

YOGA PRACTICE ENHANCES ETHICS IN ORGANIZATIONAL DECISION BY DEVELOPING SPIRITUAL INTELLIGENCE

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©Ontario International Development Agency ISSN: 1923-6654 (print)
ISSN 1923-6662 (online). Available at <http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html>

Abstract: Sustainability is the thirst and thrust of all the organizations in this century. Through telecommunications and media savvy, all the organizations can project their strength to become number one in the Industry. Due to heavy competition in the market, all the organizations struggle to answer the question, “How to become sustainably number one in Industry or sustainably to give best business service to the society?” To become sustainable in the Industry, the organizational decision making process needs ethics in individual decision making in that organization. Ethics means a process of assessing what is good or bad in decisions and taking right decision. The meaning for right decision means a decision should not affect physically or psychologically the decision maker as well as the society and Nature, both present and future. Executives are not having time to think what is good or bad? In other words, Executives are not trained to think of ethics in their decision making process. Executives are trained to focus on Maximization of Profit rather than optimization of profit. Maximization of Profit means focusing to increase the profit of an organization without considering the society or Nature. Optimization of Profit means earning profit with consideration of society and nature in long term focus with existing resources and it is called Business ethics. Literature review shows that yoga practices enhance the ethics in Executives’ decision making process. This study also attempts to formulate a theoretical model for yoga in the development of ethics on Executives’ decision through spiritual intelligence. Spiritual Intelligence means calm the mind in Meditation and integrate our lower self (ego, personality, body) with the higher aspect of our being (higher self, sound, spirit) to gain meaning or understanding in life

through deep awareness. Methodology for this study is one sample Case Study. The results revealed that those who regularly practicing yoga take ethical decision with long term focus and optimization of Profit.

Keywords: Decision Making, Business Ethics, Meditation, Spiritual Intelligence

INTRODUCTION

“Decision decides and determines the destiny of an Individual, organisation and society”

Sustainability is the thirst and thrust of all the organizations in this century. Through telecommunications and media savvy, all organizations can project their strength to become number one in the Industry. Due to heavy competition in the market, all organizations struggle to answer the question, “How to become sustainably number one in Industry or sustainably to give the best business service to the society?” To become sustainable in the Industry, the organizational decision making process needs ethics in individual decision-making in that organisation. Unlike the marketplace economy of 20 years ago, today’s information and service –dominated economy requires instantaneous decision making and building better relationships with customer and employees (Sunita Omkardas Chandak, 2012). Due to the need of fast decision making process, Executives are confused and miss the meaning of Ethics in their decision. This is because more than 40 per cent of the actions are governed more by habit and not by actual conscious decisions (Meenakshi Devi Bhavani, 2012). Ethics means a process of assessing what is good or bad in decision and taking right decision.

