



Synthesis of eastern management with western management: Need of the hour

Amarkant Paswan

Junior Research Fellow, Department of Commerce and Business Administration, Lalit Narayan Mithila University, Darbhanga, Bihar, India

Abstract

Today, the business is operating in a highly turbulent socio-political environment where social demands and political laws are constantly changing. We are in the twenty-first century where management has to meet the demands of business and people by not just focusing on wealth creation for organisations but also by adding values to the system in which they are operating. There is a significant relationship between Management and Yoga. In fact, they are complementary sciences. What does to the inner being of the individual, management does to the outer life of a community. Yoga represents the essential genius of the ancient East, management represents the essential genius of the modern Western culture. So meeting of Management and Yoga can lead to creative synthesis of the East and West in Business.

Keywords: Business ashram, knowledge management, rajarshi leadership, spirituality, vedic scriptures

Introduction

We are in times of deep change and can move through this change more easily if we can see the road upon which we are travelling, our destination, and what it is that is in motion. We have to evolve from five-sensory humans into multi-sensory humans.

This requires that we clear each day of our emotional impacts just as we dispose of our physical body wastes and toxins. This can be done by finishing emotionally unfinished business, by not going to bed in anger, and by learning to honour our emotional energy. Knowingly harming people or creating discord or misusing the knowledge are greater evils than those that are created in ignorance.

The ability to draw consciously upon our non-physical guidance and assistance and communicate with a non-physical teacher is a treasure that cannot be described. It is treasure beyond words and value.

A weak personality struggles with itself. His values, perceptions and behaviours are not integrated. He is not conscious of his actions. He remains frightened. A whole personality, on the other hand, focuses on a single, clear goal. He is powerful and effective. He becomes a source of inspiration for himself and others.

Today, the business is operating in a highly turbulent socio-political environment where social demands and political laws are constantly changing. We are in the twenty-first century where management has to meet the demands of business and people by not just focusing on wealth creation for organisations but also by adding values to the system in which they are operating.

Business and the New World

There is a significant relationship between Management and Yoga. In fact, they are complementary sciences. What does to the inner being of the individual, management does to the outer life of a community. Yoga represents the essential genius of the ancient East, management represents the essential genius of the modern Western culture. So meeting of Management and Yoga can lead to creative synthesis of the East and West in Business.

Management is the mind of business. Management as a profession and science is evolving rapidly from a purely

economic organism, into a more complex, conscious and mental organism, governed by reason, science, knowledge and values.

The present management objective is based on economic, social, technical and skill development of community measured in terms of values like productivity, efficiency, profit or wealth creation along with some soft values like quality, customer service and innovation. Management based on Yoga aims at psychological and spiritual development of the individual and the community measured in terms of creativity, well-being and self-realisation. This, however, does not mean neglect of the bottom-line values like wealth-creation and productivity. These objectives are important for a business organization. They are not merely economic functions of a business but moral functions too. To create wealth for the society is the 'Dharma' of business. The organizations should have the following objectives to combine management with spiritual objectives:

- A work-culture which felicitates the psychological and spiritual development of the individual and community.
- To provide each employee with work related to his temperament and capacities. This will help him to grow inwardly, and create a work-environment which encourages him to express his inner growth at work.
- To continuously enhance the creative potentialities of employees. It requires enhancing physical, emotional, intellectual, pragmatic, aesthetic, ethical and spiritual values which help and encourage the employees to express creativity in their work-life.
- Help the employees to maintain harmonious integration of their personal and professional lives
- Provide training and motivational inputs for free self-education, self-development and self-expression of the employees.
- Promote self development of the employees and channelize it towards objectives of the organization.
- Create a cohesive community which coordinates the creativity, well-being self-realisation and inner and outer unity of a person with himself and with the stakeholders, environment society and humanity as a whole.

Synthesis of Eastern management with Western management is described by Swami Vivekananda in the following excerpts from his work.

