

TIMELSS FUNDAMENTALS FOR EFFECTIVE LEADERSHIP: CLASSICAL AND EMPIRICAL INSIGHTS

Vistas

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The question "What is it that makes an effective leader?" has been engaging the attention of management scholars over a long period. Indian classical wisdom as well as the empirical researches point out that timeless fundamentals such as humility, transparency, trust, truth speaking, universal welfare, self-effacement etc are needed for leaders to become highly effective. This paper makes a brief study of recent empirical researches conducted by management experts both in India and abroad. The purpose of this study is to show how what has been said by the Indian classical wisdom through intuition regarding effective leadership has only further corroborated the recent empirical researches.

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The subject of leadership has continued to remain both interesting and baffling. Historians, political scientists, psychologists and management experts have produced an extraordinary amount of books and articles on leaders and leadership. Countless biographies of leaders and empirical studies of leadership also add to the list (Burns, James M, 1987).

The debate on the subject of leadership has been started as early as fifth and fourth century BC by Plato and Kautilya. Plato's study of the contemporary 'Philosopher Kings' and 'Great Men' led him to believe that leaders are born, not made. On the other hand, Kautilya concluded that leaders could be made. He put his thesis into practice by grooming Chandragupta, a young man of humble parentage, into a powerful emperor (Varma, Madhurendra K, 2001). According to William Shakespeare "some are borne great, some achieve greatness, and some have greatness thrust upon them" (Twelfth Night, Act II).

Jim Collins who has conducted extensive research on leadership says that it is possible to develop outstanding leadership. He classifies people into two groups (1) those who do not have the seed of leadership and (2) those who do. The first category consists of people who could never in a million years bring themselves to subjugate their egoistic needs to the greater ambition of building something larger and more lasting than themselves. Because they concentrate on what they get-fame, fortune, adulation, power-not what they build, create, and contribute. The second categories of people have the potential to become outstanding leaders. The capability resides within them, perhaps buried or ignored. And under the right circumstances-self-reflection, conscious personal development, a mentor, a great teacher, loving parents, a significant life experience, an outstanding leader, or any number of other factors-they begin to develop (Jim Collins, 2001).

Mahatma Gandhi expresses the opinion that great effort, hope and faith produce great leaders. He says, "I claim to be no more than an average man with less than average ability. I am not a visionary. I claim to be a practical idealist. I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith" (Covey, S.R. 2002)

This makes us disbelieve the fact that leaders are born with all the great qualities needed to become effective and they do not make any extra effort to achieve great results. What Long fellow has said in this connection is worth recalling here. He said:

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night (Malik. V.P. 1999)

The question, 'what is it that makes an effective leader? has been engaging the attention of management scholars over a long period. Yet there is not much about the factors that determine the success or failure of a leader.

The western rational thinking model was thought to be the best business model until Coleman brought home the fact that rationality alone does not help business growth; Emotional Intelligence is also required. Daniel Goleman spoke of the differences between intellect, technical ability, and emotional maturity as they apply to organizational behaviour.

The message is that one need not to be smartest to be an effective leader. Rather, emotional maturity and credibility play more important roles in how well one provides leadership inside an organization (Daniel Goleman, 1998).

Indian classical wisdom has argued for a

leadership based on timeless fundamentals such as truth, justice, empathy, universal welfare, integrity-integrity defined by adherence to moral principles in all activities, personal virtues, and spiritual values. Indian classical wisdom has placed dharma or the principle of righteousness and virtue as the fundamental principle. This dharma is a multiple concept and includes all those principles of virtuous conducts, goodness, morality, truth, etc.

Timeless fundamental principles are self-evident, self-validating natural laws. They don't change or shift. These principles apply at all times and in all places. To the degree people recognise and live in harmony with fundamental principles they move toward either survival or stability on the one hand or disintegration and destruction on the other. Whether or not one believes in them, they have been proven effective throughout centuries of human history. Individuals are more effective and organisations more empowered when they are guided and governed by these proven principles (Covey, S.R, 1991).

