A Study of the Buddhist Approach to Organizational Behaviour from a Comparative Perspective

P. Ranawakaarachchi

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this dissertation titled 'A Study of the Buddhist Approach to Organizational Behavior from a Comparative Perspective' as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

.....

(Ven. Dr. Phramaha Somboon Vuddhikaro)
Dean of Graduate School

Dissertation Examination Committee:

..... Chairperson
(Prof. P. D. Premasiri)

..... Member
(Ven. Dr. Phramaha Somboon Vuddhikaro)

..... Member
(Ven. Dr. Phramaha Surasak Prajantasen)

..... Member
(Prof. Chandima Wijebandara)

..... Member
(Asst. Prof. Dr. Iromi Ariyaratne)

Dissertation Supervisor Committee:

Ven. Dr. Phramaha Somboon Vuddhikaro Chairperson
Prof. Daya Edirisinghe Member

Researcher .....

P. Ranawakaarachchi

Dissertation Title : A Study of the Buddhist Approach to Organizational Behaviour from a Comparative Perspective

Researcher : P. Ranawakaarachchi

Degree : Doctor of Philosophy (Buddhist Studies)

Thesis Supervisory Committee:

: Phramaha Somboon Vuddhikaro, Dr. Pali VII, B.A., M.A. (Buddhist Studies), Ph.D. (Buddhist Studies)

: Prof. Daya Edirisinghe, B.A., M.A., Ph.D., D.Litt.

Date of Graduation : March 13, 2019

Abstract

Organizational Behavior (OB) is one of the hot topics discussed in modern management and recognized as one of the most important factors for success of any organization. The aim of the research is to study the concepts relating to organizational behavior and study the Buddhist approach to organizational behavior from a comparative perspective.

The Buddhist teaching did not much focus on presenting very complex theories on human behavior like contemporary Western scholars who have developed various theories and models to interpret human behavior. Nevertheless the Buddhist doctrine was of more practical nature which addressed all the issues of human behavior of both laymen and disciples. The existence of the order of *Saṅgha* which is considered to be the oldest democratic organization in the world for more than 2500 years shows the soundness of the organization structure and the philosophy on which it was built. The Buddhist approach to Organizational Behavior is well elaborated in the *Vinaya piṭaka*. Similarly the Buddhist teaching was focused on wellbeing of the family and the behavior of individuals. As most of the economic activities are family based, behavior of the individuals and their traits such as attitudes, values, ethics and emotions had much impact on the economy and the society at large during that period. There are many discourses in the *Sutta piṭaka* which had clearly defined ways and means to change the behavior of individuals and disciplined them with firm changes in individual traits. It is interesting to note that some of the issues addressed by the United Nations to safeguard human rights had been identified and addressed through the *pañcasīla* and solutions for the most of the Sustainable Development Goals presented under 'the 2030

Agenda' too had been provided by the Buddha 2500 years ago. It is evident from the research findings that the Buddhist approach results in a permanent improvement in human behavior and the organization.

Acknowledgement

I humbly pay my gratitude to Most Ven. Prof. Dr. Phra Brahmapundit, Rector of MCU, Ven. Dr. Phramaha Somboon Vuddhikaro, Dean of the Graduate School, and the staff the Mahachulalongkornrajavidyalaya University, Bangkok, Thailand for giving me this opportunity and the invaluable advice and guidance.

My sincere thanks for the invaluable advice and assistance offered by Dr. Upali M. Sedere, Rector of the SIBA Campus, Sri Lanka and the staff of the SIBA very especially to the Assistance Prof. Dr. Iromi Ariyaratne of SIBA who assisted me in many ways throughout my research study.

I am very grateful to Prof. Daya Edirisinghe for guiding and advising during the course of the study and Prof. P.D. Premasiri and Prof. Udaya Medegama for advising me in various stages of the study.

It is with great respect I thank my mother and remember my late father who brought me up in a Buddhist environment. Without the support and encouragement of my wife Yamuna and the patience of my daughter Chamie Pubudumalie for my absence I would not have been able to complete my PhD. I thank all those who directly and indirectly helped me in numerous ways to make my most valuable lifetime dream of reading for PhD a reality.

P. Ranawakaarachchi

March 13, 2019

Table of Contents

	Page
Abstract	**i**
Acknowledgement	**iii**
Table of Contents	**iv**
List of Figures	**viii**
Abbreviations	**ix**
Chapter I – Introduction	**1**
1.1 Background of the Study	2
1.2 Problem Identification	4
1.3 Objective of the Study	6
1.4 Statement of the Problem Desired to Know	6
1.5 Scope of Research	7
1.6 Research Hypothesis	7
1.7 Definitions of the Terms Used in the Research	7
1.8 Significance of the Study	7
1.9 Research Methodology	8
1.10 Advantages Expected to Obtain from the Research	8
Chapter II – Management and Organizational Behavior	**9**
2.1 Historical Background of Management	9
2.2 Concept of Management	10
2.2.1 Scientific Management Theory	16
2.2.2 Behavioral Science Approach	21

2.3 Contemporary Management Thoughts 24

2.4 Human Resource Management 27

2.5 Strategic Human Resource Management 30

2.6 Emerging Role of HR 32

2.7 Training and Development 34

2.8 Organizational Behavior 38

2.9 Human Behavior 43

2.9.1 Attitudes 44

2.9.2 Values 46

2.9.3 Ethics 47

2.9.4 Emotions 48

2.9.5 Culture 50

2.10 Organizational Culture 51

2.10.1 Vision 52

2.10.2 Organizational Values 53

2.10.3 Management Philosophy 54

2.10.4 Goals 55

2.11 Employee Discipline 56

2.12 Counseling 58

2.13 Organizational Behavior Model 61

Chapter III– Early Buddhist Concepts in Management 63

3.1 Buddhist Management Concepts 67

3.1.1 Buddhist Concept of Human Being 70

3.1.2 Buddhist Economic Management 72

3.1.3 Buddhist Environment Management 77

3.1.4 Buddhist Organization Structure 81

3.1.5 Buddhist Leadership 85

3.1.6 Buddhist Concepts of Teamwork 93

3.1.7 Buddhist Concept of Communication 95

3.1.8 Buddhist Concept of Time Management 98

3.1.9 Buddhist Education 100

3.1.10 Management of *Saṅgha* Community 103

3.2 Buddhist Approach to Organizational Behavior 104

3.2.1 Individual Behavior 107

3.2.1.1 Attitudes 116

3.2.1.2 Values 119

3.2.1.3 Ethics 121

3.2.1.4 Emotions 124

3.2.1.5 Culture 125

3.2.2 Good Governance 126

3.2.3 Monastic Order and *Vinaya* 128

3.2.4 Influence of *Jataka Katha* on Human Behavior 138

3.2.5 Organizational Culture 139

3.2.6 Counseling 141

3.2.7 Mind and Meditation 143

Chapter IV – Relevance of Buddhist Teaching to Organizational Behavior 145

4.1 Uniqueness of Buddhism 145

4.2 Comparison of Buddhist Concepts of Management 149

4.2.1 Origin of World 150

4.2.2 Concept of Economics 151

4.2.3 Environmental Management 154

4.2.4 Organizational Structure 155

4.2.5 Leadership 156

4.2.6 Individual Behavior 158

4.2.7 Employee Discipline and *Vinaya* 162

4.2.8 Counseling 167

4.2.9 Meditation 170

4.2.10 Organizational Behavior 174

Chapter V- Conclusions and Suggestions 181

5.1 Conclusions 181

5.1.1 Buddhist Management Concepts 181

5.1.2 Organizational Behavior 182

5.1.3 Individual Behavior 182

5.1.4 Employee Discipline 183

5.1.5 Organizational Culture 184

5.1.6 Management Philosophy 184

5.2 Suggestions 186

Bibliography 187

Biography of the Researcher 191

List of Figures

Figure 1.1 Organizational Behavior Model 8

Figure 2.1 The Emergence of Management Thought 14

Figure 2.2 Early Advocates of Organizational Behavior 42

Figure 2.3 Organizational Behavior Model 61

Abbreviations

AD	Anno Domini
A	*Aṅguttaranikāya*
BC	Before Christ
CSR	Corporate Social Responsibility
D	*Dīganikāya*
Dhp	Dhammapada
HR	Human Resource
HRD	Human Resource Development
HRM	Human Resource Management
Ibid	Ibiden – In the same place
K	*Kuddakanikāya*
M	*Majjimanikāya*
OB	Organizational Behavior
P	Page
SDG	Sustainable Development Goals
SHRM	Strategic Human Resource Management
S	*Saṃyuttanikāya*
UN	United Nations
US	United States
USA	United States of America
Vol	Volume

Chapter I

Introduction

Today all business organizations are profit oriented. The Nobel Prize-winning economist Milton Friedman (1970)[1] once stated business' sole responsibility is "to use its resources to increase its profits." With the rapid growth in international trade and emergence of a global economy business firms operate in a challenging business environment. The business environment has dramatically changed in the recent decades. The rapid change is backed up by the rapidly expanding technology, particularly the information technology and media. These developments are so fast and the entire world is considered as a global village with no boundaries. The dynamic organizations are therefore making serious efforts to keep abreast with developments in the changing business environment while many conservative ventures are failing. Change has become inevitable. This is the essence of Buddhist thought:

"Impermanent are all component things, they arise and cease, that is their nature: They come into being and pass away; Release from them is bliss supreme."[2]

The Buddhist belief that nothing is permanent and referred to as impermanence, recognize that change is constant and inevitable in the environment in which we live. Therefore, all organizations are required to respond to change. The firms those respond positively achieve success by adopting to change. This is the basic challenge the business firms have addressed in their organizational behavior. The same is true where rapid changes happen consciously in the socio-economic scenario in a

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[1]Friedman Milton, The Social Responsibility of Business is to Increase its Profits; The New York Times Magazine, September 13, 1970. Copyright @ 1970 by The New York Times Company, Retrieved on 25 February 2016, http://www.colorado.edu/studentgroups/libertarians/issues/friedman-soc-resp-business.html

[2]*Aniccā vata saṅkhārā — uppāda vaya dhammino Uppajjitvā nirujjhanti — tesaṃ vūpasamo sukho Mahāparinibbāna sutta,* DN.16, https://puredhamma.net, Retrieve on 25 February 2016,

country. Friedman (1970) further states that the social responsibility of a business is also to 'Increase Its Profits'.

1.1 Background of the Study

With the introduction of liberalized economic policy in late 70's, Sri Lankan business environment too has changed significantly during the past four decades. Organizations have to face severe competition in the local market not only from local manufactures but from enormous imports as well. Many multinational organizations established their business in Sri Lanka and in the meantime local companies ventured into international markets.

With the privatization of state owned corporations in last two to three decades, private sector became the key player in Sri Lankan economy and considered as the engine of growth. In order to survive and prosper, organizations in both public and private sectors will need to react in a timely and flexible way. Efficiency and effectiveness are the most widely used terms in today's context. Restructuring, downsizing, de-layering and re-engineering are some of the strategies used by organizations to be competitive and enhance its' efficiency and effectiveness. More importantly, people within the organizations bring about all changes. It is the quality of people in organizations that makes the most significant differences in the way organizations produce and deliver goods and services. Any organization's effectiveness over a long period depends upon the consistent development of its employees. No organization can perform effectively if Human Resource (HR) factor attached thereto is deficient.

As such, organizations are very concerned about their employees and thus human resource has become the most important resource in the organizations. In this context management in general and Human Resource Management (HRM) especially

play a major role in organizational success. (Kochan & Dyer 1992[3], Idowu 2012[4]; Ali 2013)[5]

However people behave differently when acting their organizational roles and the individual behavior is greatly infuenced by their culture, attitudes, emotions, values and ethics. It is also important to note that organizations are set up to achieve purposes that individuals cannot achieve on their own. The organization's base rests on management's philosophy, values, vision and goals and as a social system play a critical role too.

Hence, it is important to understand not only the behavior of individuals but how they respond to organizational requirements as well.

Chester Barnard[6] recognized that individuals behave differently when acting in their organizational role than when acting separately from the organization. Organizational behavior studies the behavior of individuals primarily in their organizational roles. In doing so, organizational behavior draws most heavily on industrial and organizational psychology and social psychology. One of the main goals of organizational theorists is, according to Sims (2002),[7] "to revitalize organizational theory and develop a better conceptualization of organizational life."

A major challenge faced by contemporary organizations is to develop managers who can cope up with complexity of the problems and transform their organizations in to excellent entities in today's changing business environment. In the emerging economy mental and intellectual abilities and skills of employees gives a

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[3] Kochan Thomas and Dyer Lee (1992); Managing Transformational Change: The Role Of Human Resource Professionals, Paper prepared for The Ninth World Congress International Industrial Relations Association Sydney, Australia August 30 - September 3, 1992, Retrieved on 25 February 2016, http://dspace.mit.edu/bitstream/handle/1721.1/2407/SWP-3420-26847744.pdf

[4] Idowu Oluwatoyin Frederick (2012) Human Resource Diversity And Organizational Outcomes: Managing Differences Or Organizational Culture, Australian Journal of Business and Management Research Vol.1 No.12 [01-06] | March-2012, Retrieved on 25 February 2016,

[5] Ali Akbar (2013); Significance Of Human Resource Management In Organizations: Linking Global Practices With Local Perspective; Researchers World -Journal of Arts, Science & Commerce ■ E-ISSN 2229-4686 ■ ISSN 2231-4172, Retrieved on 25 February 2016, http://www.researchersworld.com/vol4/vol4_issue1_1/Paper_09.pdf

[6] American Business Executive and Author of many Management Books, (1886-1961)

[7] Sims, R. Ronald, Organizational Success Through Human Resource management: Greenwood Publishing Group, 2002. P.12.

competitive strength for any organization. Hybrid managers are the requirement of the day. Preparing managers to meet today's new challenges is of paramount importance and this can only be achieved by developing a structured approach to training and development. Another emerging issue is the knowledge worker and the quality of work life. Today education standards and aspirations of youths have gone up considerably and organizations are augmented with more knowledge workers than ever. With the exposure to multinational business environment, young employees especially executives are looking for rapid growth in their careers. Hence, organizations have a responsibility not only to provide training and development opportunities for their employees but also to provide a condusive work environment so that the employees can reach their full potential.

As a result, organizational behavior (OB) has emerged as a critical area of management and the study of organizational behavior has become increasingly vital to the success of modern organizations.

1.2 Problem Identification

Sri Lanka has a documented history of more than 2500 years. The Great Chronicales of Ceylon, Mahavamsa (Ven. Sri Sumangala 2010)[8] and Dipavamsa (Wikipedia),[9] deals with the history of Ceylon from the arrival of Vijaya and his followers in the fifth centuary B.C.

A significant landmark in the history was the arrival of Arhant Mahinda, the son of the Emperor Asoka of India, a Buddhist missionary who brought Buddhism to Sri Lanka in the third centuary B.C.(Ven. Rahula 2006).[10] The country had been ruled by Kings and specially during the period of Anuradhapura and Polonnaruwa massive monumental development work took place and still the ancient sites are in place to witness these achievements. Structures such as Lowamahapaya, Ruwanveliseya, Sigirya

[8]Mahavamsaya (Sinhala), Buddhist Cultural Centre, Dehiwala, Sri Lanka, 7th ed.
[9] https://en.wikipedia.org/wiki/Dipavamsa, Retrieved on 25 February 2016,
[10]Ven Rahula Walpola, What The Buddha Thought, Buddhist Cultural Centre, Dehiwala. 9th ed.

and irrigation systems like Parakrama Samudraya, Yoda Ela[11] were ample evidence for the presence of advance technology and the management systems prevailed at that time. With the invasion of Protugese in 1505 A. D. Ceylon had undergone tremendous changes during the next four and half centuries under Dutch and English rule. However there are mixed opinions in respect of development and their influence.

Sri Lanka having gained independence in 1948 has been subjected to immense economic and social changes under various Governments. During this period of seven decades there is no doubt that some form of development has taken place. However, it has been observed and pointed out by various parties that other countries in our region which were far behind 4 – 5 decades ago have now surpassed us. In this context there is a question about the sustainability of our development which is mostly based on borrowed concepts from the west. Archeological findings too have proved that we had a well developed civilization in ancient regime of Kings most probably with much influence from the Buddhist religious background dating back to King Devanampiyatissa's time.

The Buddha was described as one of the greatest leaders and visionary of all time with an acute knowledge of human beings. In His 45 years of Buddha hood, the Buddha delivered discourses which contained many theories of management and leadership. It is also evident from the available literature that there was a well-developed administration system for *Saṅgha.*[12]

In *Pattakammasutta*,[13] the Buddha discussed hierarchical form of needs, primary and secondary needs, fame, long life and emancipation, many centuries before Abraham H Maslow; American Psychologist presented a motivational theory of Maslow's Hierarchy of Needs very much in line with what the Buddha preached.

In this context the researcher believes that it is high time for us to critically study the relevance of the Buddha's teaching in contemporary management especially in

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[11]Massive constructions of the ancient time from 5th century using mostly manual labour

[12]*Saṅgha* lit. means 'community', in Buddhism it denotes the community of 'Buddhist monks', which is the Order of Monks or Monastic Order.

