

CHAPTER-5

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IMPACT ON ORGANISATIONAL ARCHITECTURE: THE ROLE OF LEADERS

People make organizations. Leaders (at various levels) provide direction to them. The perception of executives about 'work' and the meaning it has for them becomes critical determinant of success and sustainability of organizations. The present empirical study is aimed at capturing this perception as exists in current context of economic development of India.

India is experiencing demographic changes. 50% population is below 35 years of age. It offers opportunities in terms of energetic youth power but faces challenges of orienting their energies in positive direction. Lack of adequate job-opportunities or gainful employment could make youth becoming 'misdirected missiles'.

The women are joining the executive work-force in numbers. The changing face of Indian industry also shows their increasing managerial and entrepreneurial involvement in organizational decision making.

Another characteristic in talent management in India is co-existence of poverty and plenty. In certain domains there are many who are seeking jobs but their 'employability' characteristic is fairly weak. Certain skill-categories, on the other hand that are needed, are not available and country faces shortages. Even un-skilled work-force at times becomes un-available.

The business organizations in India are also faced with co-existence of poverty and plenty of talent. On one hand large numbers of people await an opportunity of employment and on the other end is an increasing tendency of frequently changing jobs on the part of executives as seen through attrition rates at entry levels in organizations. Job-hopping signifies the impatience and aspiration aspects of the new generation. This also explains increased stress levels and prevalence of belief of primacy of materialism among them.

Organisations find themselves at their wit's end when it comes to designing an organization architecture that effectively could address emerging challenges. Yesterday's solutions could hardly find relevance in addressing tomorrow's problems. Continuous increases in salaries and facilities are slowly reducing competitive advantage that India had in terms of low wage-rates. Considering relative low-

productivity of Indian work-force this compounds the competitive disadvantage in a global context.

The young and old executives at various levels of organizational hierarchy also manifest generation gap. It is essential to capture the thoughts of Gen-next. They are the growth-drivers of future.

The Public and Private sector enterprises typify the two philosophies underlying management thinking and action. Executives cannot remain insulated from the cultural differences that exist between the two sectors.

HR development systems and processes are focusing on CTC (Cost-to-company) surveys in industries and geographies and make efforts to provide economic solution (taking a leaf out of western management practices) to issues which are deeply influenced by values that executives hold and meanings which they assign to 'work' per-se and thus are unable to check this phenomenon of attrition in spite of remaining perpetually engrossed with adjusting to the idea and salary levels in view of job-market trends.

It, therefore, makes eminent sense that we capture contemporary executive perception on the aspect of 'work' and the meaning which executives assign to it. This may throw pointers towards re-designing recruitment, induction, training, appraisals, compensation and benefit levels besides job-redesign and employee engagement and leadership development.

Indian society is driven by guiding principles of life as ingrained in its heritage. Vedas are the oldest document in this regard. The familial bonds and values imparted to children at young age leaves indelible mark on them. Managerial mind-set in current Indian context reflects these values. Understanding meaning of 'work' through the minds of Indian executives, therefore, becomes an interesting area of exploration.

There are various ways in which the **trinity** of factors identified-Sammriddhi, Sukh and Shanti- depicting meaning of 'work' as perceived by Indian executives could be looked at.

While in western context, Maslow and Herzberg focused on various needs and hygiene factors that 'stimulate' or 'motivate' people to work, it is important to focus on factors that capture the essence of 'work' in the context of Indian executives.

He wishes to fulfill his life's ambitions and desires through work and seeks socially meaningful connectivity and existence. His altruistic pursuits also need satiation. The

Indian executive is also concerned about various stresses of work and life that affect him..

Health and agility happens to be one important area in life for which he works and through work he attains them as Indian aphorisms have it. Physically healthy state of body is a must for all human endeavours. This also endorses the view that his thoughts (may be even sub-consciously) are soaked with teachings of 'Gita' that through this body and action only 'salvation' could be achieved- the ultimate goal of human beings beyond their material existence.

Cause and effect relationship of work as propounded in ancient Indian literature is clearly visible to have its sway on Indian executives' mind.

The three significant factors that emerged out of above analysis are so natural and persona of Indian culture and civilization that they can further supplement the theories of motivation for effective decision making in organizational context and provide their practical relevance too in Indian context.

Simply put, the three dimensions of 'work'-in the case of Indian executives-reflect their 'need' or 'aspirations' that individually could not fully explain their variant thoughts which drive their actions but collectively are good enough to provide a comprehensive perspective on issues of 'motivation' of managers in Indian business organisations.

