# CHAPTER- 1.0

## INTRODUCTION

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>DETAILS</th>
<th>PAGE NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0</td>
<td>INTRODUCTION</td>
<td>13-18</td>
</tr>
<tr>
<td>1.1</td>
<td>CONCEPT OF YOGA</td>
<td>15</td>
</tr>
<tr>
<td>1.2</td>
<td>BENEFITS OF YOGA</td>
<td>17</td>
</tr>
<tr>
<td>1.3</td>
<td>NEED FOR THE STUDY</td>
<td>18</td>
</tr>
<tr>
<td>1.4</td>
<td>SCOPE OF THE STUDY</td>
<td>18</td>
</tr>
</tbody>
</table>
1.0 INTRODUCTION

Effective leadership in academic, corporate and in other organizations is essential for guiding and shaping this evolution, providing the foundation in research, educating future practitioners, and implementing improvements in management through scientific exploration. Transformational leadership has emerged as one of the most widely researched leadership paradigms in organizational psychology. Within the various literatures on leadership, transformational leadership has attracted more empirical scrutiny than any other current theory, focusing on its nature and effects (Bass, 1985). According to Burns (1978), transformational leadership occurs when leaders and followers raise one another to higher levels of values and motivations, and results in a transforming effect on both leaders and followers. In leadership studies, traits were studied to determine what made certain people great, such as Thomas Jefferson, Napoleon, Abraham Lincoln, and Mahatma Gandhi. Subsequently, “Traits” theories of leadership have come up with the philosophy that Leadership is not limited to a few historic great men. Leaders as prophets, priests, chiefs, and kings served as symbols, representatives, and models for their people in the old and New Testaments, in the Upanishads, and in Greek and Latin classics (Bernard, 1990). “Leadership is not a matter of passive status or of the mere possession of some combination of traits” (Stogdill, 1948).

Today’s corporate world is dominated by competition, targets, and above all, personal desire to reach the highest positions in the corporate ladder, which is ultimately responsible for impairing harmonious interplay of body, mind and spirit. A deluge of chronic diseases has emerged from this stressful life (World Economic Forum, 2010, p. 9). Corporate employees suffer health problems of all kinds. Whenever there is mental stress there is
going to be a reduction in leadership qualities. The leaders will not be able to perform their
task in an effective and efficient way since they experience stress. Because of stress, it's
most likely that the heart rate increases, respiration increases, blood pressure increases and
heart rate variability reduces along with a possible increase in tamas (lethargy). Work
Stress is a timely and important topic for organizational leaders (Ganster, 2005). It is
estimated that work stress costs the nation billions of dollars a year in lost productivity,
health care expenses, and stress-related lawsuits (National Institute for Occupational Safety
and Health, 2005; Sulsky & Smith, 2005). Therefore an important, yet often overlooked,
component of leadership development which is to prepare leaders to manage themselves
and their followers.

Scientific research reports now numbering in thousands substantiate Yoga’s preventive,
rehabilitative, therapeutic and excelling powers at individual and corporate levels (Becker,
2000; Jacobs, 2001; Khalsa, 2004; Ornish, 2009). Their scientific interpretation has been
propounded based on a bio-psycho-socio-spiritual research model (Evans et al., 2009).

The urgent need for application of Yoga is made clear from studies of workplace life,
showing that it is often dominated by organizational misbehaviors including incivility,
insulting behavior, social undermining, theft of company assets, acts of destructiveness,
substance abuse and misconduct perpetrated against fellow employees (Fox & Spector,
2005). Interpersonal conflict, work-life conflict, and dearth of spiritual leadership are the
causes of workplace disharmony. Many successful companies in today’s world have
prioritized workplace yoga and spirituality as an emerging route to corporate wellness and
excellence. “The reason for living and working is to act, and the reason to act is to seek
excellence in everything that you do” (Sinclair, 2004 cited in Pruzen & Pruzan, 2001). This
quotation from a CEO and chairman of a leading company (Tan Range Exploration, Ltd., USA/Tanzania) portrays the relevance of spiritual insight for business management and performance excellence.

The spiritual, emotional, creative and rational intelligence acquired by an individual governs his/her behavior and thought processes. Undoubtedly, this can be regarded as a determinant of human personality and human excellence. Corporate culture needs yoga to meet the challenges and demands of today’s workplace. So the prime theme of this study is to highlight the contemporary significance of yoga to enrich health, happiness and harmony leading to leadership development in the workplace.