The Indian epic, the Mahabharata, which provides a leadership model based on timeless fundamentals, says that the leader must adopt a truthful, upright and straightforward style, while dealing with people in order to gain their fullest confidence. He should be gentle, mild mannered, given to persuasion and reconciliation, and aim at winning the heart of people (Mahabharata, Shantiparva, 93.12).

The ideal conduct for the king to follow is that of the pregnant woman, for she rejects what pleases her and only does that which benefits the embryo she is nourishing. Similarly, the king, discarding pursuits and objects dear to him, shall ever be engaged in what is conducive to public welfare (Mahabharata, Shantiparva, 66.44-6)

Kautilya, the author of Arthashastra states:

In the happiness of his subjects lies the happiness of the king; in their welfare, his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects (Arthashastra, 1.19.34)

It is of great significance to note here that recent empirical studies also indicate that the fundamental principles are primarily responsible for leadership effectiveness.

They have cited fairness, equity, justice, integrity, honesty, responsibility, trust, transparency, spirituality, emotional competence and universal welfare as examples of such fundamental principles.

Recent research on the co-relation between leadership and psychological type has utilised the Myers-Briggs Type Indicator (MBTI), a psychological instrument based on Carl Jung's theory of types (Isabel Briggs Myers, 1993).

The theory suggests that behaviour can be explained by differences in how people

- focus their attention extraversion (E) or introversion (I)
- take in information by seeing (S) or intuiting (N)
- make decisions-by thinking (T) or feeling (F)
- relate to the outside world-by judging (J) or perceiving (P)

Extensive data show that thinking (T) and judging (J) dominate across culture and organisational type. Women, 65 percent of whom who exhibit F (feeling) preference in the general population, shift to T preference when they join management ranks. A shift from managing to leading suggests a need to change from ST/SJ types to NF/NP types who can develop vision and arouse excitement in the organization (Robert J. Allio, 2000).

Western psychology has almost entirely dwelt on the problematic, the abnormal, and the ordinary in its focus. Very rarely have

psychologists shifted their scientific lens to focus on people who were in some sense (other than intellectually) far above normal (Daniel, Goleman, 2003). And yet some of them now propose to study people who excel in a range of admirable human qualities. In fact, only in very recent years has psychology explicitly begun a programme to study the positive in human nature. Sparked by Martin Seligman, a psychologist at the University of Pennsylvania long famous for his research on optimism, a budding movement has finally begun in what is being called "Positive Psychology"-the scientific study of well-being and positive human qualities.

Paul Ekman, Professor of psychology and director of the Human Interaction Laboratory, University of California at San Francisco Medical School has proposed to study the extraordinary people (Daniel Coleman, 2003). According to him extraordinary individuals have four distinguishing characteristics.

- They emanate a sense of goodness, a palpable quality of being that others notice and agree on. Goodness goes beyond some fuzzy, warm aura and reflects with integrity the true person. In extraordinary persons there is transparency between their personal and public life, unlike many charismatic persons, who have wonderful public lives and rather deplorable personal one.
- Selflessness: such extraordinary people are inspiring in their lack of concern about status, fame, or ego. They are totally unconcerned with whether their position or importance is recognised. Such a lack of egoism from the psychological viewpoint is remarkable.
- A compelling personal presence that others find nourishing. People want to be around them because it feels good-though they cannot explain why.
- Amazing powers of attentiveness and concentration. Anyone can learn to pay

attention with keen one-pointedness and apply that ability for any human end, from caring for an infant to making war. But true empathy and a universal compassion bespeak a goodness that not only is admirable spiritually but also marks one as truly extraordinary.

A leader should inspire people in his organisation to get best out of them by caring for them, with no thoughts of pleasing himself, subordinating his own wishes and desires to those of his people. There is an interesting finding by the Stanford Research Institute in the U.S.A., which has a bearing on this issue. The finding of the Stanford Research Institute virtually sums up the composition of good leadership. The study concluded that: Twelve percent of effective management (i.e. leadership) is knowledge and eighty percent is dealing appropriately with people (Malik, V. P, 1999).

