

The Indian wisdom for building change-vision based organizational culture

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Abstract:

The Bhagavad geetha (an important part of great sacred epic mahabharatha written by vedavyasa) is a long divine dialogue of eighteen chapters between lord Krishna and warrior Arjuna who motivates and sets him again with a mission to fight in war as a duty as well as a correct action in response to the war & crisis situation of that day. It happens when Arjuna gets depressed and wants to flee from war field looking at his own relatives set opposite to him with eroded value system – supporting injustice in the Kingdom. He argues that let these relatives keep my kingdom and he won't be interested to wage war in the name and brand of "fight for quality, justice, values and peace of world" and in turn take to violence and war. He gets into to "Nishada" or depression and escapism from the Warfield. There comes Lord Krishna as charioteer and guides him in the correct path of decision making and makes him ready for facing and solving the crisis by right action. The guidance through these eighteen chapters have been revered as guidance to any individual in the cross roads of decision making. There are directions in this text, that are of great relevance for today's manager in this challenging era of globalization, liberalization, crisis and confusion.

Here we take a small pebbles of gunatriyas, which classify people into three categories based on their characteristics as Satvik, Rajasik and thamasik and a "state" beyond all these natural attributes, Krishna advocates a new dimension of life and existence as Gevanmuktha- a completely free human being untouched by sorrows and happiness, untouched by all opposites in the mental sphere and frame work of being.

But these classification of human beings into basic three types done thousands of years ago, according to me holds a key to solve basic management problems and I see also a correlation to traditional HR, motivational classifications of people as X, Y & Z types. Author would like to talk about the migration plan to convert and navigate a Thamasik (say x) model people into higher realm of existence into satvik type (quality model) and even further into spiritually elated self motivated lots. By change of organisation culture, trust, faith and "challenging - explosive – spiritual -change" bringing training plan for all. This transformational overhaul plan brings and helps not only productivity into the organisation, but also a tireless –tension free management of the organization, according to authors.

The Introduction to study:

The Management experts have long been searching for new models and frame works to understand the complex business and HR situations, challenges (macro and micro) to arrive at newer and newer solutions. The Experts proactively searching the nature around, history, the ancient texts, the historical wars, war strategies, the games like chess, karate, sumo techniques, even twenty20 cricket to evolve new strategies for management and helping ever anxious ceo's looking for solutions in this millennium to succeed. We look deep into the treasure of Bhgavad geetha the ancient text for some lessons.

Introduction to gunatriyas:

As the Bhagavadgeetha, the gunathriyas (three quality base categorisation) are the natural tendencies of human beings which could be broadly classified into three categories:

Satvik: These people are driven and motivated by good deeds. They are self motivated and give the world quality work as they are motivated by “duty mindedness” and “result orientation” with ethical standards .But are not attached to the results. Whether positive or negative, they move further in their plans and duties. They are consistent and reliable. these kinds are often great victors as they are not under stress any point of time as they can take the effects of sorrow and happiness, success and failures, ebbs and downs, better than others (Rajasik and tamasic) . These people keep balanced health. These people are assertive though not aggressive. They could be motivated only by Higher level motivators like knowledge, fame, self–actualization, ethical issues, recognition, awards etc..They very effectively handle people become of trust and love full disposition backed by high ethical and skill standards. Anger has no place in their life. If at all they are angry, it is very rarely and for right reason and in right quality and quantity.

Raksik: These people are driven by results, fruits of actions and attachment bringing actions. They aspire to grow to top by their efforts. These are intense result oriented .But are controlled by the effects of the actions. The positive results motivate them and make them happy and negative results de-motivate and shun them from basic duties they are usually consistent but unreliable some times. Overall they produce results. These people fall sick according to the end-results and they are victims of stress. They are aggressive in their actions. These people can be motivated by power, position, possessions, fame, and name, awards and other higher motivators.etc. they motivate and lead ,can handle people effectively, but not as effectively as satvik clad. They are usually victims of anger may be for reason and sometimes for no reasons. They lose friends and make enemies.