1.1 CONCEPT OF YOGA

According to the Vedas, all facets of existence in this world, including the food we eat, the work we do, and our interpersonal style, are governed by three gunas. These gunas are tamas (the mode of inertia), rajas (the mode of activity) and satva (the mode of enlightenment). Incidences and descriptions portrayed in the scriptures, *Bhagavad Gita* and *Srimad Bhagavatam* explain the manifestation of guna and their interaction, giving a profound basis for understanding human psychology. Research shows that regular practice of yoga is helpful for total health promotion, disease prevention and rehabilitation. Yoga is recognized as a secular and cost effective, holistic tool for boosting holistic health and awakening human intelligence, and a globally applicable means for creating individual and corporate excellence. Yoga is a Sanskrit word meaning union, to yoke or to unify; the merging of the microcosm of our existence in our body with the macrocosm i.e. it achieves a fusion of embodied consciousness with cosmic consciousness (Chaoul & Cohen, 2010). The famous yoga exponent, Sage Patanjali defines yoga as “the elimination of psychic
modifications” (Patanjali Yoga Sutra, 1:2) Another famous ancient yoga text, Shrimad Bhagavad-Gita (SBG) defines yoga as “a state of mental equanimity at each moment of the life” (SBG, 2:47). Subsequently, SBG also defines yoga from the behavioral perspective as “excellence in action” (SBG, 2:48). In the West, yoga is often considered just a mind-body technique from Asia, usually categorized into meditation (for seated practices) and yoga (practices that include movement and active participation of the body) (Chaoul & Cohen, 2010). Yoga is thus perceived as an overarching category that includes all Asian mind-body practices, whether from India (Hatha yoga, etc.), Tibet (Tsa lung Trul Khor [rTsa rlung 'Phrul 'Khor]), China (T’ai chi, Qi- gong) or others of Asian origin. Nonetheless, in the Indian context, yoga is more than a mind-body practice in that it also incorporates spiritual practices.

Basically, all yoga practices given in classical texts can be classified under four major streams: Karma Yoga (the yogic path of undertaking selfless deeds by using attained wisdom, power and prosperity), Bhakti Yoga (the yogic path of devotion), Jnana Yoga (the yogic path that prioritizes rational thinking over knowledge), and Raja Yoga (the eightfold yogic path synthesized by Sage Patanjali 5000 years ago). Indeed, this path of Raja Yoga is an integral form of Karma Yoga, Bhakti Yoga, and Jnana Yoga that can be adopted by any individual for total health and spiritual advancement. Correspondingly, Satyananda (2000, p. 16) has argued that from the perspective of yoga psychology (Raja Yoga), the human personality can be categorized into four types: dynamic, emotive, rational and volitional.

Karma Yoga is the preferred yogic path for those with active personalities, who can traverse the inner journey of psychic refinement through selfless deeds. An individual with emotive personality may love Ishwarparnidhan (Bhakti Yoga) for both psychic refinement
and subsequent inhibition of psychic modifications. The path of *Jnana* Yoga is an optimal yogic way for intellectuals and highly rational personalities. Eminent yoga scholar and seer, Patanjali laid out Raja Yoga (the royal path of yoga) as applicable equally for aspirants desiring perfect health, happiness, harmony, and ultimate bliss. Yoga is life management, “an ancient discipline designed to bring balance and health to the physical, mental, emotional, and spiritual dimensions of the individual” (Iyengar, 1976). The motto of life has become to seek excellence in everything. Yoga is “a practical discipline incorporating a wide variety of practices whose goal is the development of a state of mental and physical health, well-being, inner harmony, and ultimately a union of the human individual with the universal and transcendent existence” (Aurobindo, 1999).

### 1.2 BENEFITS OF YOGA

The popularity of yoga is increasing throughout the West, particularly in the UK and USA, where yoga has become more popular with women forming 70-90% of yoga students. Persistent practice of yoga and allied disciplines as a part of corporate culture improves somatic, social and spiritual health and intelligence of individuals and the organizational workforce. Participation of huge numbers of women itself signifies how important yoga is for health and happiness. The trend indicates that yoga should be taken into the consideration as part of a workplace curriculum or culture to promote corporate wellness, corporate efficiency, and corporate social responsibility.

Yoga practice produces prolonged positive physical, mental, emotional, social and spiritual effects on executives, helping produce effective leadership in the corporate world. Nurturing effective leaders is one of the most important functions of corporate excellence. Yoga seems to be an emerging avenue for worldwide corporate health and wealth. The
packaging of yoga in a special module called Integrated Yoga Module (IYM) seems to have a positive impact on corporate managers. Lifestyle modifications through this are the best preventive and therapeutic measures to optimize organizational health and culture. Corporate executives make him/her life healthy and wealthy. Obviously, that is an integral and a concise yogic way for all possible personalities, and is therefore the appropriate path for a yoga practice in corporate. No method other than yoga can simultaneously make corporate executives physically fit, mentally alert, emotionally rectified, socially adapted, rationally positive, and completely self analytic and spiritually elevated. Yogic practices prove to be an art and science of life to transform corporate executive into natural leaders.

1.3 NEED FOR THE STUDY
Earlier studies have investigated the impact of different styles of leadership. Most have dealt with conventional theoretical concepts of leadership with onetime assessment. A handful based on yogic concepts study their influence on leaders, but how yoga practices enhance leadership qualities, styles, and behavior has not yet been investigated. Hence this study is aimed at determining the impact of an Integrated Yoga Module on leadership, general health, guna and emotional intelligence, all of which are integral and moderating factors of leadership.

1.4 SCOPE OF THE STUDY
The study could pave way to a new dimension in the field of Yoga and management in general and in particular, to help the corporate world in use of yoga for leadership development for building role model leaders.