"With proper care and attempt and struggle of all her disinterested sons by combining some of the active and heroic elements of the West with calm virtues of the Hindus, there will come a type of men far superior to any that have ever been in the world. As Western ideas of organisation and external civilisation are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West. None can resist it, and no more can we resist some sort of material civilisation from the West. each will have to supply and hand down to future generations what it has for the future accomplishment of that dream of ages- the harmony of nations, an ideal world."

Management Challenges for the 21st Century

Modern management has a lot to learn from the thinking of a great management guru, Peter Drucker. According to him, "More and more people in the workforce and mostly knowledge workers will have to Manage Themselves. They will have to place themselves where they can make the greatest contribution; they will have to learn to develop themselves. They will have to learn to stay young and mentally alive during a fifty-year working life. They will have to learn how and when to change what they do, how they do it and when they do it"

Knowledge workers outlive their employing organizations. Even if knowledge workers make late entry into the labour force, if for instance, they stay in education till their late twenties to get a doctorate they are likely to keep working, in developed countries with the present life expectations, until they are around seventy-five or older. The average working life, thus, is likely to be fifty years, for knowledge workers. But, the average life expectancy of a successful business is only about thirty years and in a period of great turbulence as the one we are living in today, it is unlikely to be even that long. Even long-lived organizations like schools and universities, hospitals, Government agencies etc. experience rapid changes in the turbulent environment of today. If they want to survive for long. they will have to change their structure, their work, their knowledge and the kind of people they employ. Increasingly, therefore, workers, and especially, knowledge workers, will outlive the employer, and will have to be prepared for more than one job, assignment, or career.

Knowledge workers face new demands in the contemporary business world. They have to ask themselves the following questions

1. Who am I? What are my strengths? How do I work?
2. Where do I belong?
3. What is my contribution?

Rajarshi Leadership - The Indian Model

S.K. Chakraborty promotes the sensitivity of Indian enterprises to Spirituality in management by the increasing demand for in-house workshop on Human Values and Ethics for managers and executives. He advocates the spirit-centred leadership model The 21st century needs Spirit-centred/Rajarshi leadership because science and technology has caused vast irreparable damages to the economic growth, based on globalized greed. This growth has to be stopped and spirituality has to be mastered. Spirituality has

to be the benchmark for science-technology and business projects. Individual enterprises or nations should be developed. The whole earth and the universe have to be managed spiritually.

This model is based on Vedantic concepts. Vedanta is the science of reality rather than a religious or philosophical dogma. It has an important role to play in the lives of people today. It provides philosophy of social service that is lacking in the modern Society

According to this model, there are four goals of life that convey four ways to fulfil one's inner being (contained in the Purusarthas)

Dharma: moral code of conduct rightful action

Artha: economic pursuits for self-sufficiency

Kama: satisfaction of desires (physical or other); and

Moksha: total liberation, release from delusion.

The most significant of these is moksha. The basic premise of Hinduism is that the soul within a human is immortal: "Him weapons cut not, Him fire burns not, and Him water wets not; Him wind dries not. He cannot be cut, burnt, nor wetted, nor dried up. He is everlasting all pervading, stable, firm, eternal". The search for moksha is search for immortality.

Dharma is the urge to grow. It is the principle that guides a dutiful and responsible life relies on reason than intuition (the inner feeling and apprehension of Situation). It is the fundamental ideal of human life and aims at life's fullest manifestation. It sustains the individual and universal life principles, including spiritual and social values.

Rama in the Ramayana is a mythological example of a man or who followed the path of dharma, even though he had to abdicate his right to the throne of his father, Dasratha, and go into exile for 14 years in the forest demonstrates that the path of dharma is not always pleasant but also involve unpleasant duties Following the path of dharma leads to the accumulation of good karma, which leads to a better rebirth in a family that pursues the path of the dharma. This is the beginning of process towards the goal of moksha or liberation from samsara. The Bhagavad Gita emphasizes this; "Therefore, without attachment constantly perform the action which should be done; for, performing action without attachment, man reaches the Supreme".

The fulfilment of Kama is the principle of lawful desire (including sexual desire within marriage). For Hindus, the fulfilment of desire within the limits of their understanding is part of the sanatana dharma. It means people in society should be moral and not obsessed by the sensual desires which damage their psychological and physical health, or the society.

