

Leadership and Human values

Changing Role of a Leader

A leader is much more than a manager. A leader has a vision, values and principles, he relies on ideas and people while a manager has operational plans, policies, rules, procedures and he relies on " process & system. However as theories of motivation change the manager has to become a leader. More than the four sources of power i.e. reward, coercive, legitimate & expert he has to rely more & more on referent power. The management gurus have found out that no one trait is common to all effective leaders and no one style is effective in all situations. So a leader has to invent himself anew in every situation. The future of leadership points to charismatic or transformational leadership where one can raise the need level of the team to higher order needs like self actualization according to western thinking. A leader has to inspire followers but a question remains how to get a Gandhi and avoid a Hitler.

Internalising human values

Leadership behaviour or character?

Indian model of leadership is Rajarshi consider Buddha, Chandragupta, Harshavardhana, Shivaji, Akbar, Guru Govinda Singh, Shankara and Vivekananda.

All had high - minded pursuit of self-restraint, self control, self sacrifice and renunciation. They possessed high order character founded on authentic spiritual values laying at the core of their charisma. Thereby they had attained inward freedom with its concomitant love. All this was transparent. Hence the masses were inspired to great heights of self discipline and selflessness for causes loftier than their own little selves.

Mercenary careerism peppered by professional training is one thing, inspiring leadership through sacred sadhana is quite another.

So we say If wealth is lost nothing is lost
If health is lost something is lost
If character is lost everything is lost.

These is a renewal of concern for character in western world also. Consider "Behavioural change certainly has its place in management development. ... But for senior managers to significantly change the way they lead their organizations, behavioural change by itself is often not enough. Instead some type of change in character or identity is required" - R. E. Kaplan, "Introduction" The journal of Applied Behavioural sciences vol.26. no. 4 pp. 417.

The character of a person depends on his concept of SELF & value system related.

Problem with the west is inadequate theory of self They confine to phenomenal self (Vyavaharika Vyaktitva) only. Courage has to be mustered to welcome the transcendent noumenal self (Paramarthika Vyaktitva)

In each individual there is a core or essence which is an independent, perfect, constant characterized by unchanging self existent Poornatva (wholeness) and Ananda (bliss). It lies obscured and unfelt because of the mental & corporeal egoistic superimpositions. By patient detachment if this layer is thinned or removed, the individual core Self and the Universal Self then come into immediate contact. All actions by the individual then become true & correct since they are thereafter the expressions of the error free universal or Divine will, or the Transcendental Self, Intelligence, Truth, consciousness.

Therefore Ego management is a critical tonic for charismatic leadership. This is done by control of mind or purification of mind Chitta Shuddhi. Even TQM is being increasingly propagated as a state of mind or quality of mind and key to quality circles is not a mere structure system intervention, subjective excellence is now receiving belated recognition.

Towards wisdom leadership

The Indian value system towards wisdom leadership depends on the sadhana or practice done on three fronts Dharma, Karma and Gunas.

The first order pair of life goals in Indian tradition are Abhyudaya (prosperity) and Nishreyasa (ultimate consummation) while vast majority is expected to graduate from abhuyadaya to nihsreyasa yet there is a scope to go directly to second.

Abhyudaya comprises three purusharthas Dharma, Artha, Kama and they constitute foundation of first two ashramas or phases of life Brahmacharya & Grihastha. Dharma or right conduct is the causal variable, while Artha (economic means) is a resultant value helping to fulfill moderate and legitimate desires (Kama).

Moksha the fourth purushartha implies experiencing ultimate reality and Vanaprastha and Sannyasa ashrama are meant to pursue this value.

This is the strategic management of life itself.

The human nature is constituted of Gunas, Sattwa, Rajas & Tamas which are felicity & illumination - attachment & craving - delusion & negligence respectively. Practically kama, krodha, lobha, moha constitute the avagunas or problematic qualities coming from Rajas & Tamas while sadgunas (daivisampat) like purity, fearlessness, self control come from sattwa.

Any action done is Karma and it has reaction in form of samaskara and karmaphala.

So Indian system suggests Karmayoga which is nishkama karma based on sattwik qualities and Dharmik behaviour.

Wisdom leadership constitutes:

- 1) Two parts of being, one looking at and witnessing & knowing, while the other executive and instrumental & doing.
If you are conscious this gives not only freedom but power.
- 2) Ethical work and not creative work.
- 3) Purifying work and not meaningful work.
- 4) Yogah karmasu kaushalam, true skill of work is yoga.
- 5) Samatvam yoga uchyate, yoga is the psychological state of inner poise & equality.
Cultivate state of equality towards all existential dualities like victory & defeat gain & loss, happiness & sorrow.
- 6) Daily routine of meditation compose decompose recompose cycle.
- 7) Daily prayers tuning into higher consciousness.
- 8) Practice what you preach.
- 9) Self respect & respect for others go hand in hand.
- 10) How to be a good follower.