Very interestingly this co-relates with what Daniel Goleman has said with regard to Emotional Intelligence (EI). He said that an individual's success at work is eighty percent dependent on EI and only twenty percent on the more commonly known Intelligence Quotient (IQ) (Daniel Goleman, 1995).

Stephen Covey's Principle Centred Leadership model describes leadership as working from inside out; leadership involves striving for a balanced, systematic renewal of physical, mental, emotional, social and spiritual aspects of one's own self and that of others with whom one interacts (Covey. S.R, 1991)

The leadership model developed by Kouzes and Posner is based upon their research into the leadership practices of "effective managers". They collected data from several thousand people, at various levels in organizations, who had been identified as being successful in the way they led others. Kouzes and Posner suggest that leadership involves challenging the status quo, inspiring a shared vision, enabling others to act,

modelling a way through personal example and encouraging the heart (Kouzes. J.M and Posner. B.Z, 1995).

According to Kanungo and Mendonca leadership involves transformation of the self to lead a virtuous life; trust and faith in and emotional attachment to eternal values; and putting the interests of others before one's own (Kanungo.R.N and Mendonca, M, 1996).

James C Collin and Jerry I Porras have examined eighteen exceptional long-lasting companies, including General Electric, Disney, Boeing and Procter & Gamble and compared each with one of its closest but less successful competitors, in order to discover just what has given it the edge over its rivals. Based on their research they provide three perspectives for those who aspire for effective leadership (James C. Collins and Jerry I. Porras, 2000).

- (1) There are some timeless fundamentals.
- (2) Greatness lies not in cost cutting, restructuring, and the pure profit motive. It lies in people's dedication to building companies around a sense of purpose-core values that infuse work with meaning, beyond just making money.
- (3) Human emotions are powerful. People feel inspired by the notion of building something bigger and most lasting than themselves. In their quieter moments people wonder what their lives will sum up to, what they're going to leave behind when they die. People want to build something worthy of lasting-about a company of such intrinsic excellence that the world loses something important if it ceased to exist.

It is of great interest to note that many of the CEOs studied by them desired to leave something that remains after they have gone. James Stillman, Citicorp's president from 1891 to 1909 and chairman to 1918, desired that his organization should retain its position as the largest and strongest bank in the United

States even after his death, and to ensure this he filled the new building with people who shared his own vision and entrepreneurial spirit, people who would build an organization.

William R. Hewlett, cofounder, Hewlett Packard Company who said,

As I look back on my life's work, I am probably most proud of having helped to create a company that by virtue of its values, practices, and success has had a tremendous impact on the companies that are managed around the world. And I am particularly proud that I am leaving behind an ongoing organisation that can live on as a role model long after I am gone (James C. Collins and Jerry I. Porras, 2000).

While celebrating Procter & Gamble's 150th Birthday John G. Smale, Former CEO, Procter & Gamble also said,

Our commitment must be to continue the vitality of this company-its growth as an institution-so that this company, this institution, will last through another 150 years. Indeed, so it will last through the ages ((James C. Collins and Jerry I. Porras, 2000).

James C Collin's Level 5 leadership is descriptive of the most highly advanced and sophisticated individuals. He argues against the efficacy of heroic leadership. In his research, Collins found that lasting success was most directly attributable to humility at the top. And according to him, it is the key point of differentiation in comparing sustained excellence with short-lived success in corporate performance-even more so than technological innovation and brand equity (James C. Collins, 2001). That's a striking statement and contrary to the still prevailing view that leadership at the CEO level should be more heroic than humble.

Level 5 leaders are ambitious first and foremost for the company and its long-term greatness, not for themselves as individuals. As a result, they tend to be personally modest, humble, reserved, but enormously

willful on behalf of the organization. They tend not to become celebrities. Their style of leadership is just opposite to the styles, which are high profile, charismatic and egocentric. Another level 5 attribute is the dual quality of being absolutely relentless in pursuit of company goals and yet, possessing extreme personal humility. Level fives will do whatever it takes, to make a company great, including at each decision point, choosing what is best and most ambitious for the organization, instead of what is best for self ego, self career or self reputation. There is a huge difference between promoting self and delivering results-and the critical way in which level 5 leaders are different from the rest is that they deliver results and, very often, extraordinary results (Jim Collins, 2002).

