

“Take up one idea; make that one idea your life. Think of it, dream of it, Live on that idea let the brain, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success.” - Swami Vivekananda

Chapter 3

REVIEW OF SCIENTIFIC LITERATURE ON LEADERSHIP

3 REVIEW OF SCIENTIFIC LITERATURE ON LEADERSHIP

3.1 Introduction

Philosophical concepts are interpreted in this study to relate with Self as leader and People as followers and Situations as context. There emerge three components of the system - **Leader, Follower and Context** propelled by **Will power**.

Leadership development is rapidly moving to include substantial components involving international markets, world economic trends, and focus on particular regions. Leadership and leadership development are seen as inherently collaborative, social, and relational processes. (Day, 2001). **Servant leadership** is introduced four decades ago by Greenleaf (1970). Studies have shown that the intent of the servant leadership is in their self concept- The “Being” of Leader. Researchers highlighted the moral foundations of the servant leadership paradigm (Sendjaya and Sarros, 2002). Essential to **spiritual leadership** are the key processes of firstly, creating a vision wherein leaders and followers experience a **sense of calling** so that their lives have meaning and make a difference and secondly, establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a **sense of membership**, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others. (Louis W. Fry, John W. Slocum Jr.,2008).

“A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.”

– Mahatma Gandhi

3.2 Leadership phenomenon

We are introducing operational definition of leadership as a system phenomenon which is composed of interacting forces within and without of three integrated components of self, people and situations, propelled by force of conviction which results in a symbiotic state of existence for all round holistic development.

Concepts which are represented as components of Vedanta model of Leadership are also used to provide the scientific literature are – Leadership, Decision Making Style, Quality of life, Willpower and effect on three Gunas.

Chakraborty S. K. has studied leadership phenomenon as concepts of Rishi Consciousness and Rishi Process and explained that managerial and organizational psychology for leadership is yet to grapple with the **most fundamental** of all the themes: the complete model of man which places the **spirit-core of SELF** in the centre. He further adds that, it would be useful to treat **organisations** (of any kind) only as a **second tier** concretization. First level of attention and pursuit must be directed to the whole **cosmic and transcendental** scheme of things. (Chakraborty, 1998).

Theories are developed to explain the inter relation of these components. Leader- follower and leader-situation are more popular among them. Follower-situation are studied more as in Organisational performance context rather than leadership phenomenon. Out of these three, leader and follower relationship, as given in Leader- Member Exchange (LMX) theory (Hersey & Blanchard 1969) explains relationship and influence by leaders while Situational Leadership Robert J. Sternberg and Victor Vroom (2002) theory explains how leadership can develop their

competency in different situations. The exchange leads to a consensus that emphasizes the importance of person–situation interaction. Leader- Member Exchange (LMX) process can be identified as **reciprocal sacrifice**. In-group members do more than expected for their leaders and in exchange they get more concern, understanding, help and support from their leaders. Instead of behaving due to the urges of emotions, controlling and coordinating the emotions will lead to a high level quality of LMX (Ordun and Acar, 2014). The essence of Bass’ theory on transformational leadership is that the transformational leader ‘**elevates the desires** of followers for achievement and **self-development**, whilst also promoting the development of groups and organizations’ (Bass and Avolio, 1990). They have further developed the factors for six leadership styles.

This phenomenon of Leadership can be made to happen and competencies for managers can be developed which necessarily comprises of cognitive intelligence, emotional intelligence and managerial qualities. Integrated yoga techniques like SMET at S-VYASA are found to enhance Emotional Competence. Studies have shown that the leaders with high emotional intelligence see changes as opportunities for something better and they cherish not stability but outgoing development of individual workers and the organization itself. (Sony Kumari, 2007).

It is also found that Cyclic Meditation (CM) which is essential part of Integrated Yoga Module (IYM) enhances managerial efficiency. There are various studies available related to effect of yoga practices on organisational success factors or impact of yoga way of life on emotional intelligence of managers. (Adhia, Nagendra & Mahadevan, 2010).

3.2.1 Leadership Theories

Scholars have initially explained how the characteristics and traits of the leader are core to leadership. Leadership theories are also available on inter-relations and behaviours. There are various theories developed trying to explain the influence of leadership on people and its relation with performance through management grid (Blake, Mouton, Barnes & Greiner, 1964). Initially it was thought of as only leaders traits (Stogdill, 1974) then they felt need to include leader's follower team (Belbin, 1993) further it was found to be not sufficient as situation and context in which leadership is exerted has impact on outcomes (Vecchio, 1987). Relational self-construal/personal identification plays a role in the dyadic leadership processes studied within the framework of leader-member exchange (LMX) theory (Graen & Uhl-Bien, 1995). According to Yukl (2008), most models of leadership have causal predictions; especially in field research settings.