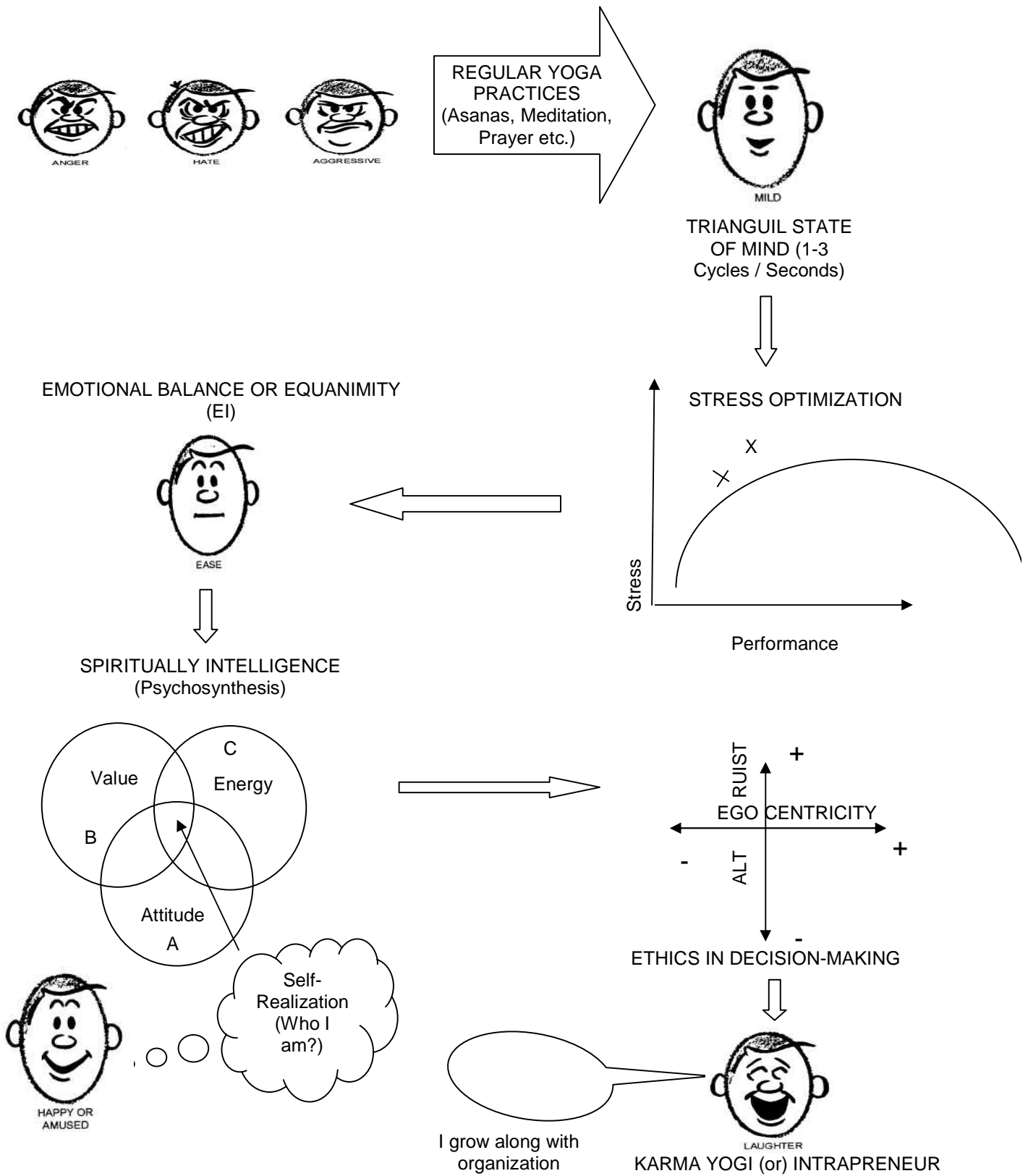


Figure 1: Yoga Practices and Executives' Decision - Making

The meaning of right decision means a decision should not affect physically or psychologically the decision maker as well as the society and Nature, both in present and future (Vethathiri Maharishi, 2001). Unfortunately executives do not have time to think as to the goodness or badness of things' and issues. In other words, Executives are not trained to think of ethics in their decision making process.

Kanagaluru Sai Kumar (2011) and John Hooker (2003) revealed that maintaining the ethical standards is the most important factor followed by responsibility towards various sections, corporate governance, fair business practice and good environment. Corporate Philosophy of late, is undergoing a change from profit making to sense of Value creation (Uday Salunkhe and Mehta, 2007). There are one and a half million young working people all over the world. Both developing and developed countries have high knowledgeable and youthful worker potential. Knowledge without spiritual values will not give sustainable development in the work environment. Hence there is a need for a blend of spiritual values with life skills or soft skills in the corporate world. Yoga practices in the work environment evidence credibility of spiritual values at work. Thus yoga practice synthesise the physical, mental and the spiritual in man and make the individual at work as emotionally balanced or Karma yogi (Neerja Raman, 2002, Pragadeeswaran 2007). karma yogis (committed labour) means a worker who work for the society rather than work for money. In other words, Karma yogis are always work for the benefit of society or organisation without expecting promotion or money (Pragadeeswaran. 2003a,b, 2004b ;Victor Babu and Kishore Babu, 2012)

Executives are always trained to focus on Maximization of profits rather than optimization of profit for society. Maximization of profit means focusing to increase the profit of an organization without any consideration for society or Nature. Optimization of profit means searching for profit with consideration for society and nature with a long term focus with existing resources and it is called Ethics. The following literature review shows that yoga practices enhance the ethical sense in Executives' decision making process by developing their spiritual intelligence.