James C. Collin and Jerry Porras have pointed out a very interesting thing that a high profile, charismatic style is absolutely not required for organisational effectiveness. They cite the examples of the companies like 3M, Procter & Gamble, Sony and Boeing which were shaped by leaders who were soft-spoken, gentlemen, good listeners, humble, modest, quiet, thoughtful and serious (James C. Collins and Jerry I. Porras, 2000). Masaru Ibuka of Sony fame had a reputation as being reserved, thoughtful, and introspective (Akio Morito, 1986). Bill Allen-the most significant CEO in Boeing's history- was rather benign in appearance with a rather shy and infrequent smile (Robert J Serling, 1992).

There is a very recent study of 22 Indian corporate leaders who are exceptional because of sustained performance, predictability in achieving success, durable influencing capacity and connect emotionally. The values of these visionary leaders of India include commitment, persistence, distinctiveness, curiosity, persuasiveness, risk taking, focus, high energy, learning and humility (Pandit, Srinivas, 2000). They credit their achievements to colleagues, teams, family members and a fair bit of luck. They

are unassuming and unpretentious. They are unwilling to take all the credit for their unrivalled success.

For most of these contemporary successful leaders of India, at the start of their careers, money was as much a necessary as a measure of success. As they earned enough money their motivating factors like prestige, power and enlightened interests in social causes grew in importance. Almost none had the ambition to become fabulously wealthy for the sake of wealth alone. In fact, the commitment to do public good through creating wealth, surplus and profits has remained a central theme of their stories. (Pandit, Srinivas, 2000).

The founder Chairman of the Infosys, Narayana Murthy is one of the twenty-two leaders figuring in the study. He says that his greatest achievement is sustaining a value system in the company over the last twenty years (Lala, R.M, 2001). He sums it up with the phrase 'the softest pillow is a clear conscience'. And he would like to be remembered 'As a fair person who prefers public good over private good'. (Chary, S.N, 2002). His framework of beliefs on which Infosys has based corporate governance practices could be summarised as follows:

- Putting public good ahead of private good will eventually lead to private good.
- Progress is predicated on trust, confidence and optimism in public institutes, and these should not be violated at any cost.
- A firm must ensure fairness and the highest level of disclosure and transparency in all its transactions.
- For long-term success of a corporation, a sound value system is essential. It should be the fundamental pillar of corporate governance practices.

Organisational success or failure is directly attributed to the leaders who lead them. Daniel Goleman unveils scientific evidence

that links organisational success or failure to 'primal leadership' (Daniel Goleman, 2001). Indian classical wisdom as well as the empirical researches conducted by reputed management experts both in India and abroad point out that timeless fundamentals such as humility, transparency, trust, truth-speaking, universal welfare, self-effacement etc. are needed for leaders to become highly effective in managing internal and external environment.

Deliberation on values through introspection

Introspection is often advocated as a must for leaders and executives; introspection assists in deliberating on values and in developing a conscience, which can strike when an unethical deal is struck. This also encourages one to be critical of one's own actions and attitudes and to be conscientious all the time, while designing a product, providing service or in interpersonal behaviour.

Taking time out to confer with oneself and tapping one's supreme thinking power is extremely important for creative excellence.

The great religious leaders of the world had spent considerable time alone. Moses frequently was alone, often for long periods of time. So were Jesus, Buddha, Confucius, Mohammed, and Gandhi-every outstanding religious leader in history spent much time in solitude away from the distractions of life. Political leaders too, those who made lasting words in history for good or bad, gained insight through solitude.

The point is this: the successful leaders in any field take time out to confer with themselves. Leaders use solitude to put the pieces of a problem together, to work out solutions, to plan, and in one phrase, to do their super thinking.

The main job of the leader is thinking and best preparation for leadership is thinking. Effective leaders have a very introspective view of themselves, and they often ask themselves such questions as 'how can they do better?' (David Schwartz, 1995).