3.2.2 Complexity Leadership & Transformational Leadership

We would like to focus on leadership phenomenon and its underlying system through the two major lines of thoughts. One is the **structural part** of leadership system with all components as explained in **Complexity leadership theory** and second is **process part** of leadership system as explained in **Transformational leadership**.

Firstly, Complexity theory provides structure of leadership phenomenon. Considering organisations as complex system in which effective leaders learn to **manage and develop networks**. They foster and cultivate **interdependencies** within and without the organization (Marion & Bacon, 1999). Complexity theory approaches matters more holistically. N. Clarke (2009) recognized the interrelatedness and

systemic nature of leadership and others consider this, as opposed to leaders, a process that emerges in the **interactive spaces between** people and ideas (Lichtenstein, Uhl-Bien, Marion, Seers, Orton, & Schreiber, 2006). Complexity science was used to develop Complexity Leadership Theory, a leadership paradigm that focuses on enabling the **learning, creative, and adaptive capacity of complex adaptive systems (CAS)** within a context of knowledge-producing organizations (Uhl-Bien, Marion, & McKelvey, 2007). This was further studied with the adaptive function and an interactive process between adaptive leadership and complexity dynamics that generates emergent outcomes for the firm (Uhl-Bien & Marion, 2009). Osborn (2008) further states that complexity theory focuses leadership efforts on behaviours that enable organizational effectiveness. Experimental studies have shown that when leaders encounter tasks that are overwhelmingly complex, they act in less transformational ways because they momentarily lack the psychological resources (Doci & Hofmans, 2015).

Secondly, Transformational leadership theory explains the process behind leadership phenomenon. Burns has first given the concept of Transformational leadership. He defines it that Transformational leadership is a relationship of mutual stimulation and elevation that converts **followers into leaders** and may convert **leaders into moral agents** (Burns, 1998). Bass & Steidlmeier (1999) stated that to be truly transformational, leadership must be grounded in moral foundations and mentioned four components: as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

3.2.3 Leadership competencies

Initially we need be clear about difference between Leader's competency and leadership competency. Goleman, Boyatzis, & McKee, (2001) have stated that managing one's inner life is not easy and requires **right emotional and behavioral chain reaction**. Therefore the primal task of leaders is not driving earnings or strategy, but **driving emotions**—and consequently organizational performance—in the right direction. Leader, follower, situation and overall leadership phenomenon comprising these has been only recently in discussion. Battilana, Gilmartin, Sengul, Pache & Alexander (2010), studied leadership competencies for implementing planned organizational change, examined the relationship between two managers' leadership competencies and the likelihood that they would focus on three main activities associated with implementing planned organizational change as communicating, mobilizing, and evaluating. Hollenbeck, McCall & Silzer (2006) expressed importance of finding a more comprehensive, integrated model of leadership effectiveness that encompasses leadership behaviours, situations, and outcomes by expansion of current competency models.

3.2.4 Willpower & Leadership

Bruch & Ghoshal (2004) have tried to define and explain the meaning through deconstructing willpower as a capability and rather argue that a person's willpower relies on a combination of his or her energy and focus. Energy is defined to relate to a person's degree of personal commitment and involvement towards a purpose or cause while focus signals how well the person channels his or her energy towards the desired outcome. Impact of willpower on sustained learning on a strenuous mental task was

studied based on if willpower is viewed as a limited or non-limited resource (Miller, Walton, Dweck, Job, Trzesniewski, & McClure, 2012) while contemporary studies were considering it to like a muscle which depends on glucose for power (Gailliot et al., 2007). Role of will power in leadership is explained by Tom Karp (2015) and states that willpower is a process phenomenon to which certain generic principles apply, and he suggested a set of strategies for leaders for developing their willpower. Willpower is also linked to leader's performance in success of project. Only through the essential leadership element of willpower that basic skills sets can produce project success (Michael & ACP, 2013). Kugelman (2015) explains willpower from religious and psychological perspectives and how will power can be developed through training. Willpower has diverse significations: self-control, resoluteness, and effort; testing of the limits of endurance; ability to influence and lead others; a visible sign of character; a measurable trait; a goal of education and training. In this paper, we explore that the propelling force behind the leadership phenomenon is willpower and integrated yoga develops this willpower.

3.3 Indian Transformational Leadership

This study is an attempt to explore the impact of integrated Yoga Module (IYM) on domains of leadership competencies for Transformational Leadership in Indian context. Singh & Krishnan (2007) have developed a scale known as Indian Transformational Leadership scale, which was used in this research to measure the impact of integrated yoga on Indian Transformational leadership. It contains domains like Conviction in self, Non-traditional, Openness and nurturing, Performance oriented and humane, Personal Touch, Sensitive and conscientious. These domains have various reference studies available.