LITERATURE REVIEW

Yoga Practices and Stress Optimization

Yoga means a system of life best suited for man facilitating harmonious communion with nature. It is a system of life utilizing the full potential of the body and mind towards understanding and awareness for a happy, prospective and peaceful life (Vethathiri Maharishi, 2001). The higher levels of spiritualistic

development exercise are prayer, pranayama and yoga (Anandan, 2002). This type of cosmic training programme is needed because "working with love and compassion is achieved only when an individual realizes his/her inner divinity in mankind." Yoga is an experimental technique for spiritual quotient development by stress optimization through emotional balance. Yoga helps the individual to remove negative emotions such as fear, anger and worry, instils positive personality traits such as courage, confidence, cheerfulness, optimism and removes negative traits such as pessimism, low self-esteem and helps to face problems boldly and solve them successfully towards innovation through insight and intuition (Baradha and Niranjana, 2007; Pragadeeswaran, 2005a,b).

The two functions of stress management from Brown (1998) are stress reduction and stress refining. Stress reduction means reducing the uncomfortable stress or distress due to neustress. Stress refining means converting distress into positive stress or eustress. This is also explained by Selye and Levi (Nagendra and Nagrathna, 1998) as stress is a non-specific, conventional and physic-genetic response pattern, the primary function of which is to prepare the function, that is, to prepare the body for physical activity such as resistance or flight. Here flight means 'stress reduction' and resistance means 'relieving of stress reaction' or 'stress refining'. However, optimal stress for stress refining process is necessary for success in administrative works (Srinivasan, 1995 and Devarajan, 2001). The practice of meditation and relaxation exercise has a wide range of applications in stress management (Hassed, 1996). Mishra (1999) has shown that yogic stress management techniques can stimulate the sympathetic nervous system and thereby convert the flight-n-flight response into a stay-n-play response. Stress affects the parasympathetic part of the autonomous nervous system, which often acts as a maintenance system and secretes chemicals (neuro transmitters), affects the body exactly in the opposite way and creates imbalance in both body and mind.

Siddhartha Bhushan and Pamini Sinha (2001) have conducted a study among a sample of 27 students (20 males + 7 females) in the age group of 19-50 years in Bihar Yoga Bharathi, Munger, India. The sample out respondents was not previously exposed to yoga. After an hour of yoga practice for a period of 15 days, pre-and post-measures revealed that yoga/meditation techniques reduced the anxiety and hostility of the participants. It was also found that fifteen days of yoga practice reduced middle level anxiety and hostility. However, more acute cases may require longer duration of yoga practices. A three month study was conducted among the managers and employees in a manufacturing company and a smaller

distribution sales company. The findings reveal that regular practitioners' of meditation display more relaxed physiological functioning with a greater reduction in anxiety and reduce tension on the job, compared to controlled subjects of similar job positions in the same companies (Robert Roth, 1993). Surgenor and Joseph (2000) state that the psychological stress in an individual will be neutralised by exposing it to the society by emotional feelings. Therefore, the stress management through yoga/meditation will create a way for emotional balance.