To sum-up this could be put as '**3-S model**' of Indian way of life in search of 'meaning of work' incorporating - SAMMRIDDHI (Social and Material well-being or prosperity) - SUKH (Happiness, pleasure, joy or bliss) —SHAANTI (Peace) — the guiding tenets of theory of 'action' providing causative linkages between Purushaartha- Artha, Kama, Dharma and Moksha (attaining salvation or Nirvana). Everyone wants happiness, peace and well-being. These concepts are inherently relativistic in nature. Like in physical sciences, we comprehend light as 'absence of darkness', in the domain of humanities we need to appreciate the complementarity- 'Sukh'(happiness) also could mean absence of 'Dukh' (pain). 'Absence of stresses' could as well signify 'peace' ('Shanti') and 'absence of poverty' of any kind— physical, psychological, economic, physiological—could connote 'Sammriddhi'

“Sammriddhi”, “Sukh”¹¹⁹ and “Shanti”: The Indian Thought

The existence of body, mind and intellect provides a person ability to perceive, experience and appreciate the emotions of happiness and sorrow. Pursuit of happiness is the need of human beings universally. All that we do and endeavours we undertake are aimed at attaining this feeling of happiness. It could be internal or external and short lived or long lasting.

The principles of living considered relevant by oriental philosophies relatively are more inclined towards pursuit of peace and happiness not only in this world or life but through subsequent births until eternal rest (moksha-salvation, nirvana) is attained¹²⁰.

Sammriddhi (richness, affluence):

Sammriddhi is a state of well-off-ness signified by progress, elevation, wealth, energy, power and primacy (recognition or identity). Sammriddhi is means to achieve the intermediate end of Sukh (not the ultimate end of shanti-peace) and is of the following three types:

Bahirang Sammriddhi (External affluence):

The acquisition of wealth, name, fame, position, power and recognition are manifestations of Bahirang Sammriddhi. These stimuli (acquisitions) obviously fulfill the physical, psychological and emotional needs of human beings and are responsible for providing external happiness-‘Bahirang Sukh’- which lasts till these stimuli remain relevant .

Desires fuel pursuit of Bahirang Sukh. Unlimited acquisition of material prosperity being impossibility, the person following this route cannot attain a perennially happy state of mind. Placing limits on desires are therefore considered vital for taming the desires having sky as limits as they relate to sensual pleasures which are akin to fuel and fire. More one consumes, more one wants. This state is considered good for material growth but infinite growth is unattainable (due to physical limitations of resources available on the planet) and becomes cause of unhappiness and disorder and hence taming of desires becomes ‘a-must’ by chastening of mind and ploughing it for eternal happiness and bliss¹²¹. ‘Greed’ is positively prohibited in Indian scriptures.

Antarang Sammriddhi (Internal affluence):

Antarang Sammriddhi is existence of a feeling of richness and fulfilment which is internally experienced by individuals even when the stimuli of Bahirang Sammriddhi are no longer in existence. Pride of one’s lineage, having been rich or powerful, bold or beautiful, respected and reputed person in the past and reminiscing may give

Antarang Sukh. Obviously they are short lived and a matter of history and can be a source of internal happiness for those who are inclined to cling to their past.

Adhyatmik Sammriddhi (Intrinsic affluence)

Knowing and understanding the true nature of one's own self is Adhyatmik Sammriddhi. On being blessed with this level of riches, one attains equanimity in one's perspective and steadfastness of intellect. The ego disappears and wisdom dawns. Adhyatmik Sammriddhi leads to **Anand** (bliss) and then adhyatmik shanti-also known as 'prashanti'.

Sammriddhi may be a fore-runner of sukh¹²².

Sukh (pleasure, enjoyment or happiness) is primarily related to experiencing enjoyable stimulation of body, mind or intellect, ease after fulfilment of desires, comfort and convenience. Thus it exists at three levels-physical, mental and spiritual. One may derive pleasure after listening to music or watching a movie, eating ice-cream, observing nature, doing meditation, spending time with friends or family, getting promoted, receiving recognition or listening to spiritual discourse. Avoidance of stress and distress also gives pleasure.