Conviction in self has been studied as a basic component of leadership Triad (Leavy, 2003) and was considered as soul of a leader (Newell, 2009). Conviction to lead has been studied by Mohler (2012) with its importance in decision making. Belief in God and religious conviction provides a framework for understanding and acting within one's environment, thereby acting as a buffer against anxiety and minimizing the experience of error. (Inzlicht, McGregor, Hirsh & Nash, 2009)

Traditional and Non-traditional ways of leadership has been compared as conservative (Howard, 1963) and its relevance to power authority (Douglas, 1979) and political survival (Miller, 1968). Openness and nurturing is found to be important for leaders with moral consciousness and self reflection for leader (Branson, 2007) development to full potential for followers.

Role of *openness, nurturing* and generative aspects are given in complex leadership systems (Surie & Hazy 2006). Self nurturing was also studied along with spiritual practices and mindfulness in the context of leadership practice (Pipe & Bortz, 2009). *Performance orientation* in leadership was emphasised with organisational culture (Javidan, 2004) and follower's cultural orientation on performance (Jung &

Avolio, 1999) Goal orientation was associated with follower's performance (Moss & Ritossa, 2007)

A high positive relationship between *personal values* balance and leadership effectiveness was found (Bruno & Lay, 2008) personal factors associated with leadership are mentioned by Stogdill (1948).

Leaders' *sensitivity* was considered to be a prerequisite of authentic leadership along with Self-knowledge (Begley, 2006) while followers sensitivity to transformational leadership was developed by cultivating regulatory focus.

Conscientiousness is an essential component of leadership competency profile in project managers (Muller & Turner, 2010) while goal focused leadership enables expression of conscientiousness (Colbert & Witt, 2009).

3.3.1 How Integrated Yoga Develops Leadership Competency?

Yoga was originated in Ancient India is being practiced as Spiritual methods of enlightenment. While impact of yoga on leadership was not sufficiently studied, there is ample scope of such a research to be conducted. Fry (2003) published his ground breaking work of Spiritual leadership by incorporating **calling and membership** as two key follower needs for spiritual survival. Spiritual leadership theory is inclusive of the religious, ethics and values-based approaches to leadership. He also introduced a generic definition of *God as a higher power with a continuum* upon which humanistic, theistic, and pantheistic definitions of God can be placed. One approach is directing the leadership towards Spirituality and spiritual identity as core of authentic leadership. Klenke (2007) introduced a model of authentic leadership that rests on a single explanatory concept – **identity** - which specifies three interrelated identity systems: the **self-identity** system, the **leader-identity** system, and the **spiritual-**

identity system. The developmental processes of leader and follower self-awareness and self-regulation are emphasized by Gardner et al. (2005).

Capra (1996) mentions that if a living system can maintain its self-identity, it can **self-organize** to a higher level of complexity, a new form of itself that can deal better with the present. A living system is a **network of processes** in which every process contributes to all other processes. The entire network is engaged together in reproducing itself. This implies that living systems are renewed every moment and are in constant dynamic state of equilibrium.

Yoga works in same systemic way for development of willpower in human system though the phenomenon and understanding operational mechanisms behind it requires more exploration with technical instruments measuring human energies. Yoga Philosophy contains four paths like Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga. (Nagendra & Nagarathna, 2004). An experimental study was conducted on the effect of optimism and belief in the **Law of Karma on Transformational Leadership**. Transformational leadership is significantly positively related to leader's optimism and leader's belief in the law of Karma. (Chadha, Jain & Krishnan, 2013).

Integrated Yoga is essentially a combination of Swami Vivekananda's concept of four yogas - Jnana Yoga, (Vivekananda, 2014), Raja Yoga (Vivekananda, 2016), Karma Yoga (Vivekananda, 2015) and Bhakti Yoga (Vivekananda, 2015) by which holistic development and growth of human beings is observed. G. Yogeshwar (1994) has explained paths of yoga for emotional culture and spiritual wisdom. Integrated Yoga Module comprising all four yogas and its impact on Leadership competency thus becomes a relevant intervention. Yogic practices of Integrated Yoga Module have been studied therapeutically and also on managers. It is found to be effective for mental health of managers. (Ganpat & Nagendra, 2011). Kumari S. (2013) has studied

effect of yoga practices on **emotional dynamics** of managers through emotional intelligence and emotional competence. Subhash Sharma (2007) has given the **VEDA** model of leadership to represent ancient wisdom with four aspects corresponding to four Yogas – Vision, Enlightenment, Devotion, Action corresponding to four yogas Raja Yoga, Gyan Yoga, Bhakti Yoga, Karma Yoga respectively.