Yoga practices and Emotional balance

Emotions are caused by distress and they greatly affect the quality of life of an individual. Calgiuri (1998) says that the emotional imbalance arises, when an individual carries his/her positive or negative emotions and attitudes from his/her work life into his/her home life and *vice versa*. In the leadership area, the change in the emotion of a leader affects the participant's behaviour rather than the neutral emotional display of the leader (Lewis Kristi, 2000). Those who have developed high emotional quotient know how to regulate one's emotions such as anger or anxiety in a way that enhances success in job and life. Therefore, it is argued that emotional quotient is a significant dimension for effective leadership. As per quantitative evidence, 70 percent to 80 percent of the people suffer from major depression due to emotional imbalance and it could greatly reduce the productivity on shop floor. Therefore, the current need in work place is to manage emotional imbalance due to stress and depression (O'Brien, 1996; Steven E. Hyman, 2002). According to research findings, yoga/meditation actively controls the mind from emotions, anger and lust leads the mind to peace (Desikachari, 2000; Rekha Shetty, 2011)). Antony (2002), Kerala State Chief Minister states that the practice of yoga increases tolerance and mental equanimity. He adds that regular practice of yoga/meditation has helped him in his decision making. The practice of meditation techniques develops emotional stability in students, which helps them to identify their own attitudinal syndrome during career searching process (Pragadeeswaran 1999, 2004c). Meditation (Vethathiri Maharishi, 1991) has developed 'detached attachment' i.e., enjoying the worldly objects with a sense of awareness of their limit and method. Herbert Benson of the Harvard Medical School, has shown that the relaxed state brought on by meditation reduces the impact of stress hormones such as non-adrenaline and adrenaline and enhanced emotional comfort (Malcolm McConnel, 1998).

A quasi-experimental study (Pragadeeswaran, 2003c, 2004a) was carried out at a co-operative sugar mill.

The participants at the training programme were middle level and higher level executives. After a four month Vethathiri model of yoga training programme, a follow-up study was conducted using a semi-structured interview based on self-report and the assessment report of the superior. Two phase self-reports were collected from the practitioners at an interval of three months. The reports indicated that the Yoga practice increase emotional competence by conquering anger, which also resulted in an increase in the interpersonal relationship among the co-workers, and with family members.

Yoga practices and Spiritual intelligence

Emotional balance increases the introspective attitude of an individual. It also called a psychoanalysis and psychosynthesis process of balancing three ego states (refer to figure 1). Vyas (2010) said that Spirituality practices like yoga, Meditation brought back old values of sincerity, integrity and loyalty, which are lost in today's corporate world. The Indian science of Spirituality provides a perennial message of practical art of living, of emotional sublimation and mental transcendence (Swami Anubhavananda and Arya kumar, 2008). Danah Zohar (2000) has defined spiritual quotient means as 'the human need and talent for finding meaning in experience. It is one's access to and use of meaning, vision and value in the way that they think and the decision that they make.' It is also defined as the overall capacity to act rationally and purposefully and to deal effectively with one's environment. SQ motivates people to think beyond profit margins and devote time for voluntary work with commitment to the organization and to the society (Vibha Mahajan, 2005; Manish Singhal and Leena Chatterjee, 2006; Rohit Puri, 2012).

The word "Spirit" is defined as energy that transcends the bodily experience. Spiritual Quotient is defined as the level of high level spiritual awareness, intuition, mindfulness, and knowing, that allow the persons to connect to others, do great deeds and make decisions leading to the greater good. Neurologists and other scientists know that the *greatest power is lodged in fine*, not in the course. Swami Vivekananda says, "We see a man taking up a huge weight, we see his muscles swell, and all over his body we see signs of exertion, and we think muscles are more powerful things. But it is thin thread-like structures, the neurons that bring power to the muscles. The moment one of these tiny looking neurons is cut off from reaching the muscles from brain, the muscles will not be able to move. These neurons actually bring the power from something finer still-- thought, and so on". Thus, it is the finer that is really the seat of power.

Table 1: Occupational Stress Level of Dr. S. Viswanathan

S. No.	Occupational Stress Dimensions	Item No.	Score	Interpretation
1	Role overload	1, 13, 25, 36, 44, 46	18	Medium
2	Role ambiguity	2, 14, 26, 37	8	Low
3	Role conflict	3, 15, 27, 38, 45	11	Low
4	Political Pressures	4, 16, 28, 39	14	Medium
5	Responsibility for Persons	5, 17, 29	8	Medium
6	Under-participation	6, 18, 30, 40	8	Low
7	Powerlessness	7, 19, 31	8	Medium
8	Poor peer Relations	8, 20, 32, 41	10	Medium
9	Intrinsic impoverishment	9, 21, 33, 42	8	Low
10	Low status	10, 22, 34	4	Low
11	Strenuous Working Conditions	12, 24, 35, 43	7	Low
12	Unprofitability	11, 23	5	Medium
Total			109	Medium

Source: Primary data.