Tamsik: These people are driven by inaction, mistakes, over sleep and stale, untimely food (wrong food).These people shun their duties and resist work .They are motivated only by punishments. They have no goals. They cannot be motivated by anything except by basic needs like food, shelter, clothing and alcohol. Some of the thamsic people who grow into leadership positions use class, caste, creed and religious feelings to motivate their clan rather than organisational objectives. They commit suicide and become chronically sick in the times of failures and sorrow. They have no ability to handle people effectively. They are angry young men even in their ripe age and become angry on everybody without reason in wrong quantity and at wrong time. They make such enemies for whom they fall victims of fatal attacks.

When a particular tendency becomes dominant, the other two tendencies becomes dormant .i.e won over by the dominant tendency generated either by natural guna of an individual or circumstances an individual faces. Gunas of individuals change with time, age, education training, company of noble people, meditation, Devotion,circumstances and planetary effects according to Bhagavadgeetha.

The Text also elaborates that individuals gunas (qualities) of individuals are generated by the food style followed by the people. The food that the people eat and the environment they live has got a great saying and a bearing effect on his behavioral pattern falling in one of these three categories. This gives an indication of what type of food to be served inside an organisation. The satvik type food include is very tasty, hot served, basically vegetarian and moderate(quantity)ly fried & oiled, mixed with lot of milk items, vegetables and fruits and that is balanced ,timely taken & good for heart (hrudya- priyam is the word used in 17th chapter) and rajsik food is also tasty ,hot served which is a mixture of vegetarian and non vegetarian, but very spicy and chilly based ,deep fried, oily and untimely which may not be very good for heart . Thamasik type of food is usually include cold, stale food ,unhealthy ,untimely, un balanced ,deep fried several times in bad oil,(drugs, cigars and alcohol could also be added to the list) . The text says a particular type of food habit of an individual,makes particular guna dominantly act , in an individual in a complex – not easily understandable ways.

Satvik people are leaders in value based quality organizations, big or small. Rajsik people are highly successful people (opportunistic & pro-active), but they are ready to let down values for the sake of success and fame at times .Tamasik people also some time occupy top positions out of chance or caste

or religion and ruin the organisation by their ruthless uncultured inaction and wrong priorities and delayed or indecisions.

The organisational application of the principle of SRT* model for motivation and change management: (*Stvik-Rjasik-Thamasic Model)

The points of consideration:

1. Can we identify the people (group for our purpose) as belonging to any one of these categories? If so do it. If not identify why? People act or show the characteristics of more than one of these categories. . it may be showing a emergency of cleaning as there is a environment of confusion with regard to culture, value system attitude of management reflected by its managers and other stake holders .
2. identifying whether they act to belong to these category because of their inherent possession of such quality or whether the organisational culture has brought changes in them towards negative or reduction of quality behavior from Satvik to tamasik side
3. Whether the migration programme can be implemented in the organisation pushing more people towards higher realms of living such that they could be motivated by high level motivators and allowed to enjoy “tension and fear” free cordial environment in the organization
4. Can we draw a food culture for the organisation (breakfast, lunch and a training to all promoting them to have heart friendly diet system) for bringing a change in the people.(Bhagvad geetha says that very high spicy and chilly based food tend people towards inaction and lethargy and the other hand a moderate type of food tend towards rajasik and the very tasty ,but less spicy vegetarian food tend people towards high level of activity ,particularly food added with lot of fresh fruits and vegetables and milk)
5. Can we draw up a training programme to train, motivate, and spiritualize people to migrate to higher levels of existence.

Reaction model:

1. Say an organisation has appointed very satvik group of people, but are treated with bad temper and bad environment, these people may show a negative tendencies of tamasik gunas or violent and aggressive qualities of rajasik. This down ward tend of the quality behavior could be attributed to the ways in which people are treated in an organisation. Definitely the air of trust and belief, certain degree of freedom demonstrated by management to allow members to show individual creativity, participatory management practices with democratic value systems deeply embedded in the recesses of the heart of top management, commitment for quality, openness for feedback, paramount importance for self respect of an individual beyond organisational hierarchy, appreciation for suggestions for improvement of systems, readiness to change, team work, and beyond all, the principles of equity, justice ,forgiveness and kindness practiced to the core and by all stake members , go a long way etching a new environment where people flower to become satvik and stvik class will give unbelievable results and outcomes for the progress. This environment itself can be called a satvik make shift environ. (or vasista ashram –type –enviornment smse- S-VAE*)
2. The otherwise the environment will be ruled by reactionary tendencies of all kinds of people in to a thamasik –lethergy based characteristics. Mould, which will be detrimental to the organisational existence, stability,growth and progress. An environment filled with the air of suspicion, fear and tension,lack of faith and trust, stress for power and authority, hierarchy and positions, , no place for self respect, acts of humiliation and subjugation, hipocrey, double standard ,favoritism in the place of equity lead to a creation of an organisational climate of non –motivation and turbulent disturbance which could be called a tamasik shift environ.(or charvak-ashram-type-enviornment)
3. Some organisations are based on organisational profits as the major goal of organisation and the top ceo’s are very aggressive and use all their might and power to motivate their members like an army lieutenant, create an environment of positive energy and pressure and tension for