3.3.2 Managerial Implications

At this stage it is worth considering managerial implications of leadership phenomenon in organisations or societies at large. Management and leadership have been studied as levels of growth. Managers are developed as leaders and often effective leaders are also efficient managers. The efficient manager adopts impersonal attitudes toward goals, which themselves are deeply embedded in the organization's history and culture. Leaders, on the other hand, are active instead of reactive, shaping ideas and adopting a personal attitude toward goals Zaleznik (1977). Leadership is about influencing people to make big things happen while management is a process of organizing people to get things done. They are different skills, but equally critical to success in today's workplace. The key is to know which approach works best in which situation (McLeod, 2012). The Leader communicates vision and builds trust (Hyden, 1994). The behaviors identified in this study as enhancing perceptions of trust in leaders are demonstrated by managers who behave ethically, positively influence organizational culture, treat employees fairly and consistently, encourage employee growth and development, and promote work-life balance. (Gordon, Gilley, Avery, Gilley, & Barber, 2014). Yoga based techniques may be helpful for working professionals in moving and managing feelings of anger and frustration. Study examined the effect of yoga on working professionals in reducing aggression and **counterproductive work behavior** thereby increasing organisational performance.

(Dwivedi, Kumari, Akhilesh & Nagendra 2015). Gentry, & Sparks, (2012) conducted study in forty countries and analysed whether certain leadership competencies are universally endorsed by managers across countries (supporting convergence) as being important for success in organizations, or if the importance of the leadership competencies were dependent upon certain cultural dimensions (supporting divergence). The most recent research on the skills, knowledge, abilities, and other characteristics that define effectiveness of senior executive is examined and integrated in a comprehensive and systematic way by Zaccaro (2001).

We are proposing through this study a leadership phenomenon which is not dependent on any of leader, follower or context. *It is integrated, interactive, complex and adaptive system of three components - self as leader, people as his followers and situations as context.* These components are propelled by force of willpower of both self and people, mutually developing each other while making favourable changes in organisational or social situations. Further we consider that willpower is a state of **energy balance in human system** which can be developed through regular training of body-mind complex. This energy balance is attained and enabled through integrated yoga practices based on Indian yoga philosophy. Leadership competencies refer here as indicators of behavioural changes resulting from practice of willpower by leaders. These competencies are very well represented in Indian Transformational Leadership Questionnaire.

3.4 Decision-making Style

3.4.1 Introduction

Decision-making is defined as process of choosing the best solution from the available alternatives. The decision-making phenomenon has three components – individual decision-making style, collectives' bias and perception and situational constraints. Business organisations' performance relies largely on decision-making by managers for most favourable outcome. All managerial problems can be described and solved through a series of connected decisions. Improving decision-making requires development of body–brain–mind by thorough training. Yoga-based practices have proved to help in balancing the body–brain–mind complex system.

Decision-making style: *a habitual pattern* individuals use in decision-making (Driver, 1979), and individuals' characteristic mode of perceiving and responding to decision-making tasks (Harren, 1979). Study of decision-making process and phenomenon is more relevant through patterns of decision-making rather than single choice. Building such a habit pattern requires regulation of innate energies in body–brain–mind system which includes physiological and psychological and cognitive aspects.

3.4.2 Physiological Aspects of Decision-making Style

There were various physiological studies available showing the role of brain and body metabolism in development of willpower through self-regulation. **Self-regulation** has been studied by Bechara with respect to drug addicts. Addiction is the product of an *imbalance* between two separate, but interacting neural systems that control decision-making: an *impulsive*, amygdala system for signalling pain or pleasure of immediate prospects and a *reflective*, prefrontal cortex system for signalling pain or pleasure of future prospects. After an individual learns social rules, the reflective system controls

the impulsive system via several mechanisms. Drugs can modulate the cognitive resources that are needed for operation of the reflective system and for exercising the willpower to resist drugs (Bechara, 2005). According to Gailliot and team, willpower is a particularly expensive mental act, engaging many areas of the brain and requiring high levels of fuel. *Self-control relies on glucose* as a limited energy source. Laboratory tests of self-control showed that self-control requires a certain amount of glucose to operate unimpaired. A single act of self-control causes glucose to drop below optimal levels, thereby impairing subsequent attempts at self-control (Gailliot *et al.*, 2007). Much recent research suggests that **willpower—the capacity to exert self-control**—is a limited resource that is depleted after exertion. V. Job and his associates proposed that whether depletion takes place or not depends on a person's **belief** about whether willpower is a limited resource. (Job *et al.*, 2010) Self-control, when considered as self-infiltration, regulation, internal power to make choice among the alternatives available with low or highly attractive outcomes. A new prediction is that self-infiltration should occur in processing low-attractive goals or ideas and not in processing high-attractive ones, because the latter are internalised through integration or identification with the self (Baumeister and Vohs, 2003).

3.4.3 Psychological Aspects of Decision-making Style

Eisenhardt (1999) argues in particular that *intuition* seems to give managers a better grasp of the **changing dynamics** in which they have to operate nowadays. Crossan *et al.* (1999) studied the expertise/affect divergence and distinguished between expert intuition that relies on past pattern recognition and *entrepreneurial intuition* that enables decision-makers to **connect patterns** in a new way. Parker and Fischhoff

(2005) introduced a battery of seven tasks chosen to represent skills needed by normatively competent decision-makers.