The purusarthas also discuss the principle of artha, or economic independence. This is an important pillar of moral life, as economic dependence creates a flaw in all aspects of life, including that of morality. Thus, in making kama and artha the cardinal points of human fulfilment, along with spiritual and social goals, the purusarthas encourage a balanced approach to living in society; in the case of artha, one balances the support of oneself and one's family (materialistic achievements and comfort) along with other important aims in human life. In Hindu and Indian society, however, the drive for economic independence as a means to a life of plenty is evident everywhere in all aspects of the media and in conversation with college students, as well as

corporate executives. Rural people who derive much of their income from agriculture or crafts are far closer to the life of the purusarthas Hindu moral system.

The purusarthas provide a path of life where societal, physical, and mental hygiene depend on living up to the purusarthas high standards. Although the ideals remain the same, modern Indians do not fully adhere to the purusartha system as a guide to personal growth or social interaction.

Western Thought

It asserts that religious motivation of the economically developed corporate world in the Western world is minimal. Christianity is not an option for economic ethical considerations in the West. The business leaders observe Christian principles not as religious precepts but as legal regulations of the secular sphere. Their motivation is the fact that if they do not follow the legal regulations, they would be sentenced. The western world is so secularized that religion does not play any role in business decisions.

To improve ethicality of management decisions, managers should develop their self to arrive at an inclusive, holistic and peaceful state of mind.

Spirituality helps in developing a conception of the self and identity, required for making ethical decisions. Transpersonal experience and non-ordinary states of consciousness transform the person going beyond self interested motives to empathise with others. It promotes taking an impartial perspective towards making business decisions.

Identification with the wholeness of creation and its infinite spiritual source can help managers in making genuine ethical decisions that serve the well-being of human beings in the present and future generations.

Relevance of Spirituality in Management

Organisations operate in a dynamic environment. There are continuous innovations in information and computer technologies. Markets are globalised and customers are spread worldwide. Though the world has become global and interaction amongst people of different countries are developing common features amongst customer behaviour, customers all over the world are not the same. They are guided by their country's culture, attitudes and beliefs.

In order to be successful, organisations must learn and respond to changes quickly. These organisations have to learn about effectively challenging conventional wisdom, manage the organisation's knowledge base and make the desired changes. All organisational members take active part in identifying and resolving work-related issues. In a learning organisation employees practice knowledge management. They continuously acquire and share new knowledge and apply it in making decisions. In today's world of competition, organisations that learn and apply new concepts have edge over their competitors. "All organisations learn, whether they consciously choose to or not-it is a fundamental requirement for their sustained existence."

Learning organisations use double loop learning as against single-loop learning used by other organisations. In single-loop learning when errors are detected, they are corrected according to past routines and present policies. In double-loop learning when errors are detected, their correction involves change in organisation's objectives, policies and standard routines. Double-loop learning challenges old

assumptions and norms and provides opportunities for alternative solutions to problems leading to dramatic improvement in the organisation structures and designs.

Spirituality can have a strong impact on the world of values and promotion of quality. It can make individuals more rational in analyzing their behaviour and practices. It helps them develop a deeper view in differentiating between values. It trains them to make qualitative judgment of values which are unquantifiable but nevertheless, exist. Spirituality can also strengthen the presence of values in practice, and reinforce our commitment to putting our values into effect.

Spirituality is the inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of this experience on his behaviour when he actively attempts to harmonize his life with the Beyond.

Managers who want to make their work lives spirituality meaningful print religious slogans on company order forms, turn down a job offer in an industry prescribed by one's religion, strive to be compassionate with their subordinates, make work a form of service, and try to work in a meditative state of consciousness.

Hinduism values selfless service. A growing concept-servant leadership- explicitly discusses spirituality and emphasizes service. According to Hindu beliefs, selfless service through work- the path of karma yoga - leads to union with God. Many Hindu managers face the challenge of making their work a form of sacred service to others.