achievement of profits at any cost. They are ready to use political, social and all types of social gimmicks and ethical as well as unethical practices to achieve the top position in least amount of time and energy. They host alcoholic parties ,fests and dance programmes for their friends and allies and at the same time use all type of tricks and war strategies to eliminate the enemies and the stumbling block in their path to success (within and outside the organisations) Most of such men achieve fast and take the organisations to unbelievable highest and stay on top for decades and fall finally or lose the organisation to a bigger shark .In these type of organisations aggressiveness –results and performance matter rather than over all stake holders satisfaction and customer delight. So they fall off though slowly from the world like great civilizations and empires, as they are not based on value systems that do good for all.(do good for few –principle of “we live and let others die rather than live and let live). (viswamitra ashram –type –environment R-VAE*)l These types of organisations employ thousands of people and grow as multinationals and yet suffer from organisations motivational problems and employee turnover problems. As major organisations in the world are operating in this fashion, general turnover has increased. These could be solved by leadership changes,that happen due to destiny or organisational compressions to stay back, when they are losing major chunk of markets.

4. Blended organisational cultures with some good qualities of Satvik mixed with negative qualities of Rajasik and Tamsik may be called as trishnku-type-environment = TTE*) These types of organisations also show a great confusion regarding their stands with regard to their culture and value system to their stake holders. In these types, there is an air of confusion and mistrust which lead to major turnover and employee and customer dissatisfaction.
5. Some pure satvik type of organisations tend to become more societal and people based and exist for more than a century as their vision would be people and helping others (paropakartham) There are some good organisations which are of these type grow slowly and studiedly. The rajsik and thamasik type people, when they join this type of organisation - they feel,they are misfit to the higher organisational culture and may leave for better growth prospects.

The model for change:

The principles of ethics may change from culture to culture, but the principles of equity, justice, bliss, quality of friendship, trust, faith, kindness, forgiveness, openness austerly in word action and behavior, honoring one’s commitment, prime importance to customers and guests, social responsibility, environmental concerns without hypocrisy,are universal in nature. Our model of change based on importing training the employers and employees , in particular ceo’s and those occupying leadership positions in an organisation is to set a track for introspection and change ,rather than a peripheral changes in outwardly behavior (covering inner volcanoes of negative attitudes within) as other leadership training suggests. Other leadership programmes concentrates on communication, people handling skills, motivational principles, etc.. for better understanding of the people such that you could continue to be cunning as you are more mischief to the world at large.

What we are looking is for total transformation of the self by self –understanding , meditation, changed life style, food culture(limited vegetarian food culture), practiced kindness and forgiveness, principles of live and let live , true –social and organisational responsibility, conviction of trust and faith, give and take, love and lead (not just smile ,stay serious and lead) which not only change the organisational health but also the family and individual’s psychological and physical wellbeing.

With the basic understanding of “what is not correct ? “ we lead ourselves to the place of “what is correct ?”rather than an ornamental description of correct and ideal situation. Management scholars speak of contingency principles for decision making, But understanding of “what is contingency and what is most urgent” is utmost important. It is our heart (change and very style in which we operate every day of our life.Please have a check how much you rise other’s blood pressure and in turn raise yours too , How much you give so much you receive. We get what we harvest,

whether it is organisation or society, or one's family or society as a whole. These lessons are most important first for top ceos and then from top executives down up to supervisory cadre and later to the common employee group. But most the reverse is taking place. The training begins from down, Water never flows up, even the motivation, love and commitment for change shall flow from top.

