.
- Loyalty : true, faithful to duty, love or obligation (to person, institution, etc. Faithful in allegiance to the nation or the mother country.
- Purity : When there is no duplicity, insincerity or hypocrisy in thought, word or deed.

- Selflessness : unselfishness; rise above selfish or self centred individualism; altruism; self sacrifice.
- (To) Stick : A slang word, meaning to hold on; hang on.

Universal Inner Structure of Good Leaders (Diagrammatic).

When we look at the lives of great leaders we find something very interesting. All of them have a few qualities of character and knowledge that are universal. when we take an integrated look at these qualities, they form a cohesive structure, which diagrammatically looks as shown in Fig below ; the core arrow depicts the mutual support

UNIVERSAL INNER STRUCTURE OF GOOD LEADERS

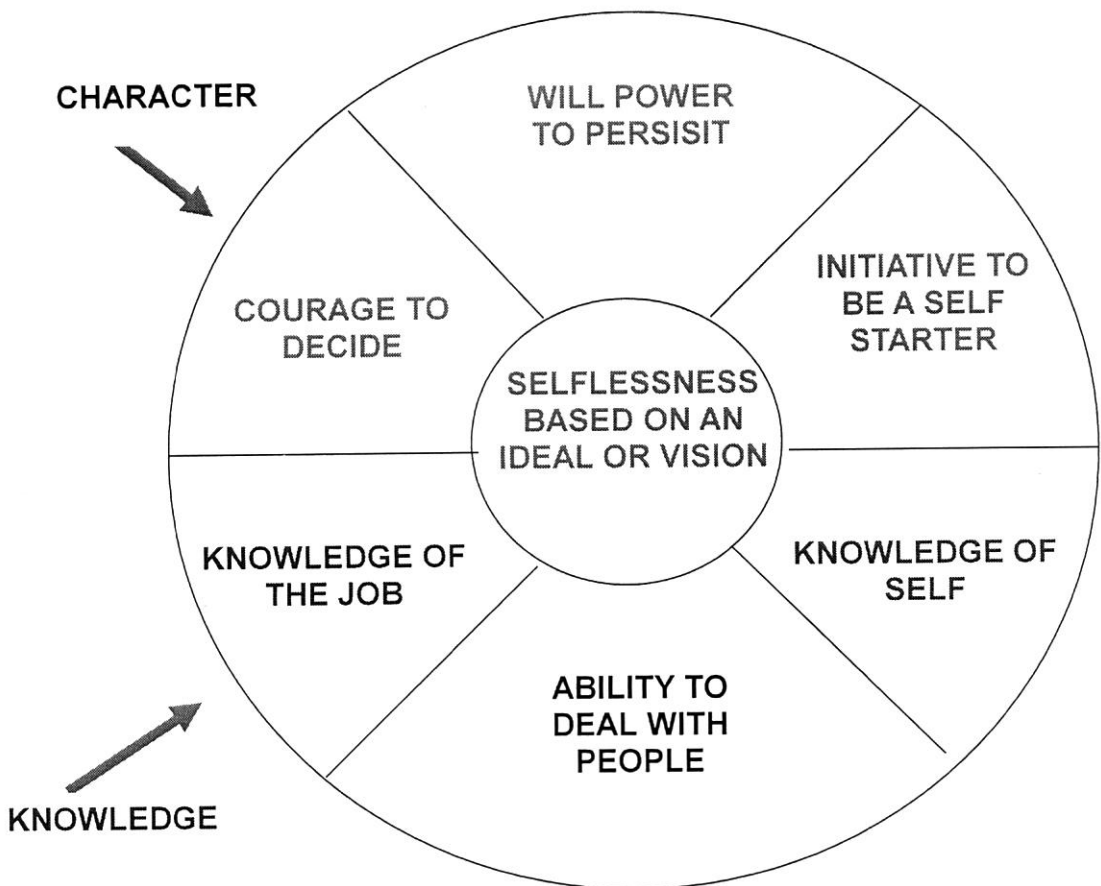


Figure 4.4.2

In a balanced structure, in which every component of CHARACTER AND KNOWLEDGE support one another. This balanced varies with every

leader. However, it is appropriate to understand that both character and knowledge are necessary for this balance. Mere knowledge, without strength of character makes a person indecisive. Mere character not supported by knowledge, puts a ceiling on the leader's potential. On the STRENGTH and BALANCE of this structure depends the effectiveness of a leader.