Thus sukh is also classified in following three category types:

Bahirang Sukh (External pleasure or happiness):

The feeling of pleasantness and happiness of this type originates and is experienced with the help of five sense organs and five work organs. For instance, if one wishes to taste delicious food and gets the same, it may result in making him happy. If someone, who is loved by a person, arrives, a feeling of happiness is generated and experienced. A person gets promoted and feels happy about it but sooner he learns that someone else (whom he did not like or was envious of) has also got the promotion, he starts feeling dejected and his happiness disappears. External stimulants of happiness are transitory and perishable. The source of such happy emotions' stimuli remains external and such feelings mostly short lived till such stimuli exist or until overpowered by alternative stimuli of happiness or sorrow. All materialistic pleasures, signifying Sukh, fall in this category.

Antarang Sukh (internal happiness):

This type of happiness is residual and internal in nature. For example if some near and dear person came, spent some time with the individual and even after he departs, leaves behind a trail of positive vibes that continue with the individual for some time. This is classified as Antarang Sukh. Negative vibes signify 'dukh' (the opposite of

sukh-misery or unhappiness). It could be true for the residual feelings after having watched a good movie, tasted cake or ice cream, heard music in a concert and the like. Such residual happiness generally lasts till one remains awake and goes away after he has fallen asleep. So is true about feelings of misery and sorrow. Limitations of memory and time play an important role in this regard. It is for this reason that 'time' has been considered as the best healer of emotional wounds.

Adhyatmik Sukh (intrinsic-anand-eternal happiness or bliss):

This is the blissful state of Chitta. While staying in a state of thoughtlessness and maintaining the upward journey of the serpent power (kundalini), one experiences adhyatmik sukh- a continuous state of blissfulness. These yogic experiences are of eternal nature and do not face extinction. It is the communion of 'jeev' and 'brahm' manifesting the reality of 'eko aham, dwitiyo naasti' (I am the only one-Brahm).

Body is the vehicle through which 'work' is performed. In the context of meaning of 'work', the action is performed by body. It has three forms:

- The gross body (Sthool Shareer), comprising of all the organs, is responsible for action – Bahirang Karya (external actions).
- The Subtle body (Sookshma Shareer) comprising of mind (Mana) undertakes Antarang Karya and experiences Antarang Sukha (or Dukha).
- The Kaaran Shareer, comprising of Chitta and intellect can indulge in spiritual pursuit, elimination of ego and experiences Adhyatmik sukh.

This stage of happiness is described in Indian literature as the eternal bliss where the glory of omnipresent and omnipotent is experienced by the seeker.¹²³

Shaanti (peace):

Peace, tranquillity or absence of entropy are some of the words which are used for defining Shaanti. The word Shaanti signifies existence of balance, coordination and adjustment. The absence of the balance disturbs peace. This is purely internal to human beings. Peace in a social context refers to absence of chaos or disorder or conflict.

Experiencing noiselessness, loneliness, void, patience, blissful state of existence, zero entropy (chaos or disorder), stability and stillness of mind free from lust, anger, greed and attachment are manifestations of **peaceful** living.

Satiating sense or work organs results into making the mind restful-even though temporarily -and thus Shaanti (peace) emanates. Physical exercises, meditation,

pursuit of hobbies—all are aimed at bringing peace of mind. **If Sukh is the flower, Shaanti is its fragrance.**

3-S Model: Managerial implications

However, none of these factors individually represents the human aspirations or the meaning of 'work' fully. Collectively they do—at least in Indian conditions.

The set of these factors have to be viewed holistically and over —emphasis on any one would not be of help to enhance sustainability of policy and action dimensions in respect of executive development issues.

This also has to be considered in the historical and cultural back-drop of India. The population of the nation (which never invaded or became aggressor) of peace loving people—emphasizes **peace** at personal, social, national and global levels. Indian executives are an embodiment of this philosophy of life and work. The details contained in earlier chapters amply corroborate this aspect.

Rapid economic growth in recent decades also influenced managerial thinking and material prosperity emerges as one significant set of factors that weighs on the minds of Indian managers. Even otherwise his work-role requiring his efforts to maximize organizational wealth is one of the primary areas of responsibility that he may be continuously mindful of, but addressing only economic needs does not bring about his total commitment. Sometimes HR practitioners find it hard to accept specially those who design their organizational processes basing them on the concepts and models from western world. For example, the need and frequency of Indian executive to avail leave (for meeting family and social obligations) is more than what is allowed or practiced in western world. The trade-off between 'work' (with attendant monetary benefits) and 'leisure' in Indian executives' case tilts towards leisure not for picnics but more for meeting social obligations and commitments of family.

In the maze of this era of competition and survival issues, Indian managers (as evidenced by this study) do not become oblivious to work-life balance and are in search of perfect harmony among often opposing factors affecting life and work, in pursuit of peace and happiness while discharging organizational obligations.