[13]A.4.61: Bhikku Bodhi., A Translation of the *Aṅguttara Nikāya*, Wisdom Publications, Boston, 2009, p. 449-452

the context of organizational behavior. It is also important to see whether the same is being applied in our country. Being a country with over 70% Buddhists, it is of paramount importance to compare the Buddhist approach to organizational behavior with contemporary management with a view to see the possibility of applying some of the Buddhist principles in this area for the sustainable development of the country.

1.3 Objectives of the Study

Although there are many studies on the Buddhist teaching and its application in contemporary management including areas such as general management, economic management, environmental management and counseling etc., the researcher has not found a comprehensive research study covering the subject of Organizational Behavior. Therefore, the researcher attempts to study the concepts relating to organizational behavior and compare Buddhist approach to organizational behavior with organizational behavior concepts in contemporary management based on a model developed by the researcher (Figure1.1).

The main objectives of the research study will be as follows:

1.3.1 To study Contemporary Management concepts with special reference to Organizational Behavior

1.3.2 To study Buddhist Management and Organizational Behavior concepts in canonical sources

1.3.3 To compare the Buddhist approach to Organizational Behavior with Contemporary Management approach

1.4. Statement of the Problems Desired to Know

1.4.1 What are the factors that would influence organizational behavior?

1.4.2 What are the contemporary management concepts found in canonical sources relevant to organizational behavior?

1.4.3 What is the contribution that Buddhist concepts could make in improving the organizational behavior in Sri Lanka?

1.5 Scope of the Research

To study the management concepts applied in present organizations with special reference to organizational behavior and compare them with the Buddhist management concepts in the Pali cannon.

1.6 Research Hypothesis

As the research is a comparative study based on the available literature there are no research hypothesis.

1.7 Definition of the Terms Used in the Research

Definitions of the terms used are as follows:

i. **Canonical Sources**: Pali cannon consists of *Tipiṭaka* namely *Sutta, Vinaya* and *Abidhamma.*

ii. **Contemporary Management**: Management concepts, techniques and tools applied in managing organizations at present.

iii. **Organization**: A consciously coordinated social unit composed of two or more people that functions on a relatively continuous basis to achieve a common goal or a set of goals.

iv. **Organizational Behavior**: A field of study that investigates the impact of individuals, groups and structure on behavior within organizations for the purpose of applying such knowledge toward improving organizational effectiveness.

1.8 Significance of the Study

With the rapid development of technology and globalization of economy, organizations have to compete intensively both in local and international markets. To be successful, organizations should not only develop products/services of superior quality but also develop its people. Therefore, it is of paramount importance to assess the behavior of individuals and the role of organizations in today's context. A research study in this area will not only enable us to understand the organizational behavior, ie. the

interface between human behavior and the organization and the organization itself, but also enable to critically study the Buddhist approach to organizational behavior.

1.9 Research Methodology

This is mainly a qualitative research based on the available literature and the researcher plans to apply the following methodology.

i. Reviewing Management Literature

ii. Referring to Pali cannon and reading selected *suttas* in the *Suttapiṭaka*

iii. Referring to selected areas in the *Vinayapiṭaka*

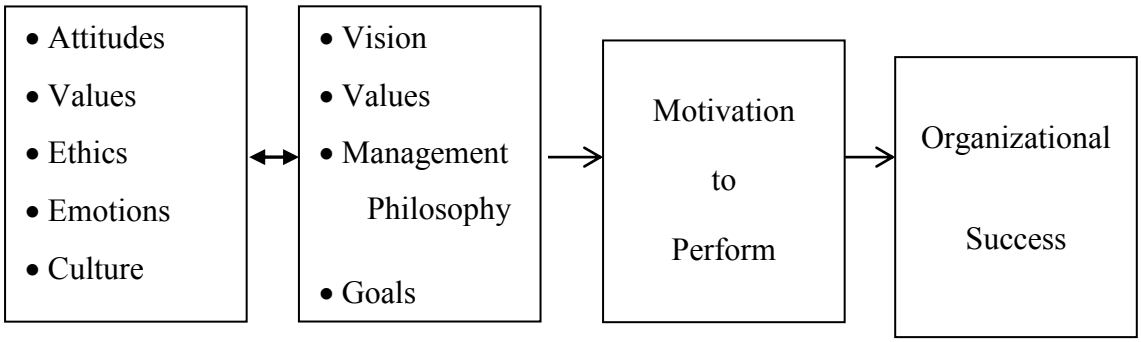
1.10 Advantage Expected to Obtain from the Research

i. To gain a comprehensive understanding of Buddhist teaching in management concepts and organizational behavior

ii. To understand the Buddhist approach to organizational behavior

iii. To understand the important concepts in Buddhist teaching required for changing the behavior of people

Figure 1.1: Organizational Behavior Model



Chapter II

Management and Organizational Behavior

This chapter discusses and reviews the existing literature on management, which serves as background material and basis for this study. It will focus on management, human resource management (HRM) and organizational behavior (OB). It starts from studying the evolution of management, how managing of people emerged as human resource management function and then looks at the theoretical aspects of organizational behavior with special reference to interface between human behavior and organizations. Then it deals with the most important aspect of the research study: behavior of individuals primarily in their organizational roles.

2.1 Historical Background of Management

Very early periods of human history dates are sometimes pure guesswork. The earliest remains of human culture so far discovered goes back to 5000 B.C. where Egyptian history is supposed to begin around 7000 years ago. Archaeologists have also discovered the early remains of a civilization dating from about 5000 B.C in Chaldea or Mesopotamia. However the presence of advance civilization with agriculture and fine arts around 3500 B.C. was established after subsequent archaeological discoveries. A common civilization existed at that period, about 5500 years ago, from Egypt to North India and China (Nehru,1989).[1]

The Egyptian pyramids and the Great Wall of China are a couple of evidence that constructions of massive structures had taken place with the involvement of

[1]Nehru, J. Glimpses of World History, Indraprastha Press (CBT), Nehru House, India. 7th ed. 1989. p.xx.

hundred thousands of people thousands of years ago. At a time where there was not advanced technology, construction of a pyramid was supposed to be taken more than 20 years with one hundred thousandS people working continuously. This would clearly prove that unless there was some form of supervision the pyramid would not have been constructed at all. Therefore one could conclude that there was sequence of activities including planning of work, organizing materials, and directing people etc,. These examples show that there was some form of organizations existed thousand of years ago and management had been practiced for an equivalent period of time. However there were two main events taken place a couple of centuries ago which had played a significant role in promoting the study of Management.

First, in 1776 Adam Smith published a classic economic doctrine, 'The Wealth of Nations', in which he argued the economic advantages that organizations and society would gain from the division of labour, the breakdown of jobs into narrow and repetitive tasks (job specialization).

The second important, pre 20th century influence on management was the Industrial Revolution (Robbin et al, 2012).[2]

The main contribution of the Industrial Revolution, starting in the 18th century in Great Britain and crossed to America, was the replacement of human power by machine power. This was resulted in establishing efficient machine driven large factories which in turn required skilled managers to forecast demand, schedule machines, sourcing of materials in large quantities and assign and supervise people. Although there was a need for formal management theories to operate these factories, developing of such management theory was taken place until the early 20th century.

2.2 Concept of Management

History of management dated back to a few centuries and has a relatively short history compared to other disciplines such as physics, chemistry, and economics

[2]Robbins, S., Bergman, R., Coulter, M, and Stagg, I, Management : Yesterday & Today, Pearson, Sydney,6th ed.2012. p.35

etc. According to Moorhead and Griffin (1999),[3] one of the main reasons for the relatively late development of the management as a scientific field is that a few large business organizations existed until around hundred years ago. However, there are evidences that some form of management existed from the time people started working together to perform various tasks in an organized manner. Various writers have amply corroborated this. Hitt, Black and Porter (2011)[4] state that:

> While many think that management is a very concept, it is not. Even ancient civilizations encountered managerial challenges and found ways to cope with them more than 1000 years ago, Chinese leaders searched for an effective means of governing a large organization (government) and expressed the importance of open communications and consideration of people need.

Drucker (1974)[5] stated that:

> Roots of the discipline of management goes back to one hundred and fifty years, but management as a function, management as a distinct work, management as a discipline, and area of study – these are products of this century.

[3]Moorhead, G. and Griffin, R. W., Organizational Behavior, Jaico Publishing House, India. 3rd ed. 1999. p. 14.

[4]Hitt, M.A,Black, S and Porter, L.W, Management, Pearson Education Inc, Saddle River NJ, 3rd ed. 2011. p.9.

[5]Drucker, P. F, Management, Butterworth-Heinemann. 1974. p. 11

Koontz and Weihrich (1988)[6] state that:

> Despite the inexactness and relative crudity of management theory and science, the development of thoughts on management dates back to the days when first attempted to accomplish goals by working together in groups. Although modern operational management theory dates primarily from early twentieth century, there was series thinking and theorizing about managing many years ago.

With the dawn of the 20th century, the American economy has transformed from agriculture-based economy to a dynamic industrial economy. After the civil war the American economy began to develop most dramatically and opportunities for mass production began to grow. Morgan (1986)[7] states that:

> Mass production however requires higher level of investment in plant and technology than those, which characterized Britain and Germany, where markets (even including overseas exports) were smaller. Large firms rapidly began to emerge in the USA to take advantage these possibilities. However, they soon ran into problems about how to organize and control their activities once the size of the firm and the plant went beyond traditional local structures.

As explained above firms grew larger and became complex with the expansion of the industry. There was the necessity of more organized approach to manage organizations. Although management is recognized as a vital activity in all organizations, it is in-fact very difficult to find universally accepted precise definition of what management is. At the most basic level, it is sometimes referred to as the art of getting things done through other people. Here the emphasis is that the managers achieve results by getting others to perform certain tasks. However, this is only a part of what management is and cannot be considered as complete definition. A careful examination

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[6] Koontz, H and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988. p.25.

[7] Morgan, G., Organization Theory: University of London External Degree Hand Book, University of London. 1986. p.15.

of the writing of management scholars and practitioners reveals a number of definitions of management. Management is defined as:

"The process of working with and through individuals and groups and other resources to accomplish organizational goals (Hersey and Blenchart,1988)."[8]

"The process of designing and maintaining an environment in which individuals working together in groups, accomplish efficiently selected aims (Koontz and Weihrich,1988)".[9]

"Management is tasks, management is a discipline, but management is also people, the vision dedication, and integrity of managers determines whether there is management or miss-management (Drucker, 1994)".[10]

"A collection of activities involving planning, organizing motivating and controlling (Cole,1996)".[11]

"The process of planning, organizing, leading, and controlling the efforts of organization members and of using all other available organizational resources to reach state organizational goals (Stoner et al., 2000)".[12]

"The process of coordinating work activities so that they are completed efficiently and effectively with and through other people (Robbins and Coulter, 2004)".[13]

In the early part of the twentieth century Henry Fayol, a French industrialist, proposed that all managers perform five management functions: planning, organizing, commanding, coordinating, and controlling.

Cole (1996) argued that although the classical definition of Henry Fayol (1916) that is to manage is to forecast, and plan, to organize, to command, and to control, is still valid after eighty years, there is no generally accepted definition of management as

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[8]Hersey, P., and Blanchard, K.H., Management of Organizational Behavior : Utilizing Human Resources, Prentice- Hall of India, 5th ed. 1990. p.8.

[9] Koontz, H., and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988.p.4

[10]Drucker, P. F., Management, Butterworth-Heinemain. 1974. p.14.

[11]Cole,G., Management : Theory and Practice, DP Publications. 1996. p.5.

[12]Stoner , A., Freeman, R and Gilbert Jr, D., Management, Prentice Hall of India, 6th ed. 2000. p.12.

[13]Robbins, P. Stephen,and Coulter, M, Management, Prentice- Hall of India, 7th ed. 2004. p.4.

an activity. He further said that validity of this definition was justified as more recent writers have adapted this approach.

Robbin, Bergman, Coulter and Stagg (2012)[14] presenting the origins of many contemporary management thoughts showed that how they have been evolved to reflect the changing needs of organizations and society as a whole.

In summarizing these definitions, a commonality can be seen. Management is concerned with resources, tasks and goals. More importantly, management involves a process of getting things done with and through other people.

Management basically revolves around people and accomplishment of selected goals is an integral part of the process of management. Management literature offers a variety of viewpoints about the emergence of management thoughts. Academics have sought to introduce some clarity by identifying mutually supportive approaches to management.

There were many contributions from academics and practioners resulting in different approaches to management. Some of the significant contributions in the evolution of management is summarizes as "The emergence of management thoughts" in Figure 2.1.

Figure 2.1: The Emergence of Management Thought (Koontz, 1988)[15]

Name and Year (approx.)	Major Contribution to Management
Scientific Management	
Frederick W. Taylor Shop Management (1903) Principles of Scientific Management (1911)	Acknowledged as "the father of scientific management". His primary concern was to increase productivity through greater efficiency in production and increased pay for workers throughthe application of the scientific method. His principles emphasized using science, creating group harmony and

[14]Robbins, S., Bergman, R., Coulter, M, and Stagg, I, Management : Yesterday & Today, Pearson, Sydney,6th ed. 2012. p.46.

[15]Koontz, H., and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988. p.26.

Testimony before the Special House Committee (1912)	cooperation, achieving maximum output, and developing workers.
Henry L. Gantt (1901)	Called for scientific selection of workers and "harmonious cooperation" between labour and management. Developed the Gantt chart. Stressed the need for training.
Frank and Lillian Gilbreth (1901)	Frank is known primarily for his time and motion studies. Lillian, an industrial psychologist, focused on the human aspects of work and the understanding of workers' personalities and needs.
Modern Operational Management Theory	
Henry Fayol Administration Industrielle et Generale (1916)	Referred to as "the father of modern management theory". Divided industrial activities into six groups: technical, commercial, financial, security, accounting, and managerial. Recognized the need for teaching management. Formulated fourteen principles of management, such as authority and responsibility, unity of command, scalar chain, and esprit de corps.
Behavioral Sciences	
Hugo Munsterberg (1912)	Application of psychology to industry and management.
Walter Dill Scott (1911)	Application of psychology to advertising, marketing, and personnel.
Max Weber (translations 1946, 1947)	Theory of bureaucracy.
Vilfredo Pareto (books 1896-1917)	Referred to as "the father of the social systems approach" to organizations and management.
Elton Mayo and F. J. Roethlisberger (1933)	Famous studies at the Hawthorne plant of the Western Electric Company. Influence of social attitudes and relationships of work groups on performance.

Systems Theory	
Chester Barnard The Functions of the Executive (1938)	The task of manager is to maintain a system of cooperative effort in formal organization. He suggested a comprehensive social system approach to managing.
Emergence of modern management thought and recent contributors to Management	
Major contributors include Chris Argyris, Robert R. Blake, C. West Churchman, Ernest Dale, Keith Davis, Peter Drucker, Mary Parker Follett, Frederick Herzberg, G.C. Hoans, Harold Koontz, Rensis Likert, Douglas McGregor, Abraham H. Maslow, Lyman W. Porter, George A. Steiner, Lyndall Urwick, Norbert Wiener, and Joan Woodward.	
Laurence Peter (1969) William Ouchi (1981) Thomes Peter and Robert Waterman (1982)	Observed that eventually people get promoted to a level where they are incompetent. Discussed selected Japanese managerial practices adapted in the U.S. environment. Identified characteristics of companies they considered excellent.

2.2.1 Scientific Management Theory

One of the first schools of management thought, the classical management theory, developed during the Industrial Revolution when new problems related to the factory system began to appear. Classical management theory, also called scientific management theory, entered the mainstream in the early 1900s, with an emphasis on increasing worker productivity. Classical and scientific management theory is based on the following four main principles:

i. Company leadership should develop a standard method for doing each job using scientific management.

ii. Workers should be selected for a job based on their skills and abilities.

iii. Work should be planned to eliminate interruptions.

iv. Wage incentives should be offered to encourage increased output.

Thus the modern era of management began in 20th century when classical theorists, economists and industrial engineers offered a classical approach to increase the productivity of individuals and organizations. The earliest contributions to our understanding of management theory included practicing managers as well as social scientists. Hitt, Black and Porter (2011)[16] state that:

> The origin of what is often referred as 'modern management' is found in the Industrial Revolution, which began in England in the mid eighteenth century and later spread to the United State and other regions of the world. While many have contributed to the development of management thought and practices, American Engineer, Frederick W Taylor (1856-1915) is often credited as the 'father of modern management.'

The first book written on management is in 1911**,** "The Science of Management" by Taylor rested his philosophy on four basic principles (Stoner et al., 2000).[17]

i. The development of a true science of management, so that the best method for performing each task could be determined.

ii. The scientific selection of workers so that each worker could be given responsibility for the task for which he or she was best suited.

iii. The scientific education and development of the worker.

iv. Intimate friendly cooperation between management and labor.