Table 2: Emotional Intelligence scores of Doctor S. Viswanathan

S. No.	Emotional Intelligence Dimensions	Item No	Score	Interpretation
1	Self-awareness	6, 12, 18, 29	18	High
2	Empathy	9, 10, 15, 20, 25	20	High
3	Self motivation	2, 4, 7, 8, 31, 34	27	High
4	Emotional stability	14, 19, 26, 28	16	High
5	Managing relations	1, 5, 11, 17	19	High
6	Integrity	16, 27, 32	13	High
7	Self development	30, 33	8	High
8	Value orientation	21, 22	8	High
9	Commitment	23, 24	8	High
10	Altruistic behaviour	3, 13	9	High
Total			146	High

Source: Primary data.

Table 3: The spiritual Intelligence scores of the Doctor S. Viswanathan

S. No.	Spirituality Dimensions	Item No	Score	Interpretation
1	Fulfilment of self	18, 36, 22	12	High
2	Self determination	9, 32, 29	9	Medium
3	Self control	10, 37, 39	9	Medium
4	Discovery of self	17, 14, 25	11	High
5	Enrichment of self	34, 27, 2	8	Medium
6	Partnership mode	28, 33, 23	10	High
7	Small group mode	3, 38, 19	9	Medium
8	Organizational mode	16, 21, 15	11	High
9	Development mode	30, 31, 12	11	High
10	Ideopraxis	20, 7, 11	10	High
11	Transactional mode	5, 13, 35	9	Medium
12	Transformational mode	24, 26, 8	10	High
13	Transfiguration mode	4, 1, 6	9	Medium
Total			128	High

Source: Primary data.

Table 4: Leadership style Scores of Dr. Viswanathan

S. No.	Leadership Styles Dimensions	Item No	Score	Level	Rank
1	Authoritarian	1,4,7,10,13,16, 19, 22, 25, 28	35	Medium	3
2	Participative	2,5,8,11,14,17, 20, 23, 26, 29	44	High	1
3	Delegative	3,6,9,12,15,18, 21,24,27,30	40	High	2

Source: Primary data.

Table 5: Mean score of Ethical behaviour in Leadership of Doctor S. Viswanathan

S. No.	Statements	Mean Score (n=3)	Interpretation
1	Leading by Example	9	High
2	Rational Persuasion	8	High
3	Developing a reputation as a subject matter expert	9	High
4	Exchanging favours and bargaining to achieve a work goal	9	High
5	Developing a network of resource persons	8	High
6	Legitimizing a request	8	High
7	Inspirational appeal and emotional display	9	High
8	Consultation	9	High
9	Forming coalitions	8	High
10	Team play	9	High
11	Deliberate manipulate others ruthlessly	2	Low
12	Gentle manipulation of people and situations	1	Low
13	Undue pressure	3	Low
14	Game Playing	3	Low
15	Debasement	2	Low
16	Upward appeal	3	Low
17	Silent Treatment	1	Low
18	Ingratiation, Charm, and appearance	2	Low
19	Joking and Kidding	2	Low
20	Usage of harsh words	1	Low

Source: Primary data.

Therefore the power of self realization or Self Actualization is more powerful than realization of others. The measure of self-realization/Self-actualization is otherwise called Spiritual Quotient (SQ). Maslow said Self-actualizing people share a range of characteristics which he regards as desirable in that he conceived of Self-actualization as psychologically healthy. The characteristics he cites include being creative, being problem solving, rather than self-focused, having autonomy in attitude whilst accepting the self and others, having an ethical framework and also operating towards a democratic frame work.

Figure 1 clearly summarizes the theoretical frame work of Yoga practice that enhances ethics in decision making by developing Spiritual Intelligence. The higher spiritual quotient enhances the ethical decision. The following paragraph explains the mechanism of yoga in the development of ethics by enhancing Spiritual Intelligence.