3.4.4 Cognitive Aspects

Baumeister and others have emphasised on thinking process based on willpower as the primary characteristics of optimal decision. When psychologists isolate the personal qualities that predict 'positive outcomes' in life, they consistently find two traits: *intelligence and self-control*. So far, researchers still haven't learned how to permanently increase intelligence. But they have discovered, or at least rediscovered, how to improve self-control. According to Baumeister, research into *willpower* and *self-control* is **psychology's best hope** for contributing to human welfare (Baumeister *et al.*, 2011). Development of willpower to exercise free will while making decisions is a crucial step and resistance to temptations of short gain at the cost of long-term benefits. Self-regulation is the second form of free will, if rationality is the first and we concede that the two may be intertwined. The capacity to alter one's behaviour so as to maximise situational payoffs, achieve long-term gains and conform to meaningful even abstract standards is also highly adaptive. (Baumeister and Vohs, 2003).

Improving decision-making ability does not always deal with type of problems but also the ability to **learn, comprehend and master the very phenomenon** of decision-making. This indicates changing and controlling the very thinking process resulting in unique decision-making style. This study is conducted to explore the domains of human psyche and cognition pertaining to decision-making style. Nicholson *et al.* (2001) have developed the relevant *domains of decision-making style* in the scale developed for managers to apply in financial decisions. This measurement scale is suitable to be used for business managers and also have domains relevant to

cognitive, emotional and situational variables. They have proposed that decision-making style emerges as a result of five attributes – achievement orientation vs passive response, intuitive vs deliberative thinking, emotional involvement vs emotional balanced vs rational approach, risk preference vs risk averse and routine & systems vs autonomy. We may state that to become effective with decision-making skills, managers need to develop a **habitual pattern** of making proper choice. This pattern – decision-making style – can be developed by enhancing willpower and self-regulation through controlling the internal sources of energy in body–brain–mind system.

Cognitive styles measured by the Myers–Briggs indicator were studied to isolate how style influences decision behaviour. *Cognitive style* was found to be an important factor in the decision to adopt and the assessment of risk. Decisions seem to be a function of the decision maker’s cognitive makeup which differs for different psychological types (Henderson and Nutt, 1980). Cognitive style in decision-making often refers to individual ‘thinking practices’ central to the understanding of decision processes (Hunt *et al.*, 1989).

Emotional involvement of decision maker was studied by Pfister and Bohm (2008). They have identified four functional requirements that are distinct types of emotional mechanisms behind them as the information function – pleasures and pains, the speed function – affect programmes and somatic markers, the relevance function – discrete emotions and the commitment function – moral sentiments. Human choices are remarkably susceptible to the manner in which options are presented. The framing effect was specifically associated with amygdala activity, suggesting a key role for an *emotional system* in mediating decision biases (De Martino *et al.*, 2006).

Heuristics have often been described as something akin to strategies that people use deliberately to simplify judgmental tasks that would otherwise be too difficult for

the typical human mind to solve (Fiske and Taylor, 1991). Kahneman and Frederick (2002) identified that heuristics and biases programme was guided by the idea that *intuitive judgments* occupy a position – perhaps corresponding to evolutionary history – between the automatic parallel operations of *perception* and the controlled serial operations of *reasoning*. Evans (2003) explains two distinct cognitive systems underlying reasoning. *System1 (intuitive)*, a set of autonomous subsystems that includes innate input modules, domain-specific knowledge and learning mechanism. *System2 (reasoning)* is evolutionarily recent and distinctively human: It permits abstract reasoning and hypothetical thinking but is constrained by working memory capacity and correlated with measures of general intelligence.

Arroba (1977) conducted empirical study in which six styles of decision-making were isolated and validated by content analysis. Using cluster analysis, the styles were found to group into types along a *passive–active continuum* of involvement in the decision. Four sample studies were conducted to develop a conceptually consistent and psychometrically sound measure of decision-making style. Construct definitions were developed from prior theory, and items were written to assess *rational, avoidant, intuitive and dependent* decision-making styles (Scott and Bruce, 1995).

3.4.5 Yoga as Effective Technique to Improve Decision-making

Tang and others have studied effects of meditation training on mechanisms underlying willpower and **self-regulation**. These studies found that many forms of everyday life activity and of specific training exercises may work to improve self-regulation, executive attention in brain and adopting different brain state (Tang and Posner, 2009). Evidence, available from randomised controlled studies of **meditation training** with young adults, have shown that 5-day practice can produce improvement

in executive attention, reduce stress and build a more positive mood (Tang *et al.*, 2007).