Taylor argued that management should be based on well-recognized, clearly defined fixed principals, instead of depending on less hazy ideas. According to him, it is management's responsibility to select people suitable for each job and to train them in the new method of working. Scientific management favors a strict division between managers, who plan for work methods and workers, who execute work in the approved manner. The scientific management movement that existed in the industrial revolution period in the late 1890s and early 1900s considered workers as programmable elements

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[16]Hitt, M.A,Black, S and Porter, L.W, Management, Pearson Education Inc, Saddle River NJ, 3rd ed. 2011. p.12.

[17]Stoner, A., Freeman, R and Gilbert Jr, D., Management, Prentice Hall of India, 6th ed.2000. p.18

in the production processes so that better out-put and productivity could be achieved. However this approach has many limitations and main accusations are its over-reliance on monetary incentives, ignorance of social factors at work, giving managers complete authority, and undermine employees' creativity and judgment.

Taylor's system undermined the authority of the workers and their master craftsman by introducing managerial control and supervising and by offering differential pay for performances, which eroded worker solidarity (Hatch, 1997)[18]. Although the machine-age organization achieved previously unimaginable productivity, it also created a mechanized organizational environment that dehumanized and fragmented how people worked together (Senage and Carstedt, 2001).[19]

Morgan (1986)[20] notes that, Taylor's model was developed on a few key assumptions based on the very specific circumstances of the period of US industrialization and the societies which have industrialized later or sustained a large smaller firms sector than others tend to be more resistance these techniques. Another significant contributors for scientific management were Henry L. Gantt and Frank and Lillian Gilbreth. Gantt, a mechanical engineer was a strong advocate of Taylor and joined with him in various assignments until Gantt formed his own engineering firm. Koontz (1988)[21] writes that:

"Gantt is perhaps the best known for his development of graphic methods of depicting plans and making possible better managerial control. He emphasized the importance of time, as well as cost, in planning and controlling work".

Famous husband and wife team of Frank and Lillian Gilbreth also strongly supported and developed the ideas of Taylor. Lillian, an industrial psychologist, concentrated on human aspects of work and finding one best way of doing a given task was widely acclaimed as the 'first lady of management'.

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[18]Hatch, M. J., Organization Theory, Oxford University Press. 1997. p.21.

[19]Senage, P. M. and Carstedf, G., "Next Industrial Revolution", MIT Sloan Management Review, Winter. 2001. p.18.

[20]Morgan, G., Organization Theory: University of London External Degree Hand Book, University of London. 1986. p.17.

[21]Koontz, H., and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988. p.29.

Other notable contributor to classical approach was Henry Fayol (1841-1925), French industrialist, considered as the real father of modern management theory. Many of these writers developed the scientific management ideas put forward by Taylor and applied them to the study of more general problems of managing organizations. Most of the contributors to classical approach have been practicing managers and their ideas tend to be based on their practical experience. Fayol specified the functions of management; planning, organizing, command, coordination and control and developed fourteen so-called "principals of management." Fayol was the first to achieve a genuine theory of management based on a number of principals which could be passed on to others and many of these principals have been absorbed into modern organization (Cole, 1996).[22] Based on his experience, Fayol introduced fourteen principles of management: division of work, authority and responsibility, discipline, unity of command, unity of direction, subordination of individual to general interest, remuneration, centralization, scalar chain, order, equity, stability of tenure, initiative, esprit de corps.

The term bureaucracy was coined by the socialist Max Weber (1864-1920) to describe organization. Max Weber emphasized the rational virtues of bureaucracy, which included formal authority based on precise and generalized rules and procedures (described as legalistic form of control) (Hatch, 1997).[23] In his analysis of organization Weber identified three basic types of legitimate authority: traditional, charismatic and rational- legal authority (Cole, 1996).[24] In Weber's view the bureaucratic organization was a logical, rational organization which was technically superior to all other forms.

The central themes of both scientific management and classical organization theory were rationality, efficiency and standardization. The role of individuals and groups in organizations were either ignored or given only minimal attention (Moorhead and Griffins, 1999).[25]

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[22]Cole, G., Management: Theory and Practice, DP Publications. 1996. p.23.

[23]Hatch, M. J., Organization Theory, Oxford University Press, London. 1997. p.24.

[24]Cole, G., Management: Theory and Practice, DP Publications. 1996. p. 23.

[25]Moorhead, G. and Griffin, R. W., Organizational Behavior, Jaico Publishing House, India, 3rd ed. 1999. p. 19.

The classical theory of management developed by Frederick Taylor, advocated a scientific study of tasks and the workers responsible for them. Although its goal was providing workers the tools necessary for maximizing their efficiency and output, many scholars and academics criticized the classical theory for creating an "assembly-line" atmosphere, where employees do only routine and repititive jobs. For example, the scientific theory of management is considered to be better suited to a factory environment where there are many repetitive tasks.

However application of scientific management techniques and classical approach to managing organizations, initially, resulted in higher productivity and improvements in efficiency were spectacular. In the meantime a variety of problems related to work such as the effect of monotony and fatigue on productivity emerged when more work and higher productivity was demanded. It can be seen that both scientific management and classical approach pay little attention to the problems of employees at work and their behavioral aspect of work. Scientific management procedures, as it progressed, did not achieve the desired results to the fullest extent due to over-management without much respect for people. Luthans (2002)[26] writes that:

> There is no question that the early management pioneers, such as Henri Fayol, Henry Ford, Alfred P. Sloan and even the scientific managers at the end of the 19th century such as Frederick W. Taylor, recognized the behavioral side of management. However, they did not emphasize the human dimension; they let it play only a minor role in comparison with the roles of hierarchical structure, specialization and the management functions of planning and controlling.

While not completely ignoring the behavioral aspects of organizations, scientific management theories introduced by Taylor, Gantt, Gilbreth, Fayol, and others emphasized on the structure of organizations, management structure, efficiency and methods of controlling production. It was also evident that the scientific management was more applied to lower level routine and repetitive tasks than higher level of planning and decision making. As such, scientific management gave way to the human relation

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[26]Luthans, F., Organizational Behavior, Irwin/McGraw-Hill, 9th ed. 2002. p.16.

school of thought, which viewed workers as reactive actors and a formidable force in the organization.

2.2.2 Behavioral Science Approach

During the same period of Taylor and others concentrating on scientific management theories, many scholars and practitioners were thinking and experimenting on industrial psychology and social theory. They argued against the more mechanistic and impersonal bias of scientific school of management. The behavioral school emerged partly because the classical approach did not achieve sufficient production efficiency and work place harmony (Stoner et al, 2000).[27]

Hugo Munsterberg (1836-1916), a psychologist was acknowledged as "the father of industrial psychology". While studying the application of psychology to industry, he published a book, "Psychology and Industrial Efficiency" in 1912.

The fundamental of managing people evolved from human relations and behavioral science approaches that stimulated the most famous management study known as "Hawthorne Studies". What the Hawthorne studies dramatized were that human's social- that business operations are a matter not merely of machine and method, but also of gearing with the social system to develop a complete socio-technical system (Koontz and Weihrich, 1988).[28] Elton Mayo who conducted the research believed that the economic motive was unimportant compared to emotional and non-logical attitudes and sentiments in improving productivity. The 'psychology of the work group', that is, social relation between the worker and the relationship between the worker and their boss considered to be the main influence on productivity. The Hawthorne studies indicated that under the right conditions and with appropriate leadership, groups could actually increase their level of output. Luthans (2002)[29] suggests that:

> There were varied and complex reasons for the emergence of the importance of the organization as a social entity, but it is the famous Hawthorne studies that

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[27]Stoner, A., Freeman, R and Gilbert Jr, D., Management, Prentice Hall of India, 6th ed. 2000. p.20.

[28]Koontz, H and Weihrich, H, Management, Mc Graw Hill, 9th ed. 1988. p.36

[29]Luthans, F., Organizational Behavior, Irwin/McGraw-Hill,9th ed. 2002. p.16.

provide historical roots for the notion of a social organization made up of people and marks the generally recognized starting point for the field of organizational behavior.

There were many contributors to behavioral science approach and the central to the development of this school of thought were the works of Abraham Maslow, Douglas Mc Gregor and Henry Mintzberg. They believed that organizational goals are unattainable without the commitment of members of the organization. The underlying assumption was that employees' needs driven behavior, most often employees' motivation, could channel towards the achievement of organizational goals. Motivation means influencing human behavior so that the employees identify the objectives of the organization and make decisions that harmonize with these objectives. Psychologist, Maslow presented his hierarchy of needs theory in the 1940's. Needs theories represent the starting point for most contemporary thoughts on motivation, although these theories too attracted critics (Moorhead and Griffin, 1999)[30]. Drawing on Mallow's hierarchy of needs, Douglas McGregor put forward two suppositions called theory X and theory Y about human nature and behavior at work and argued that the style of management adopted is a function of the managerial attitudes towards people and assumption about human nature and behavior. The basic premises underlying the human relation movement were that people respond primarily to their social environment, that motivation depends more on social needs than on economic needs and that satisfied employee's work harder than unsatisfied employees do (Moorhead and Griffin, 1999).[31]

There is no single management theory that can be applied to every situation and have it work. For instance, the classical school of management relies on the experience of management more than other theories and the staff should be well experienced and mature. On the other hand behavioral science approach relies more on employee behavior and how they respond in a given situation. A proper knowledge base cannot be obtained without seeing how theories apply in various situations.

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[30]Moorhead, G. and Griffin, R. W., Organizational Behavior, Jaico Publishing House, India 3rd ed. 1999. p.27.

[31]Ibid., p.28.

Nevertheless, the role of manager cannot be undermined in both situations as the success of any organization depends on how he performed the role of manager.

Mintzberg (1973) described that manager as a role player and these roles as organized sets of behavior identified with that position presented as follows:

Ten Managerial Roles (Koontz, 1988)[32]

Interpersonal Roles

i. Figurehead role (performing ceremonial and social duties as the organization's representative)

ii. Leader role

iii. Liaison role (particularly with outsiders)

Informational Roles

iv. Recipient role (receiving information about the enterprise)

v. Disseminator role (passing information to subordinates)

vi. Spokesperson role (transmitting information to those outside the organization)

Decision Roles

vii. Entrepreneurial role

viii. Disturbance –handler role

ix. Resource-allocator role

x. Negotiator role (dealing with various persons and groups of persons)

[32] Koontz, H., and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988. p.46

2.3 Contemporary Management Thoughts

The early management theories by Taylor, Fayol and Weber are generally assumed to be universally applicable. With the advancement of technology and rapidly changing business environment the necessity for managers to use different approaches depending on changing situations arose. Later studies in management too found exceptions to some of the management theories identified earlier. For example, in place of traditional organizations hybrid organizations and virtual organizations came in and there was drastic changes in organization structures and chain of command.

More contemporary studies of management have been less concerned with theories or principals of management and more with the practice of management itself. This is concerned about what actually do rather than what theorists think that they should do, and formed on the basis of studies such as Mintzberg's managerial roles. Contemporary management thoughts have interdisciplinary focus drawing fields such as psychology, sociology, and other related areas.

Three contemporary perspectives have increasingly influenced organizational behavior: the system approach, the contingency perspective and interactions view (Moorhead and Griffin, 1999).[33]

System approach and contingency or situational approach are two recently developed management theories. One of the limitations of early organizational theories is their tendency to provide a fragmented view of problems. Many modern writers believed that the adoption of a system approach would enable a more integrated picture to emerge. Rather than dealing separately with various segments of an organization the system approach to management views the organization as a unified purposeful system composed of interrelated parts (Stoner et al, 2000).[34]

Robbins (2012)[35] writes that:

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[33]Moorhead, G. and Griffin, R. W. (1999), Organizational Behavior, Jaico Publishing House, India 3rd ed., p.35.

[34]Stoner, A., Freeman, R and Gilbert Jr, D. (2000), Management, Prentice Hall of India, 6th ed., p.31.

[35]Robbins, S.,Bergman, R., Conlter, M. and Stagg, I.(2012), Management Yesterday and Today, Pearson , Australia, Sydney, 6th ed., p.58.

The contingency approach (sometimes called the situational approach) says that organizations are different, face different situations (contingencies) and require different way of managing. A good way to describe contingency is 'if, then.' If this is the way my situation is, then this is the best way for me to manage in this situation.

A system is an organized or complex whole or an entity, which consists of interdependent parts, so that system theory is concerned with the attributes and relationships of these interacting parts. At the beginning mainly academics were trying to develop management theories that could be applied to any situation. They believed that organizational problems have some similarities and answers too could be developed in same line of thinking. In the earlier days of management studies, both researchers and practicing managers searched for universal answers to organizational questions (Moorhead and Griffin, 1999).[36] Today this approach is not accepted as managing of organizations has become more complex and the business environment has undergone tremendous changes. There cannot be any unique answers; rather each and every situation has to be evaluated on its merit. Contingency or situational approach is what a manager should do in practice, which will depend on the particular circumstance or situation he or she is in. Contingency theorists emphasize the need for flexibility in both organizational design and leadership style, and assert the impossibility of generalizing about appropriate management behavior for differing situations (Bennett, 1997).[37]

Koontz and Weihrich (1988)[38] summarized various approaches to management which was described by one author as "the management theory jungle" into twelve categories; (1) the empirical or case approach, (2) the interpersonal behavior approach, (3) the group behavior approach, (4) the cooperative social system approach, (5) the socio-technical system approach, (6) the decision theory approach, (7) the system approach, (8) the mathematical or management science approach, (9) the contingency or

[36]Moorhead, G. and Griffin, R. W., Organizational Behavior, Jaico Publishing House, India 3rd ed. 1999. p.41.

[37]Bennett, R., Organizational Behavior, Pitman Publishing, 3rd ed. 1997. p.41.

[38]Koontz, H and Weihrich, H., Management, Mc Graw Hill, 9th ed. 1988. p.37..

situational approach, (10) the managerial role approach, (11) McKinsey's 7-S approach, and (12) the operational approach.

Recent contributors to management thought were William Ouchi, Thomas Peters, Robert Waterman and Peters and Nancy Austin. In discussing modern management thoughts one could not forget the Japanese management systems. Traditional style of Japanese management includes, lifelong employment, seniority based hierarchy, job rotation to produce generalists and decision making by consensus. In theory Z developed by Ouchi, selected Japanese management practices are adopted to the environment of United States and practiced by companies such as IBM, Hewlett- Packard and Daytron- Hudson (Koontz and Weihrich, 1988).[39]

Modern management concepts, especially the Japanese management systems give more weight to the behavior aspect of people and provide workers with a sense of belonging and pride in their work. Participative management is a further development of human relation school thought. Contrary to the human relation thinking, worker participation is based on the view that workers are not reactive actors; rather initiators of action, provided opportunities are given to participate in decision-making. Japanese and some western countries have adopted worker participation effectively for the benefit of the organization. Moorhead and Griffin (1999)[40] elaborate that:

> The type Z firm is committed to retaining employees, evaluate workers performances based on both qualitative and quantitative information, emphases both career paths, exercise control through informal, implicit mechanisms, require that decision making occur in groups be based on full information sharing and consensus, expects individuals to take responsibility for decisions and emphasis concern for people.

It is in this context that human aspect of management is getting more prominence and human resource management has emerged as a critical area of management.

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[39]Ibid.,p.631.

[40]Moorhead, G. and Griffin, R. W., Organizational Behavior, Jaico Publishing House, India, 3rd ed. 1999. p. 636.

2.4. Human Resource Management

Human resource management (HRM) is concerned with the people dimension in management. Human resource management, better known as personnel management, evolved from the traditional welfare concept of employer-employee relations. In Britain and North America increasing number of employers were accepting responsibilities for the general welfare of their workers in the 1890's (Bratton and Gold, 1999).[41] Some form of personnel management, even though informal in nature, has existed since people grouped together for a common purpose. The role was often viewed as clerical, with the personnel department overseeing basic tasks such as record keeping, regulatory compliance and pay roll (Bernardin and Russel, 1998).[42] With the extension of the industry, more and more employment opportunities were created and managing of people became more complex, formalized and specialized. The drastic changes in technology, the growth of organization, the rise of unions and government concern and intervention concerning working people resulted in the development of personnel departments (Ivancevich, 2001).[43] Traditional personnel management function emerged as a special function of management to meet these requirements.

Personnel management comprises of basic functions of selection, training, compensation etc., in the management of an organization's personnel and these functions were performed without much regard for how they relate to each other (Sherman et al, 1996).[44] The personnel management function was generally seen as the guardian of the company rules and regulations and personnel managers as the management's cat's paw. Most of the time they were entrusted to perform most unpleasant tasks. In the early 1900s personnel people first took over hiring and firing from supervisors, ran the pay roll

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[41]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited, India, 2nd ed. 1999. p. 6.

[42]Bernardin,H. J. and Russel, J. A. , Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed. 1998. p.21.

[43]Ivancevich, J. M., Human Resource Management, Mc Graw Hill, 8th ed. 2001. p.7

[44]Sherman, H., Bohlander, G. and Snell, S., Managing Human Resources, South Western College Publishing. 1996. p.51.

department and administered benefits plan, it was a job consisting of ensuring that procedures were followed (Dessler, 2005).[45]

Bratton and Gold (1999)[46] noted that, in Britain during the World War II (1939-45) there was an increased demand for human resource specialists as many organizations were anxious to maximize labor productivity and foster industrial peace it is an accepted principle of management that human resource is one of the most important factors of production in any organization. In 1943 there were nearly 5500 personnel officers in factories employing over 250 employees or three times as many as in 1939.