Yoga practices and Ethical decision by developing Spiritual Intelligence

Yoga means ancient attention technique (mindfulness, concentrative and combined) embodying both transcendence and integration that provides a unique neuropsychological explanation for stress optimization. Yoga practice reduces the mental frequency into the delta (< 3 thoughts /second) state or Super Conscious or Unconscious state, said by Sigmund Freud. In this delta state, the extra sensory perception or perspicacity enhances the stress reduction and stress refinement (optimization of Stress). Whenever stress gets optimized, the emotions are controlled or balanced through introspection mechanism in Yoga. In this moment the concept of 'Self' dominates the emotion. It means a clear understanding about self, society and situation. During the domination of self, the three ego states are integrated and balanced. The balancing ego states are called Spiritual Intelligence. Vaughan (2002) says that spiritual intelligence means the calm of the mind in mediation which integrates our lower self (ego, personality, body) with higher aspects of our being (higher self, soul, spirit) to gain social awareness. This self-realized state leads the individual to generate more alternatives and also to select the best alternative by balancing egocentricity (self) with altruistic (society) in thinking (refer to figure 1). Thus the Yoga practice helps the executive to work in an organisation as ethical innovators by realizing the self and society (Pragadeeswaran, 2002, 2008, 2011.). These self-realized executives in the organisation are otherwise called Intrapreneur in Organisational behavioural Science or Karma Yogi in Organisational Philosophy. It means a self realized executives in the

organisation take right or best decision conducive to self, nature and society.

RESEARCH METHOD

The objective of this study is to probe the role of Yoga practices on the enhancement of ethics in organisational decision. From the above literature reviews the researcher took the following variables for this study: (a) Occupational Stress (b) Emotional Intelligence (c) Spiritual Quotient (d) Leadership Styles for decision (e) Ethics in Leadership behaviour

Sample

Case study method adopted in this study. Only one sample of top level executive is selected for this study. Since the top level executives were busy in their schedule, the author adopted judgement sampling and selected a top level executive whose practice of yoga spanned ten years in his life. The fifty seven years young respondent for this study is Dr.S.Viswanathan, a medical practitioner with qualifications of M.B.B.S, M.D., D.G.O, F.R.C.S., M.Sc. (Yoga), M.Sc. (Value Education). He is also the Medical Superintendent of Rajah Muthaiah Medical College Hospital, where approximately 700 people including doctors, nurses, technicians etc. are working. The hospital has many advanced departments with laboratory facilities. In addition to that, the doctor S. Viswanathan is also working as Head of the department of Obstetrics and Gynaecology, Rajah Muthiah Medical College and also he is a director, Centre for Yoga Studies, Annamalai University. Thus, the sample for this study, Doctor S. Viswanathan is executing three leadership positions in the same University since last four years with continuous self-practice of yoga. Therefore the researcher selected this sample as Judgement sample for this study.

Measuring Instruments

The following measuring instruments were used to measure the variables of this study.

Occupational Stress (Srivastava and Singh, 1981)

To measure the occupational stress among the executives, the occupational stressors in the occupational stress index developed by Srivastava and Singh (1981) was used in the Questionnaire I. This index consists of 46 items with Likert' type scale ranging from 1 (strongly disagree) to 5 (strongly agree) for each item and grouped as 12 dimensions. The higher score indicates the high level of Occupational stress.

Emotional Intelligence (Anukool Hyde et.al, 2001)

To measure the emotional intelligence, a scale with 34 items grouped as 10 dimensions constructed and standardized by Anukool Hyde, et.al. (2001) was

used in the Questionnaire II. The responses of the respondent valued as, strongly disagree (1), disagree (2), neither disagree nor agree – Neutral (3), agree (4) and strongly agree (5). The high score indicates that the respondent possess high emotional intelligence.

Spiritual Quotient (Rojas, 2002)

The spiritual measurement scale developed by Rojas (2002) was used to measure the spiritual intelligence of the executives. There 39 items in the scale valued from strongly disagree (1), disagree (2), agree (3) and strongly agree (4); and grouped in 13 dimensions. The high score indicates that the high level of Spiritual Quotient.