In a managerial or organizational context, it has varied ramifications especially when decisions are to be made on strategic options in the field of human resource management.

- For instance, if one was looking at the exit-interviews data of Indian executives, it could easily be deciphered that an individual manager was leaving the organization as he was dissatisfied on account of one or more factors out of the three mentioned above.
- He may be unhappy on account of lack of challenge at the work place (giving a sense of “meaninglessness” in existence)-‘absence of pleasure-Sukh’.
- May be his stress levels at work-place are high or that he is unable to do justice to various roles that he is required to perform. This disturbs his peace of mind enough to make him quit (‘shaanti’ is absent).
- He may find alternative better paying options and decides to move on for better emoluments or better designation- in search of ‘Sammriddhi’.

Empirically, it gets reconfirmed that Indian executives are seekers of happiness, peace and prosperity—and **that too all together**. They are more in search of a **‘balance’** between them.

- Organisations therefore would be required to redefine the jobs and compensation and benefit packages that optimize ‘total benefits’-(we may call it- optimization of **3-S benefits**) as are required by the executives and not remain obsessed only with compensation survey-results and focus on only salary levels.
- Motivating factors that could be triggered by the organization for bringing ‘peace of mind’ to the executive or enhance his ‘happiness’ (taking care of health and education of family members, for instance) could thus be leveraged against salary, to strike a balance, instead of only offering a CTC (Cost-To-Company) package.

Public sector organizations in India are examples of this kind with low employee attrition as compared to private sector counterparts- at least at junior and middle levels.

- Growth facilitates happiness. Training and development interventions add value to individuals which help enhancing organizational effectiveness too. This also provides an avenue to maximize individual happiness and enables managers to deal with stress situations without being ruffled, adding to their ‘peace of mind’. Training and development interventions, thus, can and should

be used as an effective tool of employee motivation and retention and making the job more meaningful for employee.

- Man is a social animal. Each society and culture depicts typical normative behavior patterns. Indians do love to socialize-both at family and work levels. Indian executives have exhibited need of social net-working through 'work'. Festival orientation and plethora of family ceremonies in India manifest this and social and personal engagements are considered important in life. It would be a mistake on the part of organizations if they choose to remain oblivious to this intrinsic need of Indian executives and take no proactive steps to address this need.
- Material well being is at the root of modern day living and working. Indian executives are no exception. Apparently, however, they seek something 'more' than material well-being. It is easy to see that genesis of this thought perhaps lies in thinking about not only material growth for leading a fulfilling life but also being concerned about something beyond—the life 'after' life—so typically ingrained in Indian psyche and belief system.
- The role of leadership-more so in Indian context-is all too well known. The leaders are required to create ways and means such that their team members find in their 'work' the meanings such as following in the current context of economic and social development (establish balance between material-social and physical needs driving towards attaining sammriddhi, sukh and shaanti):
- Younger executives are provided more material benefits by organisations in the short-run than focusing on long-term benefits.
- Older executives get opportunity of fulfilling their need to work for social good and altruistic pursuits. The leaders would do well to avoid creating stresses for their team members on personal and social issues. (Work-related stresses could be had).
- Female executives are rewarded materially more than being provided jobs which are challenging for them.
- Private sector organizations may need to develop policies which holistically look at optimizing executive work and life rather than focusing only on market driven compensation as a panacea.
- Leave policies (work-leisure-social-family needs of time).

- Using training and development initiatives to generate growth dimensions of individuals.

Focus on any one factor may be necessary but not sufficient to explain as to why certain organizational phenomenon is observed. For instance, Corporates give liberal wage/bonus rise (sammriddhi) yet are unable to check attrition---as their executives may be losing out on other factors e.g. avoiding high executive stress (shaanti) or keeping-good-health (sukh) needs may be inadequately addressed.

In the context of Indian executives, HR policies, systems and processes need to look at these dimensions of work and their fulfillment to promote employee engagement.

Issues of attraction and retention of talent could also get addressed.

The training and development strategies and actions could evolve out of this understanding making it relevant.

While an intuitive understanding of these factors may exist, this work empirically re-confirms and provides a new frame –work to operationalise specific strategies in this regard.

Work as a vehicle of seeking ‘fulfillment’ in life by Indian executives is one clear and strong manifestation that emerges out of this analysis.

Modern day organizations need to recognize challenges that await them in dealing with issues of gender, age, hierarchy and sector. The study, as detailed above, shows several areas that could be addressed by organisations for effectiveness and sustainability.