Selflessness: The Foundation of Leadership. In an age when 'self interest' has become the goal of life let us take a thorough look at the foundation of leadership, *selflessness*. 'Selflessness is human, selflessness is divine', is the truth about this noble virtue. It is the foundation of all that is good and moral in a human being. The fear that selflessness makes one a doormat is not right. Selflessness means soaring higher to an ideal, by rising above the 'me-first' syndrome. Anyone who can achieve this becomes a dynamic go getter. Carefully note the words 'selflessness based on an ideal or a vision'. Selflessness, call it unselfishness or sacrifice if you will, is based on a goal loftier than just me. Higher the vision, higher the degree of selflessness, thus higher the potential for leadership. And yet there is enormous resistance among people to accept this truth. There is a very discerning observation about this reality by Swami Vivekanand – " I cannot ask everyone to be toally selfless, it is not possible. But if you cannot think of humanity at large, at least think of your country. If you cannot think of your country, at least think of your community. If you cannot think of your community, think of your family. If you cannot think of your family, at least think of your wife. For heaven's sake do not think merely of yourself."

The strength and balance of the above structure is TO BE of a leader. The quality and level of this balance enables him to intuitively vary his style from autocratic to democratic, depending on the task, the time available, the prevailing situation and the quality and the morale of the troops he leads.

A whole spectrum of ideals has been mentioned.

At the lowest end is 'I, me, and mine':and at the highest,' humanity'. It is obvious that selflessness is a relative quality. total selflessness is a rather rare phenomenon. But ,it does exist,. In relation to war ,vision also plays a great

role. An example of high vision, in modern times, is that of Abraham Lincoln, about the civil war in USA. In this war the Americans suffered a million casualties, when the population of that country was less than that of Uttar Pradesh. He appreciated that the slavery problem could be solved with commonsense and time, provided the Union of American States could be saved. Explaining his vision, he wrote to Horace Greenley, the Editor of New York Tribune thus : "My paramount object in this struggle (civil war) is to save the Union and it is not either to save or destroy slavery. If I could save the Union without freeing any slave I would do it. ; and if I could do it by freeing some and leaving others alone, I would do that." The primary thing is that a leader should be able to enthuse his team with his vision. This largely depends on how deeply he believes in it and is driven by it.