Making work a meditative experience concerns many Hindus, Buddhists and Sufis. Hindus practice karma yoga- the yoga of work- to make work a meditative experience that brings them closer to God. Buddhists practice samu-work meditation to aim at the same experience.

In spite of increasing management science and techniques, managers have remained aware of important areas of practice, which fall outside the bounds of technical rationality.

Spirituality promotes integrity and morality. There are two kinds of morality private, and professional. Private morality is valid for all kinds of activities, and professional morality is valid for professional conduct in general and business conduct in particular.

The idea is that we must grow as human beings in order to be good employees and managers. Regardless of whether these spiritual techniques are used during office breaks or outside the office or both, individuals pursuing their spiritual path find these practices helpful in general which contribute to improved work life.

Spirituality in its proper shape bridges the gap between the inside and outside worlds in the contexts of business and managerial activities.

The changed modern climate looks for a return to the virtues to approach ethical issues as opposed to the modernist rationality of moral philosophy. The relevance For corporations is that consumers are looking for more ethical substance in organizations than ever before.

Corporations increasingly face spiritual questions and frequently lack the spiritual and ethical resources to respond to such questions as "Who are you?" "What are the people like who create you?" "Are you 'good' really?" "What's your story?"

Promoting trust requires that virtues should be cultivated and encouraged within the workplace both through corporate discipline and good corporate citizenship.

Corporations need the help of people who understand virtues whether from a faith conviction or not though frequently the virtues are cultivated within faith communities and require the practice of spirituality as faith in God.

Amalgamation of Eastern and Western Management

Recent socio-economic trends have pushed spirituality into the forefront of organisational thinking and practice. The increasing insecurities from downsizing, mergers and globalisation have made people look for security beyond their jobs. Such trends have also increased the stress levels of those who are left behind. The rapid technological change has been dehumanising people. "More than ever individuals find themselves in a world of permanent white water, experiencing a lack of meaning in their lives and an attendant sense of Spirituality desolation."

The growing transparency of corporate behaviour in the modern world is creating a new and real accountability for the organisation, which protected the self-interests of the few the detriment of larger stakeholders. Today, almost everybody, staff, customers, suppliers, workers demand and expect change. Leaders need to care properly for people and the future of the society and not just make profits and maximise personal gains.

Businesses and corporations are beginning to realise that genuinely caring for people is actually necessary and desirable for them. It is now more than ever necessary for corporations to make room for love and spirituality - to care for people and the world - along with making profit. Love, compassion, spirituality and ethical considerations for the people and the world we live in are the relevant ethos in business organisations today. They have provided for the formation and success of many large and famous corporations.

Leadership based on values gives security, calm atmosphere and credibility to the organisation. Different values in conflict with each other, e.g. humanity and achieving high profits can be solved by leadership. Values can be understood through rational understanding and motivation.

Our attitude should reflect our moral values and the role in managing our personal and professional lives. Training for self-knowledge, insight into character, handling conflicts are the values of a leader that solve the professional and human problems. Only an open and sincere community can preserve self-control through a value system.

Moral standards cannot be established by scientific means and methods. Geoethics bridges gap between the science and religion. It maintains relationship between Mankind and the Earth including their interrelations for the future. The man has historically passed through four periods: adoration-cognition fight subjugation. Today, he should be ready to enter into the repentance period followed not only by forgiving his sins but also by redemption of his faults. In the new world, the study of geoethics takes care of the Earth.

Chakraborty relates his thoughts to the business world in his vision called 'Business Ashram'. These are as follows:

- Purity in business operations can be obtained by performing the activities ethically, Business should not be pursued for greed but for satisfying the needs of masses.
- Nishkam Karma in business reflects loyalty and gratitude to all the stakeholders. Professionalism should not heavily rely on financial merges and acquisitions.

Basic values like sharing, humility and truth should be the business principles.