During the first half of the 20th century, the growing strength of trade unions helped the employees to form into more organized labor and to increase their bargaining power. Such increased power led to demand for employee services. The emergence of union legislation in the 1930s led to a second phase in personnel management and new emphasis on protecting the firm in its interacting with unions (Dessler, 2005).[47] Next couple of decades global business environment had undergone enormous changes, with the development of technology entire world has become one global village. The traditional power oriented personnel management function had undergone a major reorientation to prepare the organizational workforce to meet the emerging challenges.

A lot has changed, including the name that summarizes the activities. The personnel function has become human resources. Human resources management or HRM concerns a broad range of important company functions including the recruitment, selection, training, development, compensation, retention, and evaluating and promotion personnel within an organization (Bernardin and Russel, 1998).[48]

Bratton and Gold (1999)[49] in summarizing the evolution of personnel management said that, its evolution has been significantly influenced by the dual pressures of public policy and the rise of workplace trade unionism and collective

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[45]Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed. 2005. p.38.

[46]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited, 2nd ed. 1999. p.7.

[47]Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed., 2005. p. 564.

[48]Bernardin, H. J. and Russel, J. A., Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed. 1998. p. 9.

[49]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited, 2nd ed. 1999. p . 9.

bargaining and it was during the late 1980s, however that the term human resource management emerged in Britain.

Effective human resource management can no longer be concerned with simply executing a standard set of policies and procedures. Rather, it requires questioning and understanding the relationships between choices in managing people, the strategies and goals of the organization and the possibilities presented by the external environment. HRM represents a new concept of and approach to performing personnel function; HRM is one function, which has a high degree of inter-linkage with the environment (Mankidy, 1995).[50] Perhaps most crucially, HRM requires matching the external and internal environments of the organization. The new HR management had emerged to meet these challenges coming from the external and internal environment. Sherman et al (1996)[51] elaborated the importance of HRM:

> HRM, as it is practiced today, recognizes the dynamic interaction of personnel functions with each other and with the objectives of the organization. Most important, it recognizes that HR planning must be coordinated closely with the organizations' strategic and related planning functions.

The most effective human resource departments are those in which HRM policy and activities are established in congruence with the mission and objectives of the organization. There is no universally accepted definition for human resource management.

HRM is defined as the policies and practices one need to carry out the people or human resource aspect of a management position including recruiting, screening, training, rewarding and appraising (Dessler, 2005).[52]

Presenting a much broader definition of HRM Bratton and Gold (1999)[53] write that:

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[50]Mankidy, J., Proactive Human Resource Management for Organizational Effectiveness, PIM Workshop. 1996.

[51]Sherman, H., Bohlander, G. and Snell, S., Managing Human Resources, South Western College Publishing, 1996. p.4.

[52]Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed. 2005. p.4.

That part of the management process that specializes in the management of people in work organizations. HRM emphasis that employees are critical to achieving sustainable competitive advantage, those human resources practices needed to be integrated with the corporate strategy, and the human resource specialists help organizational controllers to meet both efficiency and equity objectives.

This definition emphasis on corporate strategy of the organization and necessity of integration of HR practices to it.

Several writers had given two different versions of human resource management to demonstrate analytically the qualitative difference between conventional personnel management and human resource management.

For some, HRM represents a new approach to managing the labor process and for others the term HRM is simply a re-labeling and packaging of progressive personnel management (Bratton and Gold, 1999).[54]

New approach to managing labour focuses on a core set of integrated HRM which is distinctively different from conventional personnel practices and it can achieve superior individual and organizational performances. It is in line with this thinking of new approach, a further extension of HRM, that is, strategic human resource management has been developed and getting more attention today.

2.5 Strategic Human Resource Management

Changes in the international and domestic environments, the growing competitive intensity and the complexity of firms are becoming increasingly important. Compelled by such reality, increasingly large numbers of organizations are gearing themselves to meet the challenge and evolve appropriate business strategies. In all such strategies, the HR professionals too work out strategies to manage human resource. The management of people inside organizations is clearly a potential source of competitive

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[53]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited,2nd ed. 1999. p. 11.

[54]Ibid. p.16.

advantages for the organization. Today managers must compete not just for product, market or technical expertise, but also for the hearts and minds of talented people (Bartlett and Ghoshal, 2002).[55] The fact that employees today are central to achieving competitive advantage has led to the emergence of the field known as strategic human resource management (SHRM).

In the 1980s scholars' attached the prefix, strategy to the term human resource management and the notion of strategy integration became prominent in the HRM literature (Bratton and Gold, 1999).[56]

Strategy is about choice. It imposes orderly, logical thinking on a messy real world, modeling the present situation and predicting consequences of specific action. Strategic HRM concerns with human resource strategy, its integration with corporate planning and development of HR polices. The strategic HR role focuses on aligning HR strategies and practices with business strategy, in playing this role the HR professional works to be a strategic partner helping to ensure the success of business strategies (Ulrich, 1997).[57]

Human resource strategies are defined from overall business objectives in the same way as investment or marketing strategies. The strategy is the key difference between strategic human resource management. In this context, HRM definition of Bratton and Gold is much closer to strategic human resource management.

SHRM deals with re-orientation the push-oriented HRM (reactive) to much more needed pull-oriented HRM (proactive), where HRM policies and practices get pulled up to meet the challenges emerging from the external internal sources (Mankidy, 1995).[58]

When strategic priorities became more organizationally focused in the 1990s human resource managers increasingly were included in the strategic conversation,

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[55]Bartlett, A. and Ghoshal, S., Building Competitive Advantage Through People, MIT Sloan Management Review, Winter. 2002.

[56]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited, 2nd ed. 1999. p. 46.

[57]Ulrich, D., Human Resource Champion, Harvard Business School Press.1997. p. 27.

[58]Mankidy, J. (1996), Proactive Human Resource Management for Organizational Effectiveness, PIM Workshop

often to help, define and develop the company's core competencies and almost always to align the organizational design and management skills to support those strategic assets (Bartlett and Ghoshal, 2002).[59]

With the introduction of HRM concept in the 1980s, different HRM models have been developed as discussed earlier. Researchers, academics and practicing managers had different views and interpretations to these models. As the field of HRM is relatively new and receiving more attention day by day, it will continue to develop further.

Steyaert and Janssens (1999)[60] in an article titled, "Human and Inhuman Resource Management : Saving the Subject of HRM," with a view to create a dialogue about the possible direction HRM can take place, argued that HRM literature is too one-side- oriented toward normative models and design tools, based upon best practices and theoretical frameworks borrowed from other disciplines and they further examined of how the current HRM literature has been developing and suggested three ways of researching HRM : scholars who are oriented toward designing theoretically-based HRM tools; those who examine HRM as a field of practice, and those who reflect in a critical way on the concept of HRM and its implementation in practice.

2.6 Emerging Role of HR

The challenges of the globalization and new technological developments have forced organizations to change the way of managing business and required to adapt to new strategies for their survival and growth. This trend has inevitably led organizations to focus attention on the human resource to build new capabilities to manage these challenges effectively. Thus, the role of HR has been changing dramatically. Being innovative and responsive to changing business environments require greater flexibility. The trend towards the elastic company is affecting the HR function too (Bernardin and

[59]Bartlett, A. and Ghoshal, S. (2002), Building Competitive Advantage Through People, MIT Sloan Management Review, Winter

[60]Steyaert, C. and Janssens, M. (1999), Human and Inhuman Resource Management:Saving the Subject of HRM, Organizational Journal, Vol. 6(2)

Russel, 1998).[61] Organizations look for new HR initiatives and strategies to achieve corporate goals in this dynamic business environment. Organizations are saddled with diverse issues that need to be addressed in this scenario. HR managers have to play a more crucial role not only to address the current issues but there many emerging issues as well.

Changes are occurring today in the environment of human resource management, changes that are requiring it to play an even more crucial role in organizations. These trends include workforce diversity, technological trends, globalization and changes in the nature of jobs and work (Dessler, 2005).[62]

Diversity of the workforce (i.e.. more working women and knowledge workers etc,) has become one of the emerging issues, as organizations have to think of more flexible work schedules, childcare arrangements, better training programs and career development strategies. There is a general agreement among academics and senior business executives that the structures as well as the fundamental dynamics of global business have dramatically changed in the past two decades (Bratton and Gold, 1999[63]). The composition of the work force is changing drastically and these changes are affecting HRM policies and practices, increasing diversity creates the need for more diverse HRM systems and practices (Bernardin and Russel, 1998).[64] Rapid advancement of technology leads to downsizing and restructuring of the business and requires new skills to manage them.

Technology influences both the number of employees needed as well as the skills they require. This has the effect of reducing the number of jobs for touch labor and increasing the number of jobs for knowledge workers. HR must take a leadership role in helping managers cope up with technological change, identifying the skills needed of

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[61]Bernardin, H. J. and Russel, J. A., Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed. 1998. p. 47.

[62]Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed. 2005.

[63]Bratton, J. and Gold, J., Human Resource Management: Theory and Practice, Palgrave Publishers Limited, 2nd ed. 1999. p. 57.

[64]Bernardin, H. J. and Russel, J. A., Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed.1998.

employees, training new employees and retraining current employees (Sherman et al, 1996).[65]

2.7 Training and Development

Over the years training has become increasingly popular as an HR tool for increasing employee and managerial performance in organizations (Bernardin and Russel, 1998).[66] Training and development is one of the key results areas of human resource management. Rapidly changing business environment requires that the employee posse's knowledge, skills and abilities (KSA) needed to cope up with the emerging challenges to be competitive in the market. Training is seen as a major catalytic force for augmenting human productivity in all spheres of development (Kumar and Singh, 1996).[67]

HR professionals lead the search for ways to enhance the effectiveness of employees in their jobs today and prepare them for tomorrow. Over the years training programs have grown into corporate universities with these goals in mind (Jones, 2000).[68]

Today a lot of emphasis is placed on training and development and considered as a separate discipline of human resource management as human resource development (HRD). The most effective companies look at training and career development as an integral part of a human resource development (HRD) program carefully aligned with business strategies.

Training is the act of increasing the knowledge and skills of an employee for doing a particular job and improving his personal life. Training seeks to bring about a match between the job expectation and the expectation of the individual holder of the job.

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[65]herman, H., Bohlander, G. and Snell, S., Managing Human Resources, South Western College Publishing. 1996.

[66]Bernardin, H. J. and Russel, J. A., Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed. 1998.

[67]Kumara, B. and Singh, D., Training Needs of Rural Trainers for Professional Development;Indian Journal of Training and Development, Vol. 26, No. 3 (July – September 1996)

[68]Jones, M.L. Training, Workforce Journal, (March 2000)

Moreover, the employees' personal development plans could align with both the organization's corporate goals and the employees' needs. Purpose of training and development is to change the behavior of individual to achieve organizational objectives and training and development can be defined separately.

i. Training is the systematic development of knowledge and skills.

ii. Development is the raising of managerial ability in order to improve effectiveness.

Training gives new or present employees the skills they need to perform their jobs. Training might thus mean showing a machinist how to operate his new machine, a new salesperson how to sell her firm's product or a new supervisor how to interview and appraise employee, whereas training focuses on skills need to perform current job, employee and management development is training of a long-term nature. Its' aim is to develop current or future employees for future jobs within the organization or to solve an organizational problem concerning for instance poor inter-departmental communication. The techniques used in both training and development are often the same; however distinction between the two is somewhat arbitrary.

It is obvious that training and development go hand in hand and the objective of both in a broader sense is to help human beings to achieve or realize their full potential. Emphasis on training and development is so vast that many training models have been developed and disused by several writers. Dessler (2005)[69] presented a five-step training and development process as shown below.

Five-step Training and Development Process

1. Need Analysis

i. Identify specific job performance skills needed

ii. Assesses the prospective trainee skills

iii. Develop specific, measurable knowledge and performance objectives based on any deficiencies.

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[69] Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed. 2005. p. 270,

2. Instructional Design

i.Compile and produce the training program content, including workbooks, execrcises and activities..

3. Validation

i. Introduce and validate the training before a representative audience.

4. Implementation

i. Actually training the targeted employee group.

5. Evaluation and Follow-up

i. Management assess the program's successes or failures

Sherman et al, (1996)[70] discussed the training methods under two broad categories namely on-the job training and off- the job training. On-the job training is providing hands on experience under normal condition. It means having a person learn a job by actually performing it. Off- the job training is providing employees with training in settings away from their ordinary work place. Organizations with the biggest training programs often use off the job training and research suggest that most popular methods of instruction for off the job training are lecture-discussion, programmed instructions and computer assisted instructions (Ivancevich, 2001).[71]

There are number of classifications for training methods. Bernardin and Russel (1998)[72] appear to be more elaborative and write that:

Training methods can be divided into two categories: (1) methods that are primarily informational or transmitted in nature: that is, they use primarily one-way communication in which information is transmitted to the learners; and (2) methods that

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[70]Sherman, H., Bohlander, G. and Snell, S. (1996), Managing Human Resources, South Western College Publishing

[71] Ivancevich, J. M., Human Resource Management, Mc Graw Hill 8th ed. 2001. p. 64.

[72] Bernardin,H. J. and Russel, J. A., Human Resource Management: An Experimental Approach, Irwin McGraw Hill, 2nd ed. 1998. p. 44.

are experimental in nature; that is, the learner interacts with either the instructor, a computer/simulator, customers or other trainees to practice the skill.

Training is a continuous process and it has to be planned properly. Most executives look at traditional training and assume that new skills and knowledge will be developed, that training will be aligned with business objectives and the employees will be able to transfer what they have learned to their jobs. Unfortunately, these assumptions do not always prove true.

However, organizations are depending heavily on training for organizational development. But they do not consider that training cannot be taken in isolation. Research studies in India too found similar experiences. Singh (1996)[73] writes that:

> Training today is the fastest growing business in the country. In the face of the global competition, it is likely to grow even faster in the next few years. Unfortunately much of the training effort goes waste. Reasons for such wastes are many. The most important one is the basic mistake in thinking that the goal of training is training. It is not. The roll of all job related training is to achieve long-term improvements in the way employees do their jobs. In other words, the goal of training is to bring about improvements in the organization performances.

As stated above training and developmentof employees is not a straight forward exercise. Basically in training improving knowledge and skills of employees are possible to some extent, especially improving hard skills. In this context every organization has similar access and equal opportunities for training and development of employees. As such organizations do not have any competitive advantage over others in this regard.

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[73]Singh, P., Getting the best from Training, Indian Journal of Training and Development, Vol. 26, No. 3 (July – September 1996), p.68

The soft approach to HRM stresses the need to gain the commitment - the 'hearts and minds'- of employees through involvement, communications and other methods of developing a high commitment high trust organization (Armstrong, 2006).[74]

Organizations of the 21st century must be able to learn and respond quickly. These organizations need to be learning organizations with the capacity to learn, adapt, and change continuously. As such now the focus is on both individuals and the organization as well.

It has now been argued that training and development alone should not be considered for improving organizational performances, but attention should be focused on organizational behavior as well.

2.8 Organizational Behavior

As explained in the preceding paragraphs the importance of human resource management and challenging role it plays in today's competitive business environment is very vital for organizational survival and its success. HRM revolves around people in the organization and it is the most important resource of the organization which directs and controls all other resources in achieving organizational objectives and goals. Practicing managers have long understood the importance of people in the organizations and interpersonal skills to managerial effectiveness. To be more precise it is the action of people which bring results and the actions of people (behavior) at work and human behavior in organizational settings and the interface with the organization is called organizational behavior (OB). It is a body of knowledge that has special implications for people at work in all types of settings and OB is the study of individuals and groups in organizations.

The subject of organizational behavior concerns the study of how organizations function and how people relate to them through their conduct, perceptions and intentions – individually or in groups (Bennett, 1997).[75]

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[74]Armstrong, M., Human Resource Management Practice, Kogan Page Limited, Philadelphia, 10th ed. 2006. p. 12.

[75]Bennet. R., Organizational Behavior, Financial Times/Pitman Publishing, 3rd ed. 1997. p. 3.

Luthans (2002)[76] defined organizational behavior as a mixture of understanding, prediction, and management of human behavior in an organization. Further it is stated that organizational behavior represents the human side of the management, not the whole of management.

Organizational Behavior (OB) is a field of study that investigate the impact of individuals, groups and structure on behavior within organizations for the purpose of applying such knowledge toward improving organizational effectiveness (Robbins et.al, 2014).[77]

Organizational Behavior (OB) is the study of human behavior in organizational settings, the interface between human behavior and the organization and the organization itself. In simple terms OB is the study and application of knowledge about how people as individuals and groups act in organizations.

In summing up the above definitions, Organizational Behavior is the study of what people do in an organization and how their behavior affects the organization's performances. It studies three detarminants of Organizational Behavior: individuals, groups and the organization itself.

Elaborating on the disciplines that contributes to the Organizational Behavior field, Robbins et.al, (2014)[78] writes that:

"Organizational behavior is an applied behavioral science built on contributions from a number of behavioral disciplines; mainly psychology and social psychology and sociology and anthropology. Psychology's contributions have been mainly at the individual or micro level analysis, while other disciplines have contributed our understanding of macro concepts such as group process and organization".