COMPOSITION OF SELFLESSNESS : THE SOURCE OF HUMAN VALUES

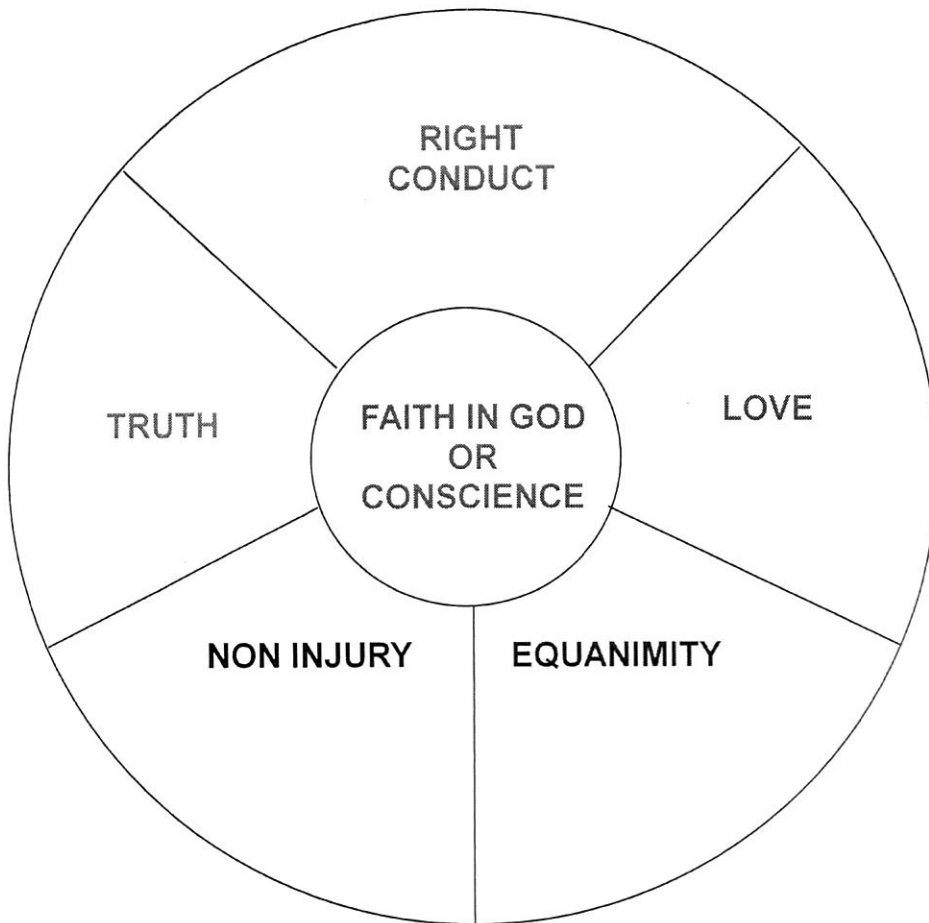


Figure 4.4.3

4.5 Leadership Effectiveness Through Spiritual Values⁴

A sound value system is essential for leadership effectiveness. The essence of a sound value system is a 'pure mind'. And how can a 'pure mind' be attained? The progressive attainment of 'pure mind' is possible through several complementary theories and processes from Indian Psycho-Philosophy.

The five pillars that uphold the 'pure mind' are symbolic of the pathway towards achieving it. Therefore in management terminology these are 'mind purification processes' aimed at attaining Holistic Managerial Effectiveness through management by Human Values. The five pillars are :-

- Lower SELF vs the Higher SELF.
- Guna Dynamics (The Theory of Psychological Forces).
- Karma Yog (The Art and Science of Work).
- Karma Vad (Laws of Cause and Effect relationship).
- Pancha Rin (Giving Model of Motivation or Five-fold Indebtedness).

Lower SELF vs Higher SELF

The human personality has two layers as it were; the empirical, lower self (Vyavoharik Vyaktitva) and the trans-empirical; higher, deeper self (Parmarthik Vyaktitva). The empirical self is the lower self and it is continuously deficit driven, conditional, dependent, apprehensive, insecure and hence prone to pettiness. The higher SELF is constitutionally 'surplus inspired' poornma, unconditioned, independent and fearless. The higher SELF is ever secure and hence prone to dignity. As long as we are tied up exclusively with longer-self base, we have little hope of moving away from petty low value behaviour. For high value behaviour, we need to awaken the

⁴ "Management by Human Values and Wisdom", Leadership Paper (1999). College of Defence Management Publication.

dormant higher SELF, which is present in each one of us. The characteristics of the higher SELF are as follows :-

- Eternally perfect.
- Constantly blissful.
- Entirely self-sufficient.
- Truth and light in itself.
- Identical with the higher SELF of all others.

How do we attain this transformation from the lower SELF to the higher SELF ? How do we refuse to remain identified with the lower SELF and assert our identification with the higher SELF ? Reflection, meditation and concentration are the means to build the alternative platform of SELF in our consciousness. In short, for realizing the higher SELF we need to un-identify with the lower SELF and completely re-identify with the higher SELF.

Dynamics (Theory of Psychological Forces)

The focus of the Guna theory is on the basic attributes of the human being. The three gunas are Sattwa, Rajas and Tamas. They are inter related in a hierachical order, where Sattwa is relatively the highest or best, Rajas the middle and Tamas the lowest or worst. Aurobindo says that Sattwa guna is the first mediator between man's lower nature and higher nature. Sattwa represents the ascending thrust. Rajas the lateral expanding pressure and Tamas the descending pull in man's character.

An analogy can be drawn between these psychological forces and a candle. The light of the flame or the illumination provided by the candle is Sattwa. The wax is the Rajas and the wick is the Tamas.

A human personality has all the components but one is preponderant.

Karma Theory (Laws of Cause and Effect Relationship)

The essence of the Karma theory (or Law of cause and effect) can be summarized in the following five rules :-

- A cause at present must produce an effect in the future.
- An effect at present must have had a cause in the past.
- The effect comes back to the source of the cause.
- Like cause – like effect.
- Each cause has its own effects. There is no mutual cancellation.

The law of Karma, in effect, explains the driving forces in man, which impels him to act. The law of karma reinforces the idea that man is the architect of his own destiny. "Sow a tendency and reap a habit, sow a habit and reap a character, sow a character and reap a destiny". The most important objective for a human being, both for his own sake and for the sake of society is to improve his karma. The only way to improve it, is for him is to increase his self-mastery and the effort to master one's self.