Participants in the yoga group showed increased self-reported positive effect and reduced stress and psychological distress, compared with participants in the control group. The mechanism of how yoga works was not clearly understood yet. However, such studies revealed preliminary evidence to suggest that yoga practice leads to better regulation of the sympathetic nervous system and **hypothalamic–pituitary–adrenal system** (Pascoe and Bauer, 2015).

Meditation and yogic practices are known to bring balance of the cognitive brain state or energy levels in body–mind complex which may be termed Trigunas – **Satva, Rajas and Tamas**. Yoga practices help one to balance the energies through discipline and following a specific yoga way of life. There was an improvement in *Sattva*, *Rajas* and *Tamas* reduced in the groups. The general health status improved in both the yoga and control groups (Deshpande *et al.*, 2009). There are studies showing preliminary evidence that mindfulness-based stress reduction may potentially facilitate moral reasoning and decision-making in adults (Shapiro *et al.*, 2012). Hence, this study was conducted by providing intervention of integrated yoga module (IYM) and comparing it with physical exercise (PhyEx).

Yoga works in same systemic way for development of willpower in human system though the phenomenon and understanding operational mechanisms behind it requires more exploration with technical instruments measuring energies in human system.

3.5 Quality of Life

Quality of Life is a holistic concept which includes the physical, emotional, intellectual, or Spiritual satisfaction in a person's everyday life. There are various factors that affect the Quality of life such as health belongingness, financial stability and quality of the environment. Quality of life impacts overall performance and productivity.

Concept of Quality of Life was well discussed by Phillips (2006) assessing the criteria for judging and attempts to raise quality of life, including the **satisfaction of basic and social needs**, autonomy to enjoy life and **social connectivity**. Rapley (2003) explored every aspect of the concept and its application in his book on quality of life - from the calculation of Quality-Adjusted Life Years to conversation analysis, from the estimation of the quality of life of **nation states** to ethnographic studies of the life quality of individual disadvantaged people.

Smith, Avis & Assmann (1999) gave structural model of the determinants of quality of life was given by found that when rating QOL, patients give greater emphasis to mental health than to physical functioning. Quality of life and health status are distinct constructs, and that the two terms should not be used interchangeably. Patients give much greater emphasis to **mental health** than to physical functioning. Kenneth Land and his associates studied social indicators of Quality of Life in their book which discusses several of QOL main concepts: happiness, positive psychology, and subjective wellbeing.(Land, Michalos, & Sirgy, 2011). Relations between **spirituality and religiousness and QOL** are examined as are the effects of educational attainment on QOL and marketing, and the associations with economic growth.

3.6 Quality of Life as base of Quality of Work Life:

Skrovan and American Society for Training and Development (ASTD) defined the Quality of work life as a process for the working organization, which enables the employees at each hierarchy to actively participate in building the organization environment, developing organizational model so as to produce the organizational achievements. (Skrovan,1983).

Thorough treatment of the roles of our organizational culture and leadership are acting as base that provides the seedbed for quality work life. Development of transformational intelligence, **self-management skills** and personal financial management are necessary. (Steenkamp & Van Schoor, 2002). A significant improvement in QOL scores was observed for the three health related QOL domains in SKY intervention arm. This low cost strategy improved physical and psychological state of PLHIV calling for up scaling with effective monitoring for sustainability of quality of life. (Mawar et al., 2015).

Leadership has been applied in corporate organizations for various requirements in recent years. It is extensively studied with respect to leader, leader competency and leadership development. Daniel Goleman, (1998) states that trained psychologists are employed to develop **competency models** for identifying, training, and promoting likely stars in the leadership firmament. The models of leadership emphasize on influence by leader on followers. Managing **leader, people and organization** comprises new perspectives on leadership. The Center for Creative Leadership's leadership book explains on how institutions can facilitate the process of leadership development. (Velsor, McCauley & Ruderman, 2010). Avolio, Walumbwa & Weber (2009) examined works that has been done on substitutes for leadership, servant leadership, spirituality and leadership, cross-cultural leadership, and e-leadership.

3.6.1 World Health Organisation – Quality of Life scale:

The World Health Organization's Quality of Life (WHO-QOL) survey instrument was developed through an extensive process that included international and cross-cultural vetting. The result is a full version consisting of 100 questions (WHOQOL-100) organized according to six domains of QOL) in facets of four questions each: environment (eight facets), level of independence (four facets), physical capacity (three facets), **psychological health (five facets)**, social relationships (three facets), and **spirituality (one facet)**. (Agnihotri et al., 2010)

Individual preferences for specific ecosystem components and restorative environments are significantly associated with quality of life (QOL). (Ogunseitan, 2005)