Leadership Styles for Decision (Donald Clarke, 1998)

The leadership style scale was used in this study was created by Donald Clarke (1998) which consists of 30 items. Out of 30 items, there are 10 items for each one of three leadership styles, namely 'authoritarian', 'participative' and 'delegative' styles. The score for each statement varies from 1 for 'almost never true' to 5 for 'almost always true' and 2 for 'seldom true', 3 for 'occasionally true' and 4 for 'frequently true' in between.

Ethics in Leadership behaviour (Andrew J. DuBrin, 1998)

This scale was used to measure ethical and unethical influence in the leadership with 20 items and grouped into 2 dimensions. The score for each item ranging from 10 (highly influence) to 1 (less influence).

Method of Data Collection

In the above measuring instruments, the first four tools except 'Ethics in Leadership Behaviour' were filled by the Doctor S.Viswanathan. The Ethics in leadership behaviour tool circulated to one subordinate to Doctor S.Viswanathan from each department such as Centre for Yoga studies, the Department of Obstetrics and Gynaecology, and Rajah Muthaiah Medical Hospital. The results of the measuring instruments are discussed in the following paragraph:

RESULTS AND DISCUSSION

The score of role ambiguity, role conflict, under participation, intrinsic impoverishment, low status, Strenuous working conditions are 8,11,8,8,4,7 respectively and these score are ranged in low level of occupational stress. These results show the undisturbed mind level of Doctor S. Viswanathan with respect to the concept of self. This is possible because of introspection mechanism in yoga and the enlightenment of intuition, insight from instincts. It is also inferred that the yoga plays a role of stress

reduction in Doctor S. Viswanathan's mind as conversion of distress into Neustress.

The score of Role overload, political Pressures, responsibility for persons, powerlessness, poor peer relations, unprofitability are 18, 14, 8, 8, 10, 5 respectively and these score are ranged in Medium level of occupational stress. The results show the organisational responsibility of Doctor S. Viswanathan. It means minimum stress is essential to think of organisational excellence. This is possible due to the introspective nature which projects itself as it is inherently present in Yoga. In these dimensions yoga practice plays a role of Stress Refinement converting stress into eustress.

The overall score is 109 and it lies in Medium range of Occupational stress level. It is inferred that Doctor S. Viswanathan is maintaining optimum stress level by the practice of Yoga regularly.

From Table 2, the scores of Self-awareness, Empathy, Self motivation, Emotional stability, Self development are 18, 20, 27, 16, 8, respectively and all these scores are ranged in high level of emotional intelligence. It is interpreted that the respondent is having high level of emotional stability on self. The scores of Managing relations, Integrity, Value orientation, Commitment, Altruistic behaviour are 19, 13, 8, 8, 9 respectively and all these scores are ranged in high level of emotional intelligence. It is interpreted that Doctor S. Viswanathan has a high level of emotional stability and emotion sharing with the society by regular practice of Yoga. The overall score is 146. It means the overall emotional stability or Intelligence of Doctor S.Viswanathan is at a higher level. This results are coincide with the findings and views of Pragadeeswaran (2006 a,b)

From Table number 3, the scores of self fulfilment, self determination, self control, discovery of self, enrichment of self are 12, 9, 9, 11, 8 respectively. These dimensions are grouped under the category of intrapersonal relationship realization. It means understanding about the equanimity in thought, speech, and action. The self fulfilment and discovery of self are at the higher level of quotient. It is interpreted that the long years of practice of yoga increases the level of understanding of self. The self determination, self control, and enrichment of self are at the medium level of quotient. It shows the continuous improvement of self development process.

The score of Partnership mode, small group mode, organizational mode, development mode are 10, 9, 11, 11 respectively. These dimensions are grouped under the category of interpersonal relationship realization. It means understanding about the equanimity between us and others. The results show

that the partnership mode, organisational mode and development mode are at the higher level of quotient and further revealed the Doctor S.Viswanathan is having clearer understanding of the relationship between him and other working persons in the organisation. However, the respondent level of understanding is medium at the small group level of three or close circle. It is very difficult to maintain the understanding at the small group level. This is because of maintaining a high level of confidentiality in the work nature of Doctor S.Viswanathan as a top level executive. However, Doctor S.Viswanathan maintains such understanding in the positive side of medium.