- The short-term goals of profit maximisation should be replaced by long-term goals of goodwill and survival. Inter-organisational networking should be promoted rather than conflicts.
- Similar to promoting inner self of a person, business houses should promote their ethical integrity and spiritual values. All decisions should be based on spiritual values rather than secular values.
- Similar to impersonal love, business houses should promote the responsibilities towards society also besides self. Socially accepted businesses perform better than those who work for personal interest.
- A conscious business develops the entire corporate world. If all the business houses assume ethical, spiritual and value-based activities, the corporate world and through it the non-corporate and the whole world develops an ethical value system. Technology should not replace spiritual human beings but promote them.
- No business is big or small. Alignment and empowerment develop divine individuals who make moral decisions. These are error-free and promote business operations (gains); may the business be big or small.
- Business is the creation of society. Managers must value the social system. They have first responsibility towards the local population and resources and then towards the international community, Undernourished national population and an over nourished foreign economy is sin. It is divine for managers to use the resources for the strategic advantage of its people.

These business values will lead to socio-ethical transformation of the workers and managers and create an ideal business world. This idealism is, however, not achieved as the modern society is backed more by greed and financial gains than moral and ethical issues. The vedic thought and education has to become a part of the system to make this world a better place to live in.

Summing-up

The models of management in the current socio-political environment have to be based on thinking of the spiritual thinkers in order to promote spirituality in management. Some of the thoughts to grow sensitivity of Indian enterprises in spirituality in management in the modern businesses operating in the socio-political environment have been presented.

Spirituality can be a source of quality for the individual, the society and the organization. Corporations are becoming "knowledge organizations" or "learning organizations. If knowledge is the key asset, then developing human quality must be at the heart of the corporate structure.

When people throw arrogance and SELF aside and think of ways for self-development, they create an atmosphere of hope and achievement around them. This promotes energy and inspirational values amongst employees to achieve organisational goals.

Ethical leadership is like captaincy of a team, where the goal is to bring out the best from every team member. It must be effective, efficient, and excellent so that it does not waste human potential. It is not enough to be ethical in one's individual actions, to be an ethical leader. To be effective,

efficient and excellent, the four components of ethical leadership viz. purpose knowledge authority and trust must be understood and developed.

Finally, we may opine that managerial objectives can be attained by following the teaching from the vedic scriptures which have been present in the words of Swami Vivekanand as

"Be the servant if you will rule. That is the real secret. Kill the self first if you want to rule. Such a man becomes a world mover for whom this little self is dead and God stands in its place."

"Good results can be prouded only through love, through sympathy. Love conquers in the long run. Criticism and destruction are of no avail. Stamp out the negative spirit as if it were a pestilence. No negative, all positive, affirmative."

"It is a man of strong will that throws, as it were, a halo round him and brings all other people to the same state of vibration as he has his own mind. And what is the idea? When a powerful individual appears, his personality infuses his thoughts into us, and many of us come to have the same thoughts, and thus become powerful."

References

1. Filaotchev I, *et al.* Connecting Eastern and Western Perspectives on Management: Translation of Practices Across Organisations, Institution and Geographies. *Journal of Management Studies*,2019:57(1):1-24.
2. Floyd D. Eastern and Western Management Practices: Myth or Reality. *Management Decision*,1999:37(8):628-632.
3. Ghosh B. *Ethics in Management and Indian Ethos*. New Delhi: Vikas Publishing House Pvt. Ltd., 2006.
4. Jaworski B, Cheung V. *Creating the Organization of the Future*. England, United Kingdom: Emerald Publishing Limited, 2023.
5. Kase K, Slocum A, Zhang YY. *Asian Versus Western Management Thinking: Its Culture-Bound Nature*. London, United Kingdom: Palgrave Macmillan, 2011.
6. Li Y. The Origin of Eastern and Western Management Ideas and Research Prospect. *Advances in Social Science, Education and Humanities Research*,2018:213:535-537.
7. Mukherjee S. *Looking East: Indian Wisdom for Modern Management*. Lausanne, Switzerland: Peter Lang, 2022.
8. Sharma S. *Management in New Age: Western Windows Eastern Doors*. New Delhi: New Age International Pvt. Ltd., 2017.
9. www.mindtools.com.