3.6.2 Why yoga? –Yoga is a way of life

Yoga affects the health and wellbeing positively is well known fact today. Yoga is recently studied for its beneficial effects on body and disease conditions. Yoga is considered as **alternative treatment** for most of the psycho-physiological ailments. The National Center for Complementary and Integrative Health (NCCIH) defines mind-body medicine as a variety of techniques designed ‘to use the mind to affect physical functioning and promote health’. (Chan et al., 2017). Complementary and alternative medicine (CAM) are classified into 5 types - Mind-body therapies, Biologically-based therapies, Manipulative and body-based methods, Energy Therapies, Whole Alternative medical systems used traditionally. (NIH, 2009). Koithan (2009) introduced CAM systems with insights on how these therapies share a perspective that inherited and/or acquired **imbalances in the patient's overall constitution**, not disease localized in a specific organ isolated from the rest of the body, is at the root of the manifestations of disease or dysfunction. In search of better

solution with this perspective, yoga based techniques were studied by scholars. Nash & Newberg (2013) considers yoga **based meditation as a mind–body technique** that refers to a broad variety of practices with the general goal of training the mind through regulation of attention and/or emotion to affect body functions, symptoms, and state of being. They found that SOC focuses on factors that support human health and well-being, was suggested to act as a potential pathway for maintaining and improving quality of life independently from the disease status.

More research has recently been done to find the mechanism of how yoga works. Tom Gard et al., (2014) have provided a theoretical framework and **systems-based network model of yoga** that focuses on integration of top-down and bottom-up forms of self-regulation and presented the available evidence for yoga affecting **self-regulatory pathways**, integrating existing constructs from behavior theory and cognitive neuroscience with emerging yoga and meditation research.

Campbell and his team has studied the relationships between physical health and **spiritual belief**, religious practices, and congregational support and found that Physical health is positively related to frequency of attendance at religious services, which may be related to better health leading to increased ability to attend services. (Campbell, Yoon & Johnstone, 2010).

3.6.3 Effect of yoga on Quality of life:

Yoga could be considered an **ancillary treatment option** for patients with depressive disorders and individuals with elevated levels of depression (*Cramer, 2013*). Therapeutic yoga which comprises postures and practice and involves instruction in yogic practices are found to be effective in enhancing muscular strength and body flexibility, promote and improve respiratory and cardiovascular function, promote recovery from and treatment of addiction, reduce stress, anxiety, depression,

and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life. (Woodyard, 2011). Various studies were available showing therapeutic effect of Yoga in diseases like Cancer (Ülger, & Yağlı, 2010) and Asthama. (Bidwell et al., 2012). Rocha et al., (2012) studied physiological and psychological effects of yoga. Quality of life in chronic low back pain was studied as RCT by P. Tekur (2010). Rakhshani et al., (2010) also conducted the effect of integrated yoga module on pregnant women while R. Saxena et al. (2017) states that the practice of yoga causes a reduction in the pain intensity and improves the quality of life in patients with chronic pelvic pain.

3.6.4 Yoga for Quality of Life

Peterson & Webb recognized on relevance of religion and spirituality for QOL researchers across a wide set of disciplines and its future scope. The undeniable influence of religion and spirituality at the macro-level of cultures, the internal and external worlds of individuals embedded in any culture are touched by religion and spirituality – even for individuals who deny any religious affiliation or beliefs. (Peterson & Webb, 2006).

Pukeliene & Starkauskiene gives the model of measurement of quality of life with two **environments of quality of life - external and internal**. They in turn are divided into four groups of factors, including natural, political, social and economic environments as well as physical, personal developmental, social and material well-beings, which constitute the basis of the theoretical model for measurement of quality of life. (Pukeliene & Starkauskiene, 2011).

In contrast to popular belief, Da silva & pareira recently found that spiritual beliefs are poorly correlated with the quality of life index, and there is a moderate

association between these beliefs and some aspects of **mindfulness**. (Da Silva & Pereira, 2017).

There are various meta-analytical studies available to further support the effectiveness of Yoga and related practices on domains of quality of life.

Meditation retreats are moderately to largely effective in reducing depression, anxiety, stress and in ameliorating the quality of life of participants. (Khoury et al., 2016). Mindfulness meditation improves pain and depression symptoms and quality of life, additional well-designed, rigorous, and large-scale RCTs are needed to decisively provide estimates of the efficacy of mindfulness meditation for chronic pain. (Hilton et al, 2016). Bivariate correlation between the spirituality and quality of life resulted in moderate effect size supporting conceptual framework of spirituality being considered as unique concept in relation to spirituality. (Sawatzky, 2005). The effects of yoga intervention on quality-of-life (QOL) and sleep quality in the elderly living in old age homes was tested with **WHO-QOL-BREF** and found that subjects in the yoga group had significant improvement in all the domains of QOL and total sleep quality. (Hariprasad, 2013). A short yoga program for the patient to practice at home seems to have an antihypertensive effect, as well as a positive effect on self-rated quality of life compared to controls. (Wolff et al., 2013). Previous studies and the recent randomized control trials (RCTs) indicate that yoga can reduce pain and disability, can be practiced safely, and is well received by participants. (Chang et al., 2016).