Self-aware people typically find time to reflect quietly, often off by themselves, which allows them to think things over rather than react impulsively. Many outstanding leaders, in fact, bring to their work life the thoughtful mode of self-reflection that they cultivate in their spiritual lives. For some this means prayer or meditation; for others it's a more philosophical quest for self-understanding (Daniel Goleman, Richard Boyatzis and Annie McKee, 2002). Effective leaders have a very introspective view of themselves, and they often ask themselves such questions as "What do I need to make this better"? (Steele Alphin, 2002).

Introspection finds a place in the scheme of self-examination undertaken by outstanding leaders like Ashoka the Great and Mahatma Gandhi.

Ashoka has emphasised self-exertion as the supreme need of moral life for "small and great". A method of this self-exertion is stated to be 'self-examination', examination of one's bad deeds with one's good deeds or reflection on the virtue, which helps one towards it more than its formal rules. Intense self-examination and intense efforts are thus pointed out as the aids to moral life. In one of the inscriptions he says,

A person has an eye on his good deed only and says to himself; "This good deed have I done". Not in the least does he notice his sin, saying to himself; "This sinful act have I perpetrated", or "This indeed is what is called sin". But this is certainly difficult to scrutinise. Nevertheless, one should verily look into the matter thus; "These passions surely lead to sin, such as violence, cruelty, anger, vanity and jealousy. Let me not ruin myself by reason of these very passions". One should seriously reflect on the following: "This one is for my good only in this world and the other one is for my good also in the next world" (Pillar Edict III).

Ashoka also introspected over improving the conditions of the people and constantly asked:

How can the welfare and happiness of the people be secured?

How can the people be encouraged to grow through the promotion of virtue (dhamma)?

How can I elevate them by promoting the virtue (dhamma)?

It occurred to him during introspection that he should have proclamations on dhamma announced and instruction on dhamma given. Introspection brought the realisation on Ashoka that the conquest by the sword was no real conquest, therefore, he thought of the conquest of the heart by love as the new mission of his life (Bhatta, Panduranga. C, 2000). Kalinga Rock Edict of emperor Ashoka contains one of the finest principles ever announced by a ruler in the annals of mankind, that

"All men are my children

and I desire for my own children

that they should have bliss and happiness

both in this world and the other world

So also I desire the same for all men" (Kalinga Edict II).

Moral growth is not possible without the discipline of regular personal reflection, which is best described as a dialogue with oneself. One formulates questions, seeks answers, and evaluates one's conduct. Most of the people reflect on their actions after they recognise that they have hurt someone or done on injustice. This is certainly a good first step, but it is reactive. They need to be proactive through disciplined and regular personal reflection.

Mahatma Gandhi had demonstrated that personal reflection was a practical endeavour for a leader. Although action was his domain, his first activity of the day was to spend at least an hour in prayer and meditation. He also had a day of silence every week. None of these time consuming activities diminished the amount of work he put in; indeed, they

sustained him. Disciplined reflection does not take time away from work, it sustains the spirit and increases the intensity and quality of work (Nair, Keshavan, 1997).

Listening to inner voice is sometimes dangerous thing and could be abused, but it is an authority only for those who by continuous correct behaviour have become attuned to right-doing, as it were by instinct. Gandhi indicates the basis, on which this appeal to the inner voice could be made; for he said,

Having made a ceaseless effort to attain self purification I have developed little capacity to hear correctly and clearly the 'still small voice within' (Mahatma Gandhi, 1999)

Introspection is the state of listening to inner voice for insights and accessing intelligence that may go beyond personal knowledge or experience. It is the process of quietening the minds sufficiently to frame a question, seeing what insights occur by listening to and then taking those insights to a deeper level of understanding (Sally Brinker, Bob Gunn & Paul Nakai, 2000).

Kautilya who has prepared a 24 hours timetable for effective leadership dedicates almost three hours daily for contemplation, which facilitates the listening of the inner voice. The best time mentioned by him for contemplation is very early morning i.e. 1.30.a.m to 3.00.a.m. (Bhatta, Panduranga.C, 2000). This view of Kautilya is appreciated even by some of the modern western scholars. For example Daniel Goleman says, "Often that deep wisdom comes in the middle of the night, quiet time of the night when no one is around. It is those times of quiet reflection that can bring to offer leader answers to nagging questions" (Daniel Goleman, Richard Boyatzis and Annie, 2002).