In the Supra-Personal dimensions such as, Ideopraxis, transactional mode, transformational mode, transfiguration mode, the scores are 10, 9, 10, 9 respectively. Supra-Personal means, the person is has a clear understanding between self and situation or nature. This dimension needs higher level of consciousness. In the category of ideopraxis and transformational mode the respondent is at the higher level of understanding quotient. In the transactional mode and transfiguration mode the Doctor S.Viswanathan is in the medium level of understanding and these two are very high factors of understanding. In the present world, medium score is a good score. The duration of Yoga practice increase the score of the above two factors.

The overall score is 128. It is inferred that the Doctor S.Viswanathan has a high level of Spiritual quotient.

Table number 4 shows that the score of Authoritarian, Participative and Delegative styles are 35, 44 and 40 respectively. The scores are in the range of being Medium for Authoritarian, High for Participative and Delegative leadership styles. Among the three scores, Participative leadership style is the highest than other two styles. Hence, it is inferred that the Doctor S.Viswanathan is dominant in Participative leadership style. It is further interpreted that the decision making style of Doctor S.Viswanathan is participative in nature. It means freedom the leader granted to the subordinate, to discuss, debate, and deliberate the best solution.

The formulation of Table 5 rests on the mean score of three subordinates of Doctor S.Viswanathan. The mean scores of statement one to 10 are at the high level. The statements one to ten serial numbers pertain to ethical leadership influence category. Hence it is inferred that the leadership influence of Doctor S.Viswanathan is highly ethical. The mean scores of remaining statements eleven to twenty serial number are at the low level. It is interpreted that the leadership influence of Doctor S.Viswanathan is low in unethical approach. Thus the yoga practice enhance the thinking level of

individual and make a balance among self, others and situation. The self-realised state of yoga practicing individual always execute right actions with clear understanding of self, others and situation. This result corroborates with the view of Sudha Umashanker (2012) that yoga practices gives peace of mind and help the individual to live ethically, abide rules, not harmed another human being or destroyed his chances and therefore one can enjoy the luxury of good sleep in night.

By comparing the theoretical frame work, the above scores are confirmed to yoga practising individuals having optimum stress with high emotional stability in the realized state of spiritual intelligence. In this realized state, the decisions of executives are participative and highly ethical.

IMPLICATIONS OF THIS STUDY

‘The concept of Sustainability starts from stillness of Mind’

Sustainability in the environment and in the organisation starts from the ethical sense of Individual. A proper training programme is required to implement the concept of ‘Sustainability’ in the young mind. There is no suitable training programme available at present for the development of Ethical thinking in human being. The entire management training schedule aims at exploiting the holistic training programmes for the development of leadership qualities, because conventional training programmes have not given the expected results. That is, conventional training programmes are only changing the outward behaviour of an individual. This change cannot withstand for long. Therefore, there is a need for advanced training programmes, which can give sustainable change ethical thinking by self-realisation in an individual. Whenever the self-awareness of an individual in the organisation increases, automatically the self-realisation will blossom. But the main factors that affect the self-awareness of an individual are stress and emotion. This study identifies the practice of yoga/meditation as one, which reduces and optimizes the depression and tension due to stress and emotion. The study also finds that the practice of yoga/meditation significantly solves the crucial challenge of developing ethical thinking in executives’ leadership behaviour.

CONCLUSION

Poor self-discipline is a serious disadvantage in the business of modern day living. Today's world faces a liberal menu of economic instability, industrial pollution, and oppressions of political hegemony and violence in office and private life. Living in such a world is really a challenging one for an individual. In this scenario, the result of the above study and

theoretical frame work suggest that the regular practice of Yoga and meditation or at least regular prayer will increase the stability of mind by emotional balance through optimization of stress. This balance effect changes an individual to a self-realized or self actualized state which leads to Ethical thinking. As a result the individual life will get peace which in turn gives organizational peace, family peace, social peace and world peace.

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