Comparative studies of two interventions of Yoga and Physical Exercise were also studied for health related quality of life (HRQoL). Exercise has established efficacy as an anti depressant in people with depression. Exercise significantly improved physical and psychological domains and overall QoL. (Lau, Yu & Woo, 2015). Effects on social relationship and environment domains were not significant.

Yoga training also improved general health perceptions, physical component and social functioning domains score of HRQoL. Studies on healthy people also reveal interesting facts that there were no relative improvements of cognitive function among healthy seniors in the yoga or exercise group compared to the wait-list control group. Those in the yoga group showed significant improvement in quality-of-life and physical measures compared to exercise in wait-list control groups. (Oken, et al., 2006).

3.7 Conclusion

3.7.1 Leadership, Will and Will-Power:

Past psychological studies discuss the importance of Will in human life. Great will-power is an asset, provided one also possesses high ideals with tendencies to be useful and do good.” (Goddard, Henry H., 1948). Further its role in management was also area of interest for many researchers. Especially in human psychology and effect of self-control. Will-power for self control is expressed through a approach builds on the processes of state Self-regulation that have been identified as characterizing the pursuits of individuals who may already perceive substantial control over a given task. (Higgins, et al., 1996) Bruch and Ghoshal (2004) have tried to define and explain the meaning through deconstructing Will-power as a capability and rather argue that a person’s willpower relies on a combination of his or her **energy and focus**. Energy is defined to relate to a person’s degree of personal **commitment and involvement** towards a purpose or cause while focus signals how well the person **directs and channels** his or her energy towards the desired outcome. According to them ambitious goals, long-term projects, high uncertainty and extreme opposition are examples of some forces that stimulate willpower. (Bruch and Ghoshal, 2004)

“Morality in decision-making is, in many cases, certainly a test, but not a test of character per se or even of depth of character, but a test of willpower. I argue that it is a leader’s potential lack of willpower that influences his or her ability to act morally, rather than defining who they “are” in terms of character traits, virtues, and cultural or social breeding.” (Tom Karp, 2012). He further studied on possible ways of Will-power development. “Willpower governs acts of leadership. Willpower is a capability that has been found to be genetic, but which also is possible to develop by raised awareness, disciplined practice, and extending one's comfort zones by exposing

oneself to challenges. Willpower is a mental capability, and if leaders develop their ability to focus their time and manage their energy, and become more aware of their feelings, they may improve their willpower. Additionally, their **energy balance** matters: taking care of basics including paying attention to nutrition and to resting, as well as taking up some form of physical/mental practice may have a positive impact on a leader's willpower.” (Tom Karp, 2014).

“What is certain is that fundamental religious and cultural narratives (e.g., the Bhagavad Gita, Thora, Odyssey, Bible, and Koran) have, at all times, shaped problems involving the exercise of will. The view of will and willpower is therefore fundamentally embedded in the story of sin, with its emphasis on moral conflict and temptation versus long term self-interest. Belief in **free will** and its effect on leadership and the notion of free will allows people anticipate and to work for a better future, and hence, free will is needed to experience accomplishment, autonomy, control, dignity, and positive relationships. (Kane, 1996; Clarke, 2003).

3.7.2 Integrated Yoga

There are four paths of yoga as propounded by Swami Vivekananda. Karma Yoga is the yoga of action, Bhakti is yoga of love and devotion, Raja Yoga is conquering the internal nature (Vivekananda, 2015) and Jnana Yoga (Vivekananda, 2014) is the yoga of knowledge. Swami Vivekananda’s concept of **Jnana Yoga, Raja Yoga, Karma Yoga and Bhakti Yoga** was explained by Yogeshwar (1994). Swami Vivekananda expanded the scope of Yoga to encompass all streams - Jnana, Bhakti, and Karma - also to lay the foundation for the four main streams of Yoga. (Nagendra, 2008). We used yoga philosophy of Swami Vivekananda developed into Integrated Yoga Module (IYM) which can be practiced with combination of asana, meditation,

devotional sessions and knowledge sessions. Physical exercise was developed with specific techniques and moves in dynamic and relaxation mode for body.

Swami Vivekananda states, *“Freedom of the will — it is as you feel you are free to act. But this freedom is a species of necessity. There is one infinite link before, after, and between the thought and the action but the latter takes the name of freedom — like a bird flitting through a bright room. We feel the freedom and feel it has no other cause. We cannot go beyond consciousness; therefore we feel we are free. We can trace it no further than consciousness. God alone feels the real freedom. Mahapurushas (saints) feel themselves identified with God; hence they also feel the real freedom.*

(Swami Vivekananda, 1907, Vol 6)

This is the stage where Integrated Yoga Module seems to work towards development.