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[76]Luthans. F., Organizational Behavior, McGraw Hill, Irwin, 9th ed. 2002. p. 23.

[77]Robbins, S. P., Judge,T.A., Vohra,N., Organizational Behavior, Pearson Education in South Asia, New Delhi, India, 15th ed. 2014. p. 13.

[78]Ibid., p.14.

In terms of Organizational Behavior psychology and social psychology which is considered as a branch of psychology focus on people's influence on one another. They contribute to study of individual and group behavior. Sociology studies people in relation to their social environment and culture. In that context sociology too contributed to group behavior. Anthropology contribute to OB in understanding the differences in fundamental values, attitudes and behavior between people in different organizations and their cultures.

Robbins et al,(2012)[79] identified organizational behavior as one of the six approaches to the development of the main management theories: scientific management, general administrative theory, quantitative approach, organizational behavior, system approach, and contingency approach. He further discussed the development and uses of organizational behavior under four main headings: early advocates, Hawthrone studies, human relations movement and behavioral science theorists.

There were a number of people who recognized the importance of the human factor for organizational success. Out of them Robert Owen, Hugo Munsterberg, Mary Parker Follet and Chester Bernard stand out as early advocates of organizational behavior. Explaining further on development of OB, the most important ideas of early advocates of the OB approach was graphically presented as shown in figure 2.2. **(**Robbins et al,2012).[80]

It is well known that while behavioral theories have evolved over the time they all focus on getting the most from people. Organizational behavior studies organizations from multiple view points including behavior within the organization and in relation to other organizations.

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[79]Robbins, S.,Bergman, R., Coulter, M. and Stagg, I., Management Yesterday and Today, Pearson , Australia, Sydney, 6th ed. 2012. p. 46

[80]Ibid. p. 53.

However the Hawthorne Studies, a series of studies conducted at the Western Electric Company Works in Cicero, Illinois, in the United States started in 1924 and continued through the early 1930s, has been considered as the most important contribution to the development of organizational behavior.

The study was initially designed by the Industrial Engineers as a scientific management experiment to examine the effect of various illumination levels in the factory on worker productivity. Much to the surprise of the engineers, it was found that as the light level was decreased in the experimental group, productivity continued to increase in both groups. As the engineers could not explain the out come of the experiment they invited Elton Mayo, Harvard Professor to join with his associates as consultants and he concluded that people's behavior and attitudes are closely related, that group factors significantly affect individual behavior, that group norms exert significant impact on worker performances.

Robbins (2008)[81] writes that:

> Scholars generally agree that the Hawthorne Studies had a dramatic impact on the direction of management beliefs about the role of human behavior in organizations. Mayo concluded that behavior and sentiments are closely related, that group influences significantly affect individual behavior, that group standards establish individual worker output, and that money is less a factor in determining output than are group standards, group sentiments, and security..

Chester Barnard was one of the prominent contributors to Organizational aviorBeh and he recognized that people behave differently in acting in organizations. In his land mark book of 'The Functions of the Executives' (1938)[82] he focused on how organizations actually operate and the methods of operations of executives. However the

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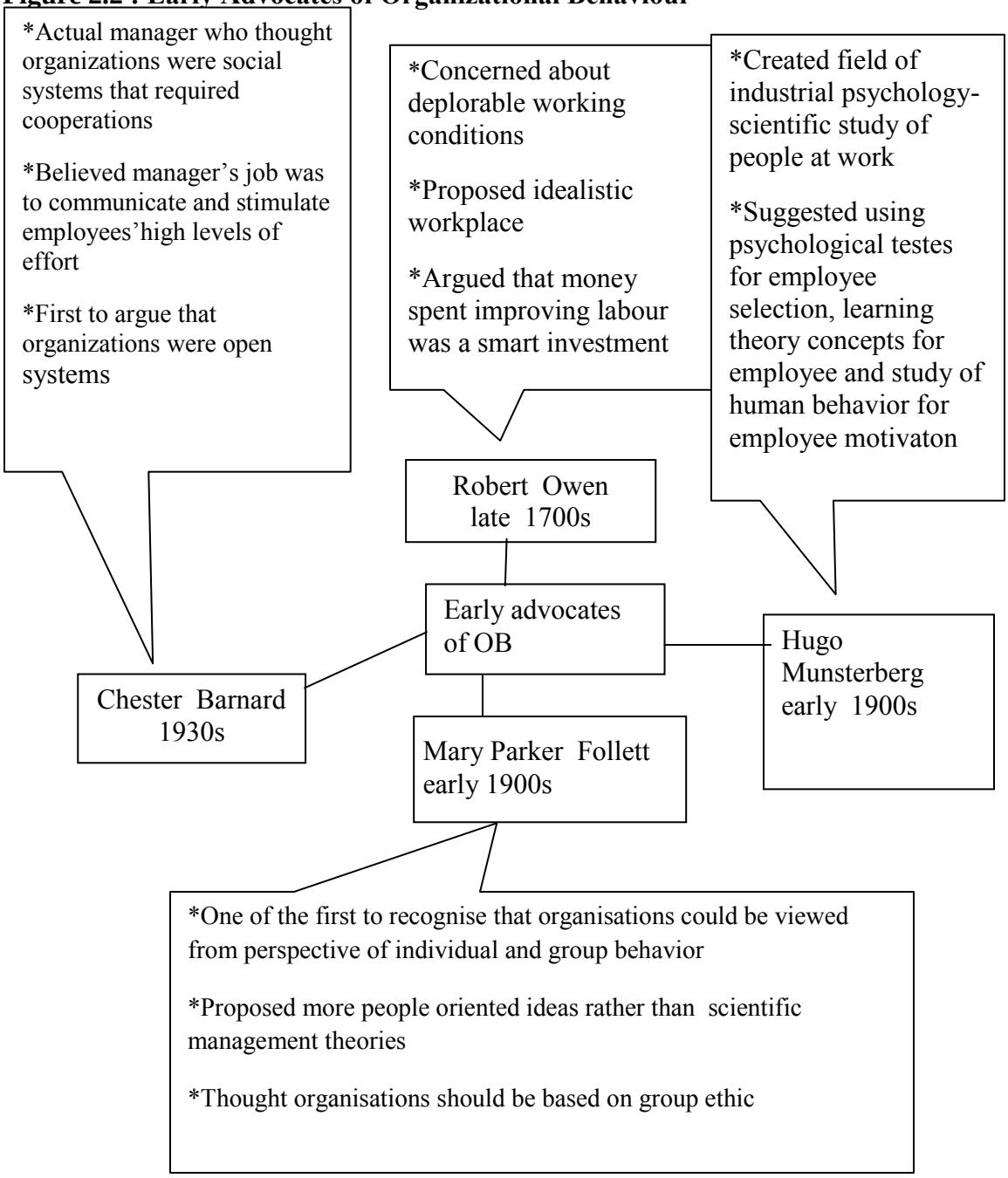
[81]Robbins, P. Stephen,and Coulter, M, Management, Prentice- Hall of India, 7th ed. 2004. p.40.

[82] https://en.wikipedia.org/wiki/The Functions of the Executive, Retrieved on 10 September 2016.

formal study of OB began around 1950s with the emergence of number of motivational theories.

Figure 2.2 : Early Advocates of Organizational Behaviour



The One consequence of the Hawthorne Studies was to focus on motivation in organizations. A range of theories of motivation in organization emerged in the 1950s and 1960s, including theories of Frederick Herzberg, Abraham Maslow, David McClelland, Victor Vroom, and Douglas McGregor. These theories explored what motivated individuals to work in organizations and how to improve both their work performance and job satisfaction (Wikipedia*)*.[83]

Human relations movement believed in the importance of employee satisfaction and a satisfied employee to be a productive worker. Motivational theorists such as Abraham Maslow and Douglas McGregor were associated with human relations movement. Their views were shaped more by their personal philosophies than by substantive research evidence. On the other hand behavioral science theorists such as Frederick Herzberg, David McClelland, and Victor Vroom relied on the scientific method for the study of organizational behavior.

In summarizing the literature reviewed with regard to organizational behavior, the entire focus is on the interface between human behavior and the organization and the organization itself. Human behavior is the role of individual in the organizational environment and the organization can be further defined as the organizational culture. As such it is necessary to study in detail as to what attributes of people govern the human behavior and the factors that would enrich the organizational culture.

2.9 Human Behavior

It has now been universally accepted that the most important resouce of the organization is the people. Holding various positions in organizations either in the management or operational level employees play a significant role for organizational success. There is no argument that it is the people who make the difference in organizations and get the most important competitive edge over the other organizations.

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[83]https://en.wikipedia.org/wiki/Organizational behavior, Retrieved on 10 September 2016.

As such the role of individual and the behavior is of paramount importance in today's context.

As discussed in the preceding sections, over the years various academics, behavioral specialists, and practicing managers have studied human behavior in depth and come out with numerous theories and models to explain human behavior. Also they have identified various factors that would govern and influence the behavior of individuals. Human behaviour is a very complex subject.

Human behavior is impacted by certain traits individual possess. These traits may vary from person to person and can produce different actions. Among many, some of the common traits are attitudes, values, ethics and emotions. Behavior is also influenced by individual's core faith and culture.

2.9.1 Attitudes

According to the Concise Oxford Dictionary, "attitude is defined as a settled opinion or way of thinking". Attitudes are complex and reflect how people feel or react about people, objects, or events. Individuals have different attitudes for different things. Attitude, not necessarily be explicit all the time, is an expression of an individual of favour or disfavour towards a person, place, thing or event. Attitudes have many things to do with individual behavior and people with similar attitudes can bring them together. In simple terms, this is what people think and feel and how they react to a change initiative. It is their demenor and how they react to the world. Generally people seek consistency among their attitudes and behavior so they appear rational and consistent. Attitudes are evaluative statements-either favorable or unfavorable-concerning objects, people or events. They reflect how an individual feels about something (Robbins,2004).[84]

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[84]Robbins, P. Stephen,and Coulter, M, Management, Prentice- Hall of India, 7th ed. 2004. p. 65.

Employee attitudes are very important. Understanding how attitudes are formed and its impact on human behavior is a complex process. Viewing attitudes as having three components: cognition, affect and behavior is helpful in understanding their complexity and the potential relationship between attitudes and behavior (Robbins et al.,2014)[85]. Cognitive component is the description or belief of an attitude and the affective component is the emotional or feeling part of an attitude. The behavioral component describes an intention to behave in a certain way in responding towards someone or something.

Some of the research findings showed that people's behavior is inconsistent with their attitudes. One such finding was the outcome of a study conducted by psychologist Richard LaPiere (1934)[86] who travelled around the United States with a Chinese couple at a time when anti-oriental feeling was common and found that the group was refused to serve only once in hotels and restaurants. Contemporary researchers have tried to specify many other factors that can intervene to make people's behavior more or less consistent with their attitudes (Fazio)[87]. Personality factors, vested interest, and direct experience are some of the factors identified in this regard. Wortman et al.,(1988)[88] writes that:

> What can we conclude about the relationship between attitude and behavior? There is little doubt that two are sometimes closely related, but whether they will be in a particular situation depends on may factors. Social psychologists have come a long way in identifying these factors. They now recognize that even numerous inconsistencies between attitudes and behavior does not mean that attitudes are relatively unimportant in their influence. It simply means that human behavior is

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[85]Robbins, S. P., Judge,T.A., Vohra,N., Organizational Behavior, Pearson Education in South Asia, New Delhi, India, 15th ed. 2014.

[86]Richard Tracy La Piere (1899 - 1986), a Professor of Sociology at Stanford University, USA

[87]Faizo,R.H., How do attitudes guide behavior?, In R.M Sorrentino and E.T. Higgins (Eds.), The Handbook of Motivation and Cognition; Foundation of Social Behavior, New York, Guildford Press.1986.

[88]Wortman, C,W., Loftus, E,F., Marshall, M,E. (1988), Psychology, Alfred A. Knopf INC, USA, 3rd ed., p.473.

highly complex and that attitudes are one of many things that cause us to act as we do.

2.9.2 Values

Values represent basic, enduring convictions that "a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach, 1973).[89] A value is a basic belief about what is right or wrong, or about what you should do or shouldn't do.

Schiffman and Kanuk (1994)[90] states that: 'Values help to determine what we think is right or wrong, what is important and what is desirable.'

A personal value is a basic conviction about what is right or wrong. Values involve judgement. It can be absolute or relative and provide the base for taking actions and behaving in given situations. Sometimes values are assumptions largely unconscious of what is right and important. Some sets of values forms the core of every culture.

Individual values developed in early years from parents, teachers and adults and subsequently influenced by the society in which the individual live. Everyone has a hierarchy of values that forms ones value system. Values lay the foundation for our understanding of people's attitudes and motivation and influence our perceptions (Robbins et al.,2014).[91] Simply, individual values guide and shape one's behavior. Hence values are very important for one to live by. Among many, the following are a few of values identified by various scholars that a person should possess to behave in an acceptable manner in the society.

Appreciation of others	Belief in others
Caring for others	Commitment
Compassion	Cooperation

[89]Rokeach, M., The Nature of Human Values, New York Free Press. 1973. p. 87.

[90]Schiffman, A., and Kanuk, J., Corporate Culture, American Psychologist Journal, American Psychologist Association, USA. 1994. p. 15.

[91]Robbins, S. P., Judge,T.A., Vohra,N., Organizational Behavior, Pearson Education in South Asia, New Delhi, India, 15th ed. 2014. P. 145.

Courtesy	Dedication
Devotion	Forgiveness
Friendliness	Gratitude
Honesty	Intergrity
Patience	Respect
Tolerance	Right temperament

The above can be considered as core values one should possess. In other words these are guiding principles that would help a person to understand the difference between right and wrong. Initially parents and then teachers try to instill these types of positive values in children.

In organizational perspective employees are expected possess these core values and the employers also try to instill or improve some of these core values through training development programs. Imparting or improving soft skills is one of the main requirements of the day and it has become a nightmare for some organizations.

2.9.3 Ethics

There are various definitions of ethics given in the dictionaries and by various scholars. According to the Oxford Dictionary[92] there are two forms : ethic – singular and ethics – plural. Ehtic as singular means "a set of moral principles" and in plural "the science of morals in human conduct". The term ethics refers to rules and principles that define right and wrong conduct (Robbins,2004).[93]

Socrates, Aristotle and Plato were three great Greek Philosophers in the ancient times and their contributions were not only survived for many centuries but influential in many subjects including ethics. The link between them is most obvious

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[92]Allen, R.E.,(ed), The Concise Oxford Dictionary, Oxford University Press, Delhi, 8th ed. 1990.

[93]Robbins, P. Stephen,and Coulter, M, Management, Prentice- Hall of India, 7th ed. 2004. p. 68. ,

when it comes to their views on ethics. View of both Socrates and Plato was that knowledge is virtue and knowing the right thing to do will lead automatically doing the right thing. Aristotle 's view was of more practical nature and he stated that knowing what was right was not enough, rather one had to act in the proper manner. Aristotle believed that etical knowledge is not only a theoritical knowledge, but rather that a person must have 'experience of the action in life' and have been 'brought up in fine habbits'to become good.[94]

Etymologically, the meaning of the term ethics is derived from Greek ethika or etho means "character, custom, principles or standards of human conduct". Ethics have three branches: descriptive ethics, normative ethics and metaehics.

In practice, it is how you perceive good and bad and react to them. However some schools of sociology do not accept that good and bad really exist, they are not absolute terms, rather relative terms in a given situation. The reason why they don't accept is that what is good for one society is bad for another society. Good and bad differ from the society to society, from country to country and very especially individual to individual. Sociologists insist that there is no universal truth in ethics. On the other hand there is no clear differentiation between right and wrong. It is really difficult in a global economy because different cultures have different perspectives on certain issues. What constitues good ethical behavior has never been clearly difined and, in recent years, the line differentiating right from wrong has blurred (Robbins et.al, 2014).[95] Therefore ethics is a very complex subject and from organizational perspective it is how people behave in acceptable manner in achieving its' objectives and goals.

2.9.4 Emotions

Emotions may play an important role in the way people behave in the society in day to day life or in the organization. People react to different situations in a

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[94]https://en.m.wikipedia.org, Retrieved on 11 September 2016.

[95]Robbins, S. P., Judge,T.A., Vohra,N., Organizational Behavior, Pearson Education in South Asia, New Delhi, India, 15th ed. 2014. p. 136.

different way. It differs from individual to individual as well. One of the reasons for the individual differences can be considered as the emotional aspect of that person. Emotion is the felt states of arousal and how a person feels to a message and interprets it.

Psychologists consider emotions to be complex states involving diverse aspects. Emotion is any relatively brief conscious experience characterized by intense mental activity. Emotion is often intertwined with mood, temperament, personality, disposition and motivation. Emotions can be positive or negative and positive emotions are often the driving force behind motivation. Evolutionary theory of emotions by Charles Darwin in the late 19th century argued that emotions serve a purpose for human beings and pay an adaptive role.