Insights from inner wisdom can be easily tapped if a leader makes a habit of retreating to a quiet place to reflect on a regular basis. Reaching into the wisdom of the unconscious

mind is like trying to pump water from a deep well (Daniel Goleman, Richard Boyatzis and Annie Mackee, 2002). Lord Buddha said that a certain aloofness, a withdrawing of mind at times from the busyness of life is needed for mental hygiene (Samtani. N.H, 1996).

Anthony Storr strongly recommends development of the capacity to be alone if the brain is to function at its best and if the individual is to fulfil his highest potential (Samtani. N.H, 1996.). He adds further: "Human beings easily become alienated for their deepest needs and feelings. Learning, thinking, innovation and maintaining contacts with one's inner-world are all facilitated by solitude".

Developing value-practicing leadership

Since leadership is exercised by the mind (reflected in character), it is the mind that has to be trained, to develop qualities, which add up to the total leadership potential. There is no doubt that wisdom backed up by a desire to learn, can effect great changes in ability to lead other men. Leaders must be ever conscious of the dynamic of learning and teaching, the yin and the yang of receiving knowledge and giving knowledge (Robert, J Allio, 2000). The Chinese wise men, setting off on a pilgrimage at the age of 60, declares: "If I meet a three year old Child on the path who knows more than I do, I will learn from him. If I meet an 80-year old sage who knows less, I will teach him".

Edwin Boring, the well-known psychologist, reiterates the technique of drawing inspiration to improve and develop, by reading the lives of outstanding leaders. He says: "The would-be leaders should study what is known about leadership and read books on leadership. He should examine himself in respect of attributes of leadership, which he learns about; and try to adjust himself, first in behaviour, and subsequently, to the ideal attitude. There is no doubt that wisdom backed up by a desire to learn, can effect great changes in ability to lead other men" (Boring, Edwin C, 1973).

Through serious learning activities, it would be possible to help someone move along the continuum toward a higher level of ethical behaviour, even if only incrementally. This might be particularly evident in certain situations, where, a pending decision falls within rather a gray area. By making one more aware of the ethical dilemmas people face in business everyday, providing a framework for one's decision making and rising one's awareness of acting ethically even under difficult circumstances, one's decision making in these ambiguous situations can be influenced toward more ethical behaviour. In this way, value practising can be influenced through development activities. But, to be so influenced, the individual would need to be at a certain ethical level already (Peter A Topping, 2002).

Psychological evidence indicates that personality traits get set relatively early in life through a combination of genetics and experience, and there is little evidence to suggest that by the time a person is in a managerial role he can do much to change his basic personality style (Camille B. Wortman and Elizabeth F. Loftus, 1992).

Indian psycho-philosophical literature offers some help in this respect. According to it fully developed intuition highly facilitates the practising of the eternal leadership values. Intuition becomes more efficient as leaders become more open to their feelings and more secure through experience in its ability to provide the correct cues.

Understanding clearly the distinction between intellect and intuition is not merely a theoretical problem of psychology but affects intimately leaders' life in different ways. Upon the proper understanding of this distinction depends their sense of values in life and their ability to practice values for achieving organisational excellence.

Psychologist Carl Jung calls intuition one of the four basic psychological functions, along

with thinking, feeling and sensation. It is the function that "explores the unknown and sense possibilities and implications which may not be readily apparent" (Weston H. Agor, 1994).

Webster's dictionary defines it as "the act or process of coming to direct knowledge or certainty without reasoning or inferring; immediate apprehension or cognition".

According to the classical wisdom of India there is difference between knowledge, which is a product of the mere intellect, and wisdom, which results when the intellect is illuminated by the light of intuition. There can be an impassable gulf between profession and practice in the case of intellectual knowledge, but this is not possible in the case of wisdom.

A merely intellectual person, whose knowledge is based on the intellect alone, can talk, lecture and write brilliantly on the highest doctrines of philosophy and ethics, but it is possible that his life is an utter negation of all those things, which he professes. In the case of a person who has realised these truths through intuition this is not possible.