Karma Yog (The Art and Science of Work)

Man works with various motives. The motives may vary from man to man and may include fame, money, power etc. This is the basis of all motivational theories of the West. But this way of work is selfish and greed driven. In the Indian philosophy, this is termed as 'Sakam Karma', attached involvement. But Sakam Karma cannot achieve long-term results or perfection, since consciousness of the lower ego is ever present in this type of work. On the other hand, work for work's sake or 'Nishkama Karma (unattached involvement or desire less work), is totally energy conserving, as the approach is devoid of qualities of loss and gain, success and failure, richness and poverty etc. The individual is inspired to work without any ambition whatsoever for the fruit of labour.

What does Nature teach us ? Study of Nature's manuscript (as against human books) exemplifies Nishkam Karma. The entire nature is at work and

the work is done without any desire for the fruit of labour. Thus nature works on the principle of Nishkam Karma.

This theory of Nishkam Karma is one of the most important and distinctive contribution of our ancient wisdom. The main components of this theory can be analysed as under :-

- A person (whether he is owner, manager, worker or soldier) has authority to do work only.
- He should not have attachment for its rewards. At the same time it is not said that there is no authority for rewards. This fine distinction MUST be understood.
- What is of first importance is not the religious or non-religious character of the work done, but the inner attitude in which it is done.
- It is the spirit or consciousness, in which the work is done that matters most.
- Action without desire is possible, action without attachment is possible and action without ego is possible.
- The joy of service and the joy of inner growth through work are the sufficient recompense of the selfless worker.

In sum, Nishkama Karma provides an ideal platform for development of an effective and creative work and culture in organizations, including the Armed Forces. This will elevate all individuals in an organization, irrespective of their position in the hierarchy, to the supreme position of Yoga and secure them happiness and fulfilment; both in this world and the next. However, there are no short cuts or instant techniques to create a work culture based on Nishkama Karma. Setting a self-example by high standards of conduct and performance of duty at various levels is the beginning point. Transparency

and trust are the two key elements of this work environment. Credibility of a higher order should permeate all levels of organization.

Pancha Rin (Giving Model of Motivation)

The Western view of motivation is based on the 'grabbing models'. These models are oriented towards claims, right and privileges. The pursuit of the rights – claims, needing models of motivation is ethically questionable. The greed inspired, high-standard of consumption ethos is evidently manifesting itself as an unbridled grabbing consciousness amongst the haves. Thus, there is a gradual breaking away of restraint, patience and dignity in everyday behaviour. All this results in ethico-moral compromises and visitations of varying degrees. The Indian model is diametrically opposed to his 'needing' model and could be growth and flowering of human personality, which lies in learning to cherish and possess the joy of giving. In Nature, the flower and the tree are the best examples of the 'giving' principle. Giving does not merely mean money and which is important, the spirit of humility. In discharging one's debt and obligations, top the several segments of the existential matrix which make every moment of an individual's existence a practical possibility. Thus to work hard and with dedication is imperative, not because an individual needs promotions, but because he is already indebted for what he or she now is and the obligation must be discharged before leaving this world.

These indebtedness are of five types, which are as follows :-

- **Deva Rin.** Indebtedness to supra – human powers for the gifts of air, light, water, sight, speech and so on.
- **Rishi Rin.** Indebtedness to the sages and seers who by leading lives of utter self denial, realized the highest truths and left them for us as a priceless heritage.
- **Priti Rin.** Indebtedness to parents and ancestors for their cumulative contributions to our present standing.

- **Nri Rin.** Indebtedness to humanity at large, to countless people, known and unknown, seen and unseen, remembered and forgotten, great and small who have done their bit, all converging to make each moment of our existence a reality.
- **Bhuta Rin.** Indebtedness to the countless of sub-human species like the tress, the birds, the insects, the animals and so on, for their incalculable gifts to ourselves.

We see the man-in-society placed in the centre of a historic framework ranging all the way from the superhuman to the subhuman. And the subjective value-orientation, with which he is supposed to conduct his life in this centre; is that of a humble debtor, not an arrogant creditor. The entire inspiration for wholesome living derives from the urge to exist in this world honourably by liquidating as many of these debts as possible.

4.6 Analysis

If Indian culture is strong today even in this highly advanced age of science and technology, it is that India has not completely forgotten the traditional teaching and values. The way forward today is the assimilation of ancient culture and the best that is in modern culture. We have to be aware of our heritage, it cannot be taken for granted but deliberately studied and understood. When we become strong enough in our own heritage we will feel strong enough to take on the legacy which the western world has left from time of Greeks to modern age.

4.7 Recommendation

It was felt by majority of the respondents that the model suggested above is likely to over come the draw backs of contemporary leadership and meet the leadership challenges while achieving the objectives of the organizations. The same is recommended to be adopted and included in leadership training at various levels.