Robbins and Judge (2008)[96] elaborating Darwin's findings writes that: In the Expression of the Emotions in Man and Animals, Darwin argued that emotions developed over time to help human solve problems. Emotions are useful, he said, because they motivate people to engage in actions important for survival; actions such as foraging for food, seeking sheltor, choosing mates, guarding against predators, and predicting others' behavior.

Understanding the emotions of other people is very important in organizational context. Emotions are more action oriented. Sometimes emotion can exert powerful force on human behavior and a person might take drastic action one would not think of under normal circumstances. To understand how emotions could affect human behavior it is necessary to consider some fundamental aspects of emotions, such as the biology of emotions, the intensity of emotions, their frequency and duration, the relationship between rationality and emotions, and the functions of emotions (Robbins and Judge 2008).[97]

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[96]Robbins, S. P., Judge,T.A., Essentials of Organizational Behavior, Pearson Education in South Asia, New Delhi, India, 9th ed. 2008. p.139.

[97]Ibid. p. 141

There are significant differences in the emotional development of people depending on the relevant cultural and social variables.

2.9.5 Culture

The term culture is derived from the same stem as the verb 'to cultivate'. In biology cells are grown in a culture; in anthropology, culture sometimes refers to the whole way of life in which people grow up. In the humanities, one sense of culture as an attribute of the individual has been the degree to which they have cultivated a particular level of sophistication in the arts, sciences, education or manners.[98]

In OB the word is used in a more restricted sense as the value and beliefs which provide people with 'a programmed way of seeing' (Hofstede 1980a). A culture is thus a way of seeing that is common to many people (Pheysey, 2003)[99].

A person's ndividual culture is the various aspects of one's life : upbringing, where grown up, religious back ground, personal genetics etc,. Also a person's individual culture reflects their own personal values, how they prefer to act, and how they like to treat others and be treated.[100]

The culture is made up of people's attitudes and behaviors and reflects their shared values, experience and aspirations. Individual and collective behavior influence the ways in which employees interact with their colleagues, clients and the community at large. More importantly, individual and collective culture is the way employees do things in their organizations. Another important fact influence individuals' behavior is their core faith. Moral conduct of people depends on the belief of certain cultures and the cultural background they were grown up.

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[98] https://en.m.wikipedia.org, Retrieve on 20 October 2016.

[99] Pheysey, D. C., Organizational Cultures – Types and Transformations, Routledge, New York. 2003.

[100] https://www.culturalorientations.org, Retrieve on 20 October 2016.

2.10 Organizational Culture

As explained, organizational behavior studies organizations from multiple view point. OB deals heavily in culture. Organizational culture emphasizes the culture of the organization itself. Organizational or corporate culture is very difficult to define but extremely relevant to how organizations behave. Culture can be defined as the important set of assumptions that the employees of the organization share and it is often unstated, but known to everyone. The culture of an organization is the influence of the organization itself on how it is structured, staffed, work is done and how the management and the staff interact within the organization and with outside parties as well. Robbins (2008)[101] writes that:

> The culture of any organization, although it may be hard to measure precisely, nevertheless exists and is generally recognized by its employees. We call this variable as organizational culture. Just as tribal cultures have totems and taboos that dictate how each member will act toward fellow members and outsiders, organizations have cultures that govern how members behave.

The primary culture of an organization reflects the vision of the founders and the inputs from the top management. Understanding and defining of work culture and the behavior implication it embedded organizationally is equally important as the human behavior in the organizations. For example, manufacturing entity will have a quite different work culture than of an educational institute. Organization's culture strongly influence the ethical behavior of employees. It is a control mechanism that guides and shapes employees'attitudes and behavior.

No organization exists in isolation. Therefore organizational culture should address both internal integration and external adaptation as well. In practice

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[101]Robbins, P. S., Timothy, A.J., Essentials of Organizational Behavior, Pearson Education, India. 2008. p.275.

organizational culture determines not only how employees interact with others within the organization but how organizational members build consensus on how to face their external environment. In interacting with the external environment it is necessary to consider interests of all stake holders. Organizational culture should also depict its corporate social responsibility (CSR). Pfister (2009)[102] writes that:

> External adaptation concerns the way an organization, as a group of people, deals with change - how it address risk and uncertainty, explore new possibilities, and approaches new and challenging situations. It represents how organizational members reach consensus on mission, strategy, objectives, means to achieve the objectives, their measurements and corrections if necessary.

Basically organizational culture refers to a system of shared meaning held by employees that distinguishes the organization from other organizations. It creates distinctions between one organization and others. In other words it is concerned with how employees perceive the characteristics of the organization's culture. Among many, vision, values, management philosophy,and goals are recognized as the important factors that could shape and influence any organization's culture. Shared values in an organization forms its culture.

2.10.1 Vision

The vision is a comprehensive portrayal of the organization and its members like it to be in the future. It describes what the organization wants to be in future and provides the direction. It gives clear picture of what the organization is trying to achieve. Vision is sometimes called the dream of the founder of the organization as the vision is the ultimate goal of the organization which would not be achieved immediately. Especially in a very competitive business environment vision would explain what the organization hoping to accomplish in different to others.

Vision statement can be a very simple like, "To make people happy" of Disney to a very comprehensive one like, "Our vision is to be earth's most customer-

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[102]Pfister, J., Managing Organizational Culture for Effective Internal Control, Physica-Verlag, Berlin, Heidelberg. 2009. p.38.

centric company; to build a place where people can come to find and discover anything they might want to buy online" of Amazon.[103]

Vision statements help all stakeholders of the organization to know and understand the type of business organization in, its direction and the ultimate objective of the organization. Very importantly vision provides employees with clear focus and a sense of purpose. It facilitates the development of mission of the organization, objectives and goals of the organization.

The founder's vision of an organization has a major influence on that organization's early culture and over the years in its existence. The founder's vision embedded in the culture of the organization may be with a few modifications according environmental changes. Once a culture is in place, it is shared by all employees of the organization and therefore it influences the behavior of all of them.

2.10.2 Organizational Values

Like personal values, every organization has a set of values developed over the years, influenced by the leadership and the style of management. These are the guiding principles that help to define how the organization should conduct its business and known as core values of the organization. Most of the organizations have written down set values in the form of value statement. Even if any organization has not explicitly spelled out values, it has a set of values developed over the years of its existence. Listed below are some of the core values an organization should possess: dependability, reliability, loyalty, commitment, open-mindedness, consistency, honesty, efficiency, innovation, creativity, good humor, compassion, spirit of adventure, motivation, positivity, optimism, passion, respect, service to others and environmentalism.

Organizational values may change from organization to organization. At macro level organization values change from country to country and society to society.

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[103]https://www.the marketing blender.com/vision-mission-statements/, Retrieved on 25 October 2016

Most important point to note is that organization should not only possess above core values but practice and apply them in all its activities.

Values held by the leader of the organization are equally important in forming organizational culture. Shared values among employees of the organization too are a part and parcel of organizational culture. An organization's core values set the standards of conduct that are considered important and therefore guide the behavior of individuals in the organization. An organization's core values set the standards of conduct that are considered important and therefore guide the behavior of individuals in the organization. It is believed that stronger the values more they will influence behavior.

2.10.3 Management Philosophy

Management Philosophy is defined as "a set of rational principle which forms the basis for guiding or controlling the operation or performance of a business activity".[104] Management philosophy is closely connected with the corporate culture and the leadership of the organization. It is a set of belief used by an individual in a management position to guide the decision making process.

"Management philosophy is that set of rational principles which form the basis for guiding or controlling the operation or performance of a business activity" (Accounting Library Website)[105].

Management philosophy is the driving force of any organization developed based on the corporate philosophy of it and it explicitly states the purpose, goals and principles of the organization. In organizational behavior perspective management philosophy is conveyed to its employees by administrative manuals, circulars and procedures which define the methods of carrying out its operations. These are the instruments which will provide a sense of purpose and motivation for employees to perform to their true potential in organizations.

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[104] https://www.slideshare.net/management philosophy, Retrieve on 02 November 2016.

[105] http://www.accountinglibrary.com/articles/management-philosophy-1/, Retrieve on 02 November 2016.

2.10.4 Goals

Each and every organization has a set of goals defined in terms of common factors such as market share, growth and profitability. Organizational goals are created in order to achieve a desired states of profits and success. Generally organizational goals are developed based on the vision, mission and objectives of the organization. It provides the direction for employees and give something to strive for. It must serve both the needs of the organization and employees as well. There can be three types of goals namely strategic, tactical and operational goals.

Generally goals or targets are set at frequent time intervals, annually, quarterly, monthly, at various levels of organizational, departmental and individual. This will help both management and the employees share the same understanding of what is to be achieved. Most of the organizations adopts various techniques such as 'SMART' formular namely specifis, measurable, achievable, realistic and timely, to ensure that employees understand clearly what is expected from them in order to achieve organizational objectives mainly the profitability.

It is of paramount importance that when setting goals organization should pay attention on other stake holders, especially employee's objectives as well. When setting targets it is vital to strike a balance between targets which focus on organizational or departmental objectives and employee's objectives specially intended for development of the individual. Another important concept in establishing goals is gain sharing. It is a management system to increase profitability by motivating employees to boost their performances. Since employees too will be able to get a share of gains it will meet employee's objective of receiving higher remuneration. Another benefit is that employees develop a sense of ownership of the organization which would in turn facilitate achieving organizational goals.

2.11 Employee Discipline

In explaining the human behavior some of the common traits which could influence the behavior of individual have been identified as attitudes, values, ethics, emotions and culture. For example if one possesses right attitudes, he or she would behave in a manner that would result in achieving organizational success. In other words he or she is a disciplined person one would behave in an acceptable manner in any society. Although it is the ideal situation, but in practice it is not as such all the time. Therefore discipline is very important subject in organizational management.

The purpose of discipline is to encourage employees to behave sensibly at work (where sensible is defined as adhering to rules and regulations).[106] Disciplined behavior in general is how an individual adhere to the laws of the country and behave in an orderly manner in the society and how an individual abide by the rules and regulations in the organization. Rules and regulations are not always meant to punish the individual but to regulate or control the behavior of individual and thereby aligning his/her objectives with the organizational objectives. The aim of discipline is to correct unacceptable behavior and adopt a progressive approach in work place. Therefore disciplinary procedures play an important role in the organization. It is the policy of the organization that if disciplinary action has to be taken against any employee who violates rules and regulations of the organization. However it should be emphasized that the main purpose of the disciplinary procedure is not to punish people, but to ensure that employees reach the required standards, both in conduct and competence, in discharging their duties.

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[106]Dessler, G., Human Resource Management, Prentice Hall of India, 10th ed. 2005. p. 531.

According to Armstrong (2006),[107] a proper disciplinary procedure is very important and attention should be paid to the following in implementing it:

i. Employees should be made aware of the standards that are expected from them and the rules and regulations which they are required to conform.
ii. Disciplinary procedure should be fair and rational and employees should be able to understand very clearly.
iii. Preliminary investigation should be carried out to ascertain whether there is a bona fide case.
iv. A proper hearing should be given to all parties concerned and natural justice should be observed.
v. Disciplinary action should be taken where good reason and clear evidence exists.
vi. Punishment should be appropriate with the nature of the offence and consistence with the previous actions taken in similar circumstances.

Apart from the primary objective of controlling the behavior of employees, imposing a punishment serves the following purposes as well:

i. Retribution: Impose a punishment proportional to the offence as the offender deserves it.
ii. Deterrence: Use of punishment as a means to prevent the offender repeating it and the fear of punishment prevent or discourage others doing it.
iii. Rehabilitation: Attempts to reform the offender.

Another important concept in imposing a punishment is the hot stove principle.

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[107] Armstrong, M.,(2006), Human Resource Management Practice, Kogan Page Limited, London, Philadelphia, 10th ed. 2006. p. 881.

Four important characteristics of the 'Hot-Stove Rule' of McGregor[108] are listed below:

i. When you touch the hot stove it burns your hand which is immediate and understands the cause and effect of the offence.

ii. You had warning as you knew stove was red hot and what would happen if you tough it.

iii. The discipline is consistence as every time you touch it you get burned.

iv. The discipline was impersonal since whoever touches the hot stove gets burned.

In imposing disciplinary action one should consider the difference between discipline and counseling as well. Counseling is appropriate where the employee is not performing to a standard or is not aware of a rule regulating conduct and or where the breach of the rule is relatively minor and can be condoned. Therefore counseling is not discipline and it attempts to correct performance issues through the use of face to face communication with the employee.

2.12 Counseling

According to the Oxford Dictionary the Counseling is the provision of professional assistance and guidance in resolving personal or psychological problems.[109]

Among many definitions of counseling, the following two definitions in simple terms explain the depth of the concept of counseling.

Counseling is essentially a process in which the counselor assists the counselee to make interpretations of facts relating to a choice, plan or adjustment which he needs to make – Glenn F. Smith.[110]

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[108] Douglas Murray McGregor (1906-1964), a management professor at the MIT Solan School of Management and is best known for his motivational theory of 'Theory X and Theory Y'

[109] https://en.oxforddictionaries.com, Retrieve on 12 November 2016.

[110] Therapist and Practioner

Counseling is a series of direct contacts with the individual which aims to offer him assistance in changing his attitude and behavior- Carl Rogers.[111]

Counseling is the application of mental health, psychological or human development principles, through cognitive, affective, behavioral or systemic interventions, strategies that address wellness, personal growth, or career development, as well as pathology. Counseling relationships will vary according to need but may be concerned with developmental issues, addressing and resolving specific problems, making decisions, coping with crisis, developing personal insights and knowledge, working through feelings of inner conflict or improving relationships with others. It is a service sought by people in distress or in some degree of confusion who wish to discuss and resolve these in a relationship which is more disciplined and confidential than friendship, and perhaps less stigmatizing than helping relationships offered in traditional medical or psychiatric settings.

Counseling is a behavioral science and emerged as a discipline in the United States at the end of the 19th century. It is a professional helping relationship to help people to understand their problem and help themselves to overcome that. Counseling is conducted in instances where an employee is confronted with an issue or a problem which would cause some behavioral changes in that person.

According to British Association for Counseling, counseling takes place in a situation where one party accepts responsibility to help another party or person to change his behavior or their pattern of behavior which affects to his or their social behavior.

Counseling is fast becoming a 'must' in all organizations and an essential tool for helping people in the society. In today's complex environment employees are faced with many challenges in relation to their employment and day to day life. Most of them try to resolve those issues themselves and a few would unable to resolve.

[111] American Psychologist 1902-1987

Subsequently unresolved issue becomes a grievance and affects the behavior of the employee. It is necessary to assist them in resolving it in a professional manner. As such grievances handling and counseling is one of the main functions of the human resource management. Counseling is not a one-time event, rather a process which requires especial competencies. The tool used in the counseling is communication and the role of counselor is very critical. The counselor has to play a multiplicity of roles including, starter, pace setter, information dispenser, peace maker, consensus taker, discussant, evaluator, clarifier, opinion seeker, gatekeeper, moderator and a summarizer. There are essential ethics in counseling and confidentiality is one of the very important aspects of the whole process. It should be mentioned that the counseling is purely a helping process and the responsibility and capability of resolving the issue lies in the hands of the counselee.

In discussing counseling it is important to understand the concepts of mentoring and coaching and the differences between counseling, mentoring and coaching. There are some similarities and overlapping areas as well.

Mentoring is a method of learning and development whereby the mentor uses his or her knowledge, expertise and experience to assist the mentee in developing critical thinking skills and to grow personally and professionally. This is a two way trusted relationship that is actually part of a learning and development environment where both parties grow from the relationship.

Coaching, on the other hand, is a training method whereby an experienced or superior person transfers expertise to an employee by assigning various tasks to be completed while simultaneously giving advice and suggesting methods on how the task should be accomplished within the company or organization. Coaching involves skills development with a view to improving individual performance so as to achieve the organization's performance objectives.

There are some similarities as you can see but there is also some uniqueness to what each discipline provides. One thing in common is that the aim of counseling,

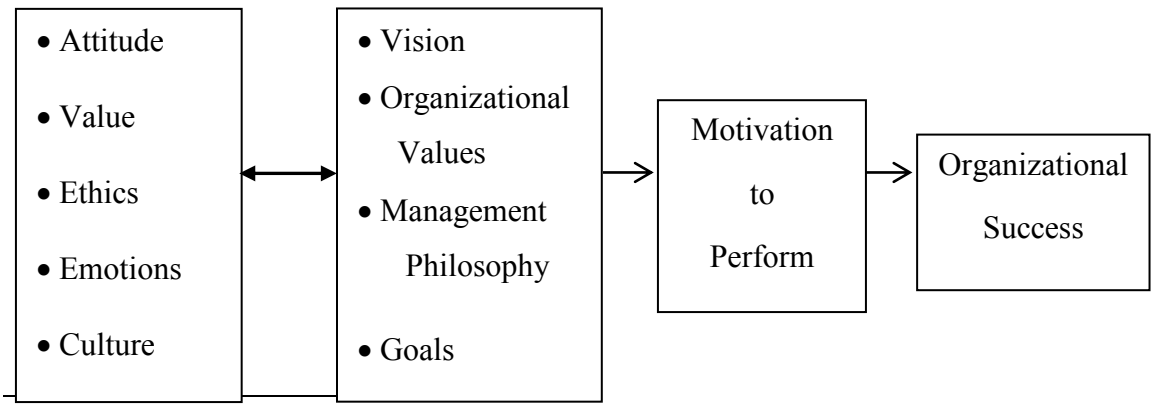
mentoring and coaching is to change the behavior of individuals under different situations enabling them to contribute in more efficient and effective way in organizations.