A course of action indicated by wisdom is not only followed invariably by right action but there is no hesitation, no regret even if the action leads to present loss or discomfort or suffering because of the utter certainty that what is right must be for the good of all in the long run.

This difference in the translation of ordinary knowledge and wisdom respectively into action is derived from the very nature of the intuition. On the intuition plane, perception and action are inseparable. Doubt or uncertainty retard action and they do not exist in that realm where everything is self-evident. Doubt bedevils all activities of the purely intellectual person and that is why action may or may not follow the right decision.

Whenever leaders are unable to translate into action what they want to do, there is always

some hidden doubt lurking somewhere in their mind though they may not be aware of it.

The means of acquiring knowledge and wisdom also differ according to the nature of the two. Since knowledge has content; the edifice of knowledge has to be built up, brick by brick. It involves time and energy. But since wisdom has really no content and is merely a matter of seeing relations and the significance of facts known by the intellect, nothing has to be built up. It is all a question of increasing the penetrating power of perception and seeing deeper into things (Taimni, I.K, 1967).

One penetrating flash of intuitive perception can change completely the life of a person and make him/her see the realities of life in a manner, which is not possible even by devoting many lives to the study of the deeper problems of life. A flash of lightning can reveal a landscape in a manner, which is not possible, by trying to explore it with a lantern on a dark night. The first is instantaneous, integrated and in the correct perspective while the latter is piecemeal and out of perspective.

So knowledge is acquired by reading books, engaging in discussion or hearing lectures which provide the raw material of facts of different kinds needed in the edifice of knowledge. But in acquiring wisdom one has to increase the clarity of vision by removing the impurities, distortions and complexes present in the mind and their wrong modes of expression in action. One has to penetrate inwards, to perceive at a deeper level, to rise to a higher level of consciousness. According to Yoga, the intuitive faculty is not inborn but is developed through the practise of concentration (Patanjali's Yoga Sutras, 3.33).

The nature of intellect and intuition, the method of acquiring them and their influence on decision-making are presented in the tables given below for easy grasp as per the Yoga Sutras composed by sage Patanjali, the founder of Yoga system of philosophy.

Table 1. Nature of intellect and intuition

Intellect	Intuition
Knowledge Dealing with present	Wisdom Dealing with past, present and future
Value preaching Short-term oriented	Value practising Long-term oriented

Table 2. Method of acquiring intellect and intuition

Intellect	Intuition
Reading, hearing lectures and discussions	Clarity of vision by removing the impurities of The mind

Table 3. Influence of intellect and intuition on decision making

Intellect	Intuition
Fluctuation in decision Making Hesitation in implementing Decision Full of conflicts Depending on others for advice	Constancy in decision making Firm in implementing decision Peace and harmony Autonomous

Concluding Remarks

In the business world leadership has become widely acknowledged as being critical to corporate success as economy has moved more and more to a service based model. This compels today's leaders to concentrate on the eternal leadership values such as humility, transparency, trust, truth-speaking, universal welfare etc. which are highly useful in managing internal and external environment.

Some of the highly effective contemporary corporate leaders who are cited in the paper both from India and abroad also exemplify leadership that is committed to the practising of the eternal values. Through this they disprove those who argue that it is not possible

to be successful in today's world of business and politics and still adhere to principles and values in all activities.

The classical wisdom of India also says that the rewarding factor of consciously cultivated style of doing good to others through virtues is also the way to success and continued enjoyment of power and wealth. In fact, many leaders referred to in this paper also believed that putting public good ahead of private good will eventually lead to private good.

The classical wisdom also outlines the process of becoming good and effective leaders. According to it the wisdom backed up by a desire to learn, can effect great changes in ability to lead other men. Intuition and emotional maturity along with intense self-examination and intense efforts are pointed out as the aids to improve leadership effectiveness.

A noteworthy point that emerges out of this study is that the eternal leadership values presented in the classical wisdom of India for effective leadership is also supported by the empirical research conducted by reputed management experts both in India and outside.

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