Let us take an example of training of attitude change and out of themes that could be explained are gratitude, kindness, love, co-operation, team-sprit, transparency, trust, etc. In that it not correct to ask employees for attitude change towards the organisation, because it has provided them an employment, recognition, brand name, group and anyway roti, kapda our makan. There is nothing great in making people come for work and work, but it a great challenge to create a work environment where people work with pride and delight and are happy to come to the work place. How are you going to bring this change of agility, spirit, loyalty and bliss. It possible only by (according to authors) by transformation of people from tamsik and satvik format to satvik and much more higher levels (geevan mukthas) of existence. For that there needs a satvik environment transcending in the very architecture and structure of organisational culture. It shall be caring and spiritual in nature. Here I want to clarify spirituality is not being religious but be being transparent, kind, caring and first a human being rather than a manager or ceo or leader or whatever you are.

So the new methodology of attitude training will be (Example of attitude is taken) based not on self – appreciating extravagance in the name of training (not correct to ask employees for attitude change towards the organisation ,because it has provided them an employment, recognition, brand name ,group and anyway roti, kapda our makan as if he was not employed with us he would have been with some other organisation, there nothing so great about it . these type of training leads nowhere and finally the employee –employer relation would turn back as cat and mouse play motivating people by fear, punishments and memos etc.. in a traditional tamasiak –darkness - organisations employment anywhere else), but shall be based on orienting of participants on fundamental principles of gratitude . i.e the training should be based on fundamental philosophy rather than limited company policy and

This may begin by explaining

- Why we should be grateful to nature first which has given us
- What are all we receive from them and what we are taught to give.....
- Why we should be grateful to our scientific community, which has given us the style and amenities, we are enjoying today.....
- Why we shall be grateful to our dear parents, our mother, our father.....
- How should and can one give back the debts of parents and great teachers....
- Why we should be grateful to our family – parents, wife, children, our brothers, sisters, what shall we give them back.....
- Why and how we can show our gratitude to our teachers, our gurus....
- (let us the organisational concept...)
- How can we show our gratitude to our school, college, institution where we had our education and culture building.
- How can we show our gratitude to our library – which has brought and presented us the past and present wisdom on to our desks and heart....
- To our music classes, yoga classes, etc...
- Why and how we should be grateful to lord (GOD) who has given us all the above listed ...
- And we may not include also the organisation where we work now (in humble and subtle way the trainer includes the organisation to the elite permanent list).
- These make us grateful to the society as a whole and to the beautiful world and nature.

Some slides could show some deft definitions for the word attitude.

- Grateful = great ness + full : complete
- Gratitude = great + attitude
- Gratitude = Great + A++ude.
- Will lead to great family and social and organisational life.
- So let us also be loyal to organisation, which provides etc.etc.

Similar training programmes have to be developed for other aspects of development of employee. The above is only an example of “attitude training module”. Once we start changing the attitude to overall life, he develops as better human being and a employee in turn. This is the belief and conviction of the model explained in this research paper.

Conclusion:

The above stated and explained new transformation training may work better than traditional communication, pro-active, leadership workshops in bringing the true creativity of all to the fore which is believed or rather trusted to evenly distributed among all in the organisation.

Before concluding, I want to classify all training given under the corporate training into three categories i.e 1) external dressing training 2) internal dressing training 3) real transformational training. The first is our usual leadership and PDP training which stresses on individualism leading to greater selfishness even flowered with meditation etc.. will not lead to real personality change. The second one speaks about loyalty, gratitude, kindness flowered and focused with company vision and mission and expects productivity increase as prime goal will lead to internal dressing of mind and unless is followed up by additional inputs of self discipline and further training the effect will fade away with in few months. The third type of training will be focusing on the overall welfare of society and all stake holders of the company is more focused on total transformation of self to modify the individual as better human being (as goal) leading to an organisation of world class ethical standards and fine human beings.

These type of training transform families and culture of organisation, The changes will be very slow , but the effects will be known from the day one. The philosophy is based on “Happiness and love lead to Hard work, quality and productivity, rather than only focused hard work (motivated by money and reward)”. The authors believe that converse may not work (which is the bottom line of almost all blue chip organisations of today).

In building a culture-change – vision based learning organisation , these above stated model will go in a long way etching foundations of stability and growth in the unending journey (not only of quality product and services to society) of spiritual growth for both top-management , employees and all stake holders (Setting benchmark for ethics, culture, quality and social well being).