2.13 Organizational Behavioral Model

In todays' competitive and challenging environment OB can play a major role in organizational success enhancing overall performances of the organization through employee motivation. In view of the literature reviewed in the preceding paragraphs a couple of input process and the outcomes have been identified in order to develop an OB model. The writer has developed the OB model considering the above facts with a view to discuss the Buddhist approach to organizational behavior and the OB model is depicted in figure 2.3.

As mentioned earlier organizational behavior is multi-disciplinary and it uses principles, models, theories and methods from other disciplines such as psychology, sociology, anthropology etc. Actually theories and concepts found in OB are drawn from a wide variety of disciplines. Nevertheles it is so complex that different disciplines concentrated more on different areas. OB has also suffered from a divorce between the contributions from psychology and from sociology, the former concentrating on behavior and the latter on organizations (Pheysey).[112]

Figure 2.3: Organizational Behavior Model



[112]Pheysey, D. C., Organizational Cultures – Types and Transformations, Routledge, New York. 2003.

Today business environment is very challenging and organizations are operating in a very turbulent environment. With rapidly changing technology, especially with advancement of IT, entire world has become a global village and physical boundaries have been removed. In a world where with the internet, emails and modern communications, information is delivered, shared, and communicated to millions of people in any part of the world within a fraction of a second, organizations are no longer constrained or confined to national borders.

Today's organizations are characterized by workforce diversity: a workforce that is more heterogeneous in terms of gender, race, ethnicity, age, and other characteristics that reflect differences. To work with a group of diverse people of this nature, managers need to know their cultural background, attitudes, and values and simply understand their behavior. Entire global economy has been rapidly changing with the service sector expanding and the manufacturing sector though expanding, needless workers due to automation. Most of the workforce is knowledge workers who are looking for rapid growth in their carriers and opt for fast track to go up in the ladder. Managers need to think out of box and go beyond traditional methods of managing people.

Knowledge about OB can provide managers with better understanding of how managing people and motivating them for accomplishing organizational goals. Concepts such as leadership, decision making, team building and motivation are facets of organizational behavior. Now organizational behavior (OB) has become one of the very important areas of organizational management.

Chapter III

Early Buddhist Concepts in Management

According to the archaeological evidence, civilization appeared in India about 3000 B.C., in other words about 2500 years before the Buddha. It was at first a 'Bronze Age' civilization; roughly comparable with the civilization appeared at the same time in Mesopotamia. The history of India includes the prehistoric settlements and societies in the Indian sub continent; the advancement of civilization from the Indus Valley Civilization to the eventual blending of the Indo-Aryan culture to form the *Vedic* Civilization; the rise of *Hinduism, Jainism* and *Buddhism*.[1]

There was a radical change of Indian religious and philosophical ideas in the 6th century B.C., the period to which the Buddha belongs. At the time of prince *Siddhārtha* (the Buddha) was born, there were many religions in India with *Brāhmanism* was the established religion of the country. According to the *Brahmajālasutta*[2] there were around 62 dogmas or religious beliefs during that time. By this time the *Brāhmanic* religious tradition has reached its culmination. It began with the *Vedas* and developed through *Brāhmaṇas, Āraṇyakas* and reached its climax in the period of *Upaniṣads*. *Brāhmaṇas* were mainly engaged in making offerings to deities and in meeting the spiritual requirements of lay life such as birth, marriages, and death etc. Warder (2000)[3] writes that:

> From the *Veda* effectively codified under the *Pauravas*, and from the compositions attributed to this group of thinkers of about the 9th century B.C., orthodox and conservative thought in India has since derived its religion, its ritual, its

[1]McClish, Mark; Olivelle, Patrick (2012), "Introduction", in M. McClish; P. Olivelle, The Arthasastra: Selections from the Classic Indian Work on Statecraft, Hackett Publishing, p. xxiv, ISBN 1-60384-903-3, Retrieved on 23 July 2016.

[2]D. 1 PTS: D i 1

[3]rWarde, ,.A.K Indian Buddhism, Motilal Banarsidass Publishers Private Limited Delhi, 3rd ed. 2000. p. 19.

philosophy, its heroic epic, its ancient historical traditions, its laws, its geometry, its astronomy and its linguistic science. All this constitutes what is generally known as '*Brāhmanism*', as a civilisation, a way of life, a religion and much else.

It was stated in the *Puruṣa Sūkta* of *Ṛg Veda* that at the begining of creation, *Brāhmā* assumed the form of a Great Being (*Puruṣa*) and the four classes were created from the body of this *Puruṣa*: from the mouth *Brāhman*, from the two arms *Warrior*, his two thighs the *Vaiśya* and from his two feet the *Śudra* were born. The *Brāhmaṇas* were considered to be superior by birth and they automatically got the priesthood by hereditary. During that time the *Brāhmin* dominance and the cast system was so high that *Sūdras* were completely disregarded and treated almost like non - humans.

The *Vedic* religion primarily believed in worshiping gods and observed many rituals. Gradually there was a shift from *Brāhmanic* tradition and new movement called '*sramana*' emerged. People who belonged to the ordinary society gave up their normal life and became wandering ascetics. They rejected the authority of *Brāhmaṇas* and started looking for truth. Their aim was to discover the truth and attain happiness, or at least peaceful of mind.[4]

At that time there were two distinct groups of religious thinkers: one group advocating the belief that emancipation had to be attained through *Karma-mārga* ie., through the path of sacrifice; and the other holding that salvation is possible only through the path of wisdom or *Ñāṇa-mārga* which had the basis of strict ascetic practices. The Buddha having mastered all the religious traditions prevailed at that time not only rejected the prevalent views on salvation, but also presented a novel philosophy of emancipation.

The Buddha was the founder of the religion today known as Buddhism. Both in Pali and Sanskrit the term 'Buddha' means one who is awakened and the term Buddha also mean one who is enlightened. What is unique about the Buddha as a religious teacher is that unlike other religious teachers the Buddha did not claim divinity, nor attribute His

[4]Warder, A.K, IndianBuddhism, Motilal Banarsidass Publishers Private Limited Delhi, 3rd ed. 2000. p.33

knowledge to a divine source or to some kind of transcendental reality. What the Buddha preached was what He discovered through supreme human effort. Ven Rahula (2006)[5] writes that:

> Among the founders of religions the Buddha (if we are permitted to call him the founder of a religion in the popular sense of the term) was the only teacher who did Other teachers were .not claim to be other than a human being, pure and simple or his reincarnations in different forms, or inspired by him ,either God

All the teachings of the Buddha can be summed up in one word: *Dhamma* in *Pāli*, in which all the Buddhist scriptures were written. Whatever the way, the Buddhism is interpreted, as a religion, a philosophy or a way of life, the most remarkable feature of the teaching of the Buddha, which was in the 6th century B.C. is, its' similarity to modern teachings on various subjects and the relevance and applicability of the *Dhamma* in resolving complex problems in modern life.

The Buddha taught that to be born as a human being is a difficult and a rare achievement for one, in his sojourn through *saṃsara*. The Buddha analyzed every aspect of human life and preached the *Dhamma* to enable the human beings to lead a happy and a contended life and achieve the optimum advantage of being born as a human being.

The Buddha spent twenty hours a day during the 45 years of Buddhist hood to teach Dhamma covering each and every aspect of human life. The vast knowledge of the Buddha is unimaginable and the Buddhist teaching addressed not only the issues prevailed at that time in the society but also the current issues in the modern society.

The Buddha is regarded as the great visionary of all times. This is perhaps the reason for the growing interest in Buddhism, all over the world. Buddhism has unique

[5]Rahula, Walpola., What The Buddha Thought, Buddhist Cultural Centre, Dehiwala, Revised Edition. 2006. p. 1.

management theory and practice developed over the years. Ven. Dhammananda (2002)[6] writes that:

> Buddhism is a righteous way of life for the peace and happiness of every living being in the world. It is a method to get rid of misseries and to find eternal salvation. The teaching of the Buddha is not imited to one nation or race. It is nether a creed nor a mere faith. It is a teaching for the entire universe. It is a teaching for all time.

Buddhism is unique among other religions as it is the only religion that the followers can attain the same level of the teacher or the founder. Unlike other religious teachers the Buddha did not claim divinity nor did He attribute His knowledge to a divine source. In Christianity there can only be one Christ. In Islam, Muhammad is considered the seal or final prophet. In Buddhism anybody can attain the same level of enlightenment or *Nibbāna* like the Buddha. All major religions have sacred texts in which their teachings are recorded. Similarly, Buddhism has a set of canon known as *Tipiṭaka*[7] namely, *Suttapiṭaka, Vinayapiṭaka,* and *Abhidhammapiṭaka.*

Having undergone rigorous training of six years of self-mortification, at the age of thirty-five, Prince Siddhartha attained enlightenment. During the next forty-five years of His incessant activity, Buddha's teaching addressed every aspect of human life. From the *Dhammacakkappavattanasutta,*[8] first sermon to five ascetics, until the parting words of '*Appamādena Sampādetha Vaya Dhammā Saṅkhārā*' to Ananda, it is believed that there are nearly 84,000 discourses including 2,000 preached by senior disciples, subsequently compiled in to five sections namely *Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, Aṅguttaranikāya,* and *Kuddakanikāya.*

Then there is *Abhidhamma Piṭaka,* the origin of which is said to be in heaven Thusitha. It is obvious from the discourses that the Buddha was no ordinary human

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[6]Dhammananda, K. Sri., What Buddhists Believe Buddhist Cultural Centre, Dehiwala, Expanded andRevised Edition. 2006. p. 155

[7]Tipiṭaka is the collection of Buddhist scripturers grouped in to three sects namely Suttapiṭaka, Vinayapiṭaka, and Abhidhammapiṭaka.

[8]This is the first sermon of the Buddha and appeared in the Samyutta nikāya.

being, but His human nature retained after enlightenment and the physical body was subjected illness, underwent inevitable changes due to age until the Buddha passed away, attaining *Nibbāna*. There is a vast amount of literature to be reviewed; however due to time constraints, study is limited a few selected areas as advised.

This chapter reviews the teaching of the Buddha in *Suttapiṭaka* and *Vinayapiṭaka* to understand the important areas of early Buddhist teaching relevant to contemporary management.

3.1 Buddhist Management Concepts

During the time of the Buddha, around 2500 years ago, the social environment was quite different to what you find today. There were no complex organizations with advanced technology; instead it was mostly agriculture based economy. Power was centered with the King who makes decisions using his authority; mainly the position power which was not challenged by anybody. People led a very simple life and their needs were very limited even though there were adequate resources. There was no necessity for sophisticated management systems. There was a very strong cast system of four levels namely, *Brāhmin, Kṣastriya, Vaiśya, Sudra*. Formal education was limited only to elite, *Brāhmin* community. Lamotte (1988)[9] writes that:

> The work of the *Brāhmins* was threefold: to define the law (dharma) or Indian status which was applicable to the different classes of society; to assimilate the popular religions; finally to establish the main features of religious belief. The dharma is that set of norms which direct the Aryan's religious and social conduct. It applies with certain variations, to the different classes of Indian society: "To the *Brāhmins*", says Manu I, "the Lord assigned the teaching and study of the *Veda* , the performing of sacrifices for oneself and for others, the giving and receiving of gifts; the *kastriya*(warriors) he ordered to protect the people, to give, sacrifice and study;

[9] Lamotte, E., History of Indian Buddhism, Peeters Press Louvain – Paris 1988. P.5

the *vaiśya* (cultivators), to raise cattle, give, sacrifice, study, trade, lend money and cultivate the ground; finally, the *sûdra*, to serve the other three classes.

However, what the Buddha preached was relevant to modern society in every aspect and was accepted by even the westerners. In an era where there was no modern, advanced technology, this wonderful teaching is always beyond modern science. Even the advance science and technology have proved the Truth expounded by the Buddha. The Buddha's wisdom spread over a vast field of knowledge on ethics, education, law, governance, economics, management, psychology, philosophy and science. What the Buddha preached from a very complex scientific topic such as the origin of the world to simple habits like cleanliness has been accepted by academics and scholars of modern world today.

There is a striking parallel between the Buddha's approach and approach of science to the problem of knowledge. The Buddha stressed the importance of objective observation. It is the observation that yields the first of the Four Noble-Truth.[10] Buddhism is noted for its analytical method in the area of philosophy and psychology.

There were many stories for the beginning and end of the world. The ancient Egyptians wove a creation story and looked upon the Sun as a creator God. According to Hindu tradition the Universe was created by God *Brāhma*. The origin and the end of the world is given in yet another long creation story according to Hebrew tradition.

Apart from the above religious based thinking various philosophers and western scholars came out with numerous concepts and theories regarding the origin of the world. Among many there are well-known three schools of thought regarding the origin of the world:

i. First thought is that this world came into existence by nature – Greek philosopher, Aristotle is a proponent of this theory.

[10]The heart of the Buddha's teachings included in the first sermon of Dhammacakkapavattanasutta

ii. Second school of thought is that the world was created by an almighty God as advocated by many early religions: the Jewish, Christian and Islamic.

iii. Third school of thought says that the beginning of this world and of life is inconceivable since they have neither beginning nor end.

But in the 19th century it was revealed that the earth and the rest of the universe are changing. Subsequently scientists, historians, astronomers, geologists and great thinkers have contributed vast new knowledge about the origin of the world. Today, the most accepted theory in cosmology known as "Inflationary Big Bang Theory"[11] says that the universe was once in an extremely hot and dense state which expanded rapidly.

It is interesting to note that what the Buddha described in the *Aggañña sutta*[12] regarding the origin of the world corresponds very closely to the scientific view accepted today. The Buddha in some of the sermons refered to the expansion and contraction of the world.

This is a solid proof that the profound insight of the Buddha in science (cosmology) was valid not only during his era but will be in today and tomorrow as well.

Today scientists, astronomers, biologists, anthropologists and great thinkers have contributed new knowledge concerning the origin of the world. The new discoveries and knowledge are not at all contracdictory to the Buddha's view on the origin of the world. Bertrand Russell[13] considered Buddhism to be the greatest religion in history and as a superior scientific method that reconciled the speculative and the rational while investigating the ultimate questions of life.

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[11]Wijesiri, L., Modern Science and Buddist Cosmology, Buddhist Pradeepa, Vesak Annual, ANCL, Colombo. 2012.

[12]D. 27: Walshe, M., A Translation of the Digha Nikaya, Wisdom Publications, Massachusetts, 2012, p. 407-415.

[13]Philosopher and a Nobel laureate considered as a liberal, a socialist and a pacifist lived in the United Kingdom.

Albert Einstein (1879-1955) US Physicist who was born in Germany, who devised the famous 'Theories of Relativity' stated, "if there is any religion that would cope with modern scientific needs, it would be Buddhism".

At the time of the Buddha there were many religious leaders and 62 religions in existence. The Buddha having realized the challenges ahead carefully selected the five ascetics to preach the first sermon. It was an ample proof for His visionary leadership which enabled the *Dhamma* to be accepted by all and be in existence for more than 2500 years.

The Buddha always addressed issues considering the macro situation and looking at the holistic picture. In that context the Buddha considered economic, environmental and social factors that would affect the individual and human life.

3.1.1 Buddhist Concept of Human Being

When studying the Buddhist management concepts it is very interesting to note the salient features of the early Buddhist concept of human being.

Humans in Buddhism (Sanskrit *manuṣya*, Pali *manussa*) are the subjects of an extensive commentarial literature that examines the nature and qualities of a human life from the point of view of humans' ability to achieve enlightenment. In Buddhism, humans are just one type of sentient being, that is a being with a mindstream.

In most of the discourses the word used for the man is '*Manussa*'. The word manussa is used to identify the man (even woman) as the human being has a higher mind than other animals. A human mind has a special ability and capacity to understand matters relating to the past, present and future by comparing, contrasting and analysing the situation. Even though animal possess this ability to some extent depending of the type, the human capacity is much more. However even among individuals mental states, ability to comprehend and level of cognition differs. This was well understood by the Buddha in preaching *Dhamma*, infact, the Buddha had this concern very much in selecting the

audience for his first sermon. The Buddha selected his discourses very carefully by understanding the capacity of the people.

Although all individuals are describes as *manussa*, according to '*Vimānavatthu*' four categories of people are described as manussa or men as follows.

i. Men who belong to Hell (*Manussa Nerayika*)
ii. Human – shaped ugly sprits (*Manussa Peta*)
iii. Human – shaped animals (*Manussa Tiracchāna*)
iv. Human beings in the fullest sense of the word (*Paramatthato Manussa*)

Understanding the differences between the above four categories is very important in studying the individual behavior. Individuals grouped under the first category are the people who blemish their lives by indulging in such evil acts as stealing, sexual misconduct and involve in criminal activities and subjected to punishment of law and suffer in life. The second category, *Manussa Peta*, do not get basic requirements such as food, clothes and shelter. They lead such a deprived life, although acquired a human life, due to ill effects of their own bad *kamma* or action. Third category too born as humans but lead their lives from the childhood on doing such work described as menial. They are subjected to harassments and become victim of others. Due to their wrong attitudes, they suffer fear, insecure, hunger and thirst and lead a miserable life.

Fourth category of person, *Paramatthato Manussa*, is aware of the *kamma* (action) and *vipāka* (result of the action) and leads a life according to the teachings of the Buddha. However, they too should keep with good company and associate always with good people. This was explained by the following stanza of the *Maṅgalasutta*. [14]

"Not to associate with the foolish, but to associate with the wise; and to honour those who are worthy of honour - this is the greatest blessing"

[14]Sn. 2.4: Asevanā ca bālānam Paṇḍitānañ ca sevanā Pūjā ca pūjanīyānaṃ Etaṃ maṅgala muttamaṃ

Individuals under this category too are different from each other their bahaviour is changed due to various human qualities and attributes they possess. The Buddha said; 'Bodies of individuals are different, so are their perceptions'[15]

People do not live in isolation and the environment they live in has a huge impact on their behavior. Physical environment and the economic environment are two most important social factors that would affect individual behavior. The Buddha said that the poverty is one of the main reasons for social unrest and crime. The Buddhist perspective on economic and environment is presented in the following paragraphs.

3.1.2 Buddhist Economic Management

When studying the Buddhist management concepts one would realize that the Buddha had given equal prominence for improving lay life. The Buddha has placed much emphasis on economic concepts and told lay people how imperative it was to improve their economic conditions. The Buddhist economic principles covered both macro and micro economic situations and addressed issues pertaining to society as a whole, family and individual level as well. In many *suttas* the Buddha often praises people with meritorious actions, and the rich material wealth brought about such actions.

The Buddha in *Aṇaṇasutta*[16] once preached to *Anāthapiṇḍika*,[17] that a layman who leads an ordinary family life has four kinds of happiness. The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means (*attisukha*), the second is spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds (*bhogasukha*), the third to be free from debts (*aṇaṇasukha*), the fourth happiness is to live a faultless, and a pure life without committing evil in thought, word or deed (*anavajjasukha*).

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[15]A. 4: Nānatta kāya nānatta saññā

[16]A. 4. 62: Bhikku Bodhi., A Translation of the Aṅguttara Nikāya, Wisdom Publications, Boston, 2009, p. 452-453.

[17]Anāthapidika is a wealthy banker and is one of the Buddha's most devoted disciples who founded the celebrated Jetavana Monastery in Savatti

The Buddha finally reminded *Anāthapiṇḍika* that three of these kinds are economic and material. It must be noted here that three of the above are of economic nature and are very important for well-being of any society.

Buddhist preaching always focused on development of people as it is strongly believed that individual development is the key to everything. Buddhist concept of economics too was based on the same principle. In *Andha sutta* of *Aṅguttaranikāya* two fold of development was discussed. Here the individual first directs towards the financial development and then towards the moral development. Both the financial and moral development should be balanced.

Therefore one cannot say that the Buddhist teaching was focused only in achieving supra mundane happiness. The Buddhist teaching was focus on both mental and physical hapiness.

In many discourses the Buddha stressed the importance of leading a successful lay life. In *Ujjayasutta* [18] the Buddha explained the conditions that would lead to happiness in the present and future to a *Brāhmin* named *Ujjaya* who went to the Buddha and asked how to gain prosperity through livelihood. The Buddha said that there are four conditions that lead to happiness and benefit in the present. They are industriousness (*uṭṭhānasampadā*), watchfulness (*ārakkhasampadā*), good company (*kalyānamittatā*) and balance livelihood (*samajīvikatā*). Similarly the Buddha described four conditions lead to happiness and benefits in the future. They are spritual qualities namely faith, morality, generosity and wisdom.

In *Sigālakasutta,*[19] the Buddha went to the extent of explaining how one should spend his earnings and advised the young *Sigāla* that he should spend one fourth of his income on his daily expenses, invest half in his business and put aside one fourth for an emergency.

[18]A. 4.39 AN ii 42
[19]D.31 PTS: D iii 180

Similary in the *Vyagghapajjasutta*[20] the Buddha said that people should be equipped with four qualities and explaining *uṭṭhāna sampadā* asked people to engage in lawful business and earn righteous way and observed that one should not earn by trading weapons, trading in living beings, trading meat, trading intoxicants and trading in poison. The Buddha recommended six professions for livelihood; they are agriculture, trade, animal husbandary, security, serving the king, and engage in other small domestic industries.

The Buddha not only addressed the righteous way of earning wealth but also the importance of sharing it. In the *Rasiyasutta*[21] the Buddha described three praiseworthy qualities in a householder who enjoys sense pleasures: he acquires wealth righteously; he makes himself happy and comfortable with the wealth thus earned; and he shares his wealth and does meritorious deeds.

In the *Kosambiyasutta*[22] the Buddha explained how social unrest generates through jealousy when one consumes wealth only by himself without sharing with others. When the wealth is not shared, disparity among people, between rich and poor, get widened. The Buddha said this situation would lead to unsatisfactory, social ill will and theft etc. In the *Cakkavatthisīhanādasutta*[23] the Buddha explained further the consequences of mal distribution of resources and clearly stated that the poverty is the cause of immorality and crimes. The Buddha said that economic inequalities results in the division of world into rich and poor.

In many *suttas* the Buddha had discussed the well-being of people and the necessity of leading a good life based on middle path. Buddha said that the poverty could lead to the decline of moral values and corruptions such as stealing, lying, murder, etc., and eventually to complete social chaos. Once again in *Kosambiyasutta* the Buddha said

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[20] A.8.54 PTS: A iv 281

[21] S. 42. 12

[22] M.48: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 419-423

[23] D. 26 PTS: D iii 58

that consuming wealth only by oneself without sharing with others will lead to social unrest, poverty and ciminal acts. During that era kings tried to suppress crime through punishment.

The *Kūṭadantasutta*[24] of the same *nikāya* explains the futility of this course of action as a deterrent to crime, which is not the permanent solution.

It further explains that in order to maintain the social and economical stability, the ruler of the country should provide his people with all necessary provisions so that farmers can cultivate crops in their fields, herdsmen could have fodder and grains to feed their livestock, and merchants could have capital to trade. Therefore, the State should be vigilant to wipe out the problem of unemployment by developing the spheres of agriculture, trade and government service. Quoting Buddhist scriptures Abeynayake (2008)[25] writes that:

> The economic policy of the State should be based on the development of the private enterprise. The aim of this policy is the poverty alleviation. Buddhism liminated by creating declares that the origin of all social vices is poverty. It can be e a society where job opportunities are available for those who are at the employable age (*Sakammāpa sutta*)

Interestingly, the Buddha introduced Buddhist economical system to society which addressed both mundane happiness and supra mundane happiness as well.

Buddhist economic principles also addressed how the wealth should be consumed and the main objectives of consumptions are stated in the *Sabbāsavasutta*.[26] According to the sutta, cloths, food, shelter and medicine are considered as the main areas

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[24]D.I.5: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 133-141.

[25],.Abeynayake. O " A Cordified Version of theBuddhist Theory of State",Buddha Pradeepa, ,Vesak AnnualThe Newspapers of Ceylon Ltd., Sri Lanka. 2008. p.36 Associated

[26]M.2: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 91-96

of consumption. In the *Parābhavasutta*[27] the Buddha explained how wealth could lead to decline of moral standards and frustation when one consume wealth deviating from the above.

The Buddha in the first sermon to *Pancavaggiya Bhikkhu*, *Dhammacakkappavattanasutta,*[28] stress on right livelihood (*sammā ājīva*). Likewise in many *suttas,* the importance of right livelihood is repeatedly discussed stressing the steady and rightful income is fundamental to maintain a decent life. The *Parābhavasutta* and *Vasalasutta* too discussed the laws related to economic activities.

Schumacher (1973)[29] in his book "Small is Beautiful" presented a concept of an ideal economy with general reference to Buddhist Philosophy, then propose right livelihood as the basis for the existence of Buddhist economics. While noting a middleway economy as a unique character of Buddhist economics, he concludes that it is a question of finding the right path of development.

> It is in the light of both immediate experience and long-term prospects that the study of Buddhist economics could be recommended even to those who believe that economic growth is a question of choosing between 'modern growth and 'traditional stagnation'. It is a question of finding the right path of development, the Middle Way between materialist heedlessness and traditionalist immobility, in short, of finding Right Livelihood.

Though his entire understanding is not in consistent with the Buddhist teaching he should be commended for giving due credit to Buddhist economic principles.

One of the basic principles of modern economic is; resources are limited and wants are unlimited and in order to address this imbalance many a theories and models were developed over the past few centuries. However, economists are still struggling to

[27]S. 1.6
[28]S.5.420
[29]Schumacher, E. F., Small is Beautiful, Vintage Books, London. 1973. p. 46.

find the ideal model. In contrast the Buddhist perspective is limited use of the resources and the concept of giving up.

This was well corroborated by Mahatma Gandhi's statement, "there exists sufficient resources for all people in the world, yet there exist insufficiencies for a greedy man."

Buddhism is based upon the principle of equality and therefore increasing gap between the rich and poor is unacceptable in Buddhist economy. Buddhism is a religion based on morality. Hence the Buddhism has not advocated any economic measure at the expense of morality.

3.1.3 Buddhist Environment Management

Environmental preservation is one of the most discussed topics today. Attention on environment management has been increased many fold as the deterioration of the environment quality and the environment pollution has become a serious problem to every nation. It was evident from recent studies that the behavior of people has contributed immensely for the present environmental problems and a special branch of study called ecology has been evolved to study the problem. Main focus of ecology is to study the impact of our activities on the environment and the relationship between living things and their surroundings.

There were no ecological problems in India at the time of the Buddha presenting His philosophy on the protection of the environment 2500 years ago. However the Buddhist teaching on environment is very broad and stressed the importance of living in tune with nature and respecting life. Buddhism has always played a vital role in protecting the wildlife and the environment. The Buddha has made it very clear that nature should not be disturbed. May all beings be in happiness (*sabbe sattā bavantu sukhitattā*).[30] It is important to take care of every basic elements of the environment:

[30] Sn 1.8

abiotic factors and the biotic factors. According to Buddhist preachings theses abiotic factors are known as four great elements *(mahābhūtas), paṭhavi, āpo, tejo, vāyo*, ie. earth, water, fire, and air which constantly in a state of flux and mutually interact with each other. The continuous change was explained in the three signata or *tilakshana; anicca, dukkha, anatta*, ie; impermanance, restlessness and substancelessness respectively. Although there were not much of environmental problems, the Buddha understood that excessive usage of natural resources, adhoc exploitation of resources and pollution of the environment would cause immense hardships to living beings including annimals and plants. The ancient saying was to live according to the nature.

The practice of five precepts requires respect for all sentient beings not merely human beings. The nature is not a boundless ocean of resources and it is necessary to exploiting it in such a way to conserve and protect it.

In *Vinayapiṭaka*, the Buddha instructed monks how to use a worn out robe without disposing it to the environment. This action would not only maximize the usage of resources, but protect the environment as well. Buddha also said that whoever should throw out or should cause (another) to throw excrement, urine, rubbish or remains of foodover a wall or over a fence has transgressed an offence of expiation. A monk or nun need to be trained that he/she will not ease myself or spit, if not ill, on greens, will not ease myself in the water or even left food should not be put on grass or water. In another instance the Buddha said that monks should not cut trees or not get others to do so. Cutting of a branch of a tree that has provided shade is considered as an act of betrayal of friendship (*Petavattu*, 259).[31] In the *Vinayapiṭaka* damaging a plant is considered as an offence. 'It is forbidden for a monk to damage (cut or sever) plant life. If a monk disobeys this rule he must confess a transgression of this training rule. The first rule in this section states: a *Bhikkhu* commits an offence of expiation as a consequence of destroying

[31] K.

plant life.'[32] The Buddha advocated that growing trees and making forests and gardens (parks) as one of the merits generating and good religious activities.[33]

Buddhism believes that everything, including human, exist by their inter relationship with all other sectors of nature and tried to show the mutual interdependence of man and the environment. Ven. Dhammarathna (2011)[34] writes that:

The significant charteristics of Buddhist view is the acceptance of this mutual dependence as a derivative of Dependent Origination.[35]

Man is dependent on his biological and physical environment and he is not .the owner and controller of everything

Maṅgalasutta,[36] in its list of blessings include, "to reside in a congenial environment is a blessing *(patirūpadesavāsoca)."* Pleasant physical environment is a component of the congenial environment referred here and this shows the extent of the importance the early Buddhism placed on the environment in which you live in.

There is ample evidence in the Buddhist scriptures to show that Buddhism is much concerned about protection and conservation of the environment. The *Vanaropasutta*[37] discussed the merits of fostering the environment.

"Those who set up a park or a grove, the people who construct a bridge, a place to drink and a well, those who give a residence: For them merit always increases, both by day and night: Those are the people going to heaven, established in Dhamma, endowed with virtue".

In the *Sāmaññaphalasutta*,[38] trees were grouped into five according to how they produce their off-shoots and further said that even killing of such plant is violating the

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[32] Vol II, Mahavibhanga, Dutiyabhaa, v

[33] S. 1. p. 32.

[34] Dhammarathna, Bellanwila, "Nanappabha", Buddhist Insight into Ecological Crisis, A Felicitation Volume in Honour of Venerable Dr. Pategama Gnanarama Maha Thera, Ti-Sarana Buddhist Association, Singapore. 2011. p. 168.

[35] According to the doctrine of Dependent Origination or Paticcasamuppada the entire world .amd an inseperable unity itself is both a net of relationship

[36] Sn.2.4

[37] S.1.47

moral precept of the noble one. Singh[39] writes that the teachings of the Buddha highlights two principles:

i. Buddhism deeply understands the need of environment protection. So human beings are encouraged to do it to the best of their ability.

ii. Scientific knowledge of nature does not encourage preseving it but moral qualities can better encourage people to protect the environment.

There had been a very close connection between the Buddhism and the natural environment. The Buddha's whole life is deeply connected with the environment, trees and forest. He was born in a park, achieved enlightment under a tree, lived a major part of the life in forest. The Buddha and His disciples spent most of the time living close to the nature in parks, groves and forests. The Buddha's appreciation of the environment had influenced to such an extent of His disciples that there were many theragathas and therigathas containing appreciations of the senic beauty of the environment. Therigatha's of *Arahants Tālapuṭa, Kāḷudāyi* and *Saṃkicca* are some of the proof for it.

The Buddha was keen in protecting the environment in all aspects and very particular about quietness of the environment. In *Cātumasutta*[40] the Buddha had asked visiting five hundred *Bhikkhus* headed by *Sāriputta* and *Moggallāna* why are they so loud and noisy and one would think you were fishermen hawking fish when they were very loud and noisy in preparing their resting places.

There are two training rules in the Buddhist monk's code of discipline which states that a monk should be quiet while going and sitting in inhabited areas. Not only the Buddha was concerned of sound pollution but this was the level of training the Buddha

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[38]D.2: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 91-109.

[39]Singh A. K., (2010) "Global Concern to Climate Change: A Buddhist Response," Global Recovery: The Buddhist Perspective, UNDV Conference Volume, The 7th International Buddhist Conference, UN Day of Vesak Celebration Thailand.

[40]M.67: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 560-565

had expected from His disciples. Such behavior was appreciated and compared with members of other sects by the public as stated in the *Udumbarika Sīhanādasutta*.[41]

Even during the Buddha's time recycling was recognized as method of conserving resources and minimising the environmental pollution. Once Venerable Ananda was reported to have said to King Udena upon inquiry as to how he would use five hundred robes offered to him by queens. Venerable Ananada explained the process of recycling old and worn robes in making them to upper coverings to spread over beds, mattress coverings, ground coverings, door mats, dusters, shreds, and eventually having kneaded them with mud making them to wall plaster.[42]

As discussed in the preceding paragraphs Buddhism understands the danger of polluting the environment and can make a strong contribution to global environmental protection. Buddhism urges restraint, renewal, recycling and conservation of the environment. Buddhist rituals says: may all beings be free from enmity; may all beings free from injury; may all beings be free from suffering; may all beings be happy. Buddhism extends loving kindness and compassion beyond people and animals to include plants and the earth too.

3.1.4 Buddhist Organization Structure

According to the Pali canon, the monastic order was first established in the *Bārānasi*, in the Deer Park, after the first discourse of the Buddha to the five ascetics.

When the Buddha arrived at Deer park to deliver the first sermon, five ascetics initially thought that prince *Siddhārtha* was coming back to them as he could not achieve his goal therefore they decided not to welcome him. But the Buddha used His leadership abilities and the persuasive skills to convince them that he attained

[41] D.25: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 385-394.

[42] .Cullavagga, Chapter XI, PTS

enlightenment. After hearing the first discourse *Dhammacakkapavatthanasutta*[43], *Koṇḍaññ*a was first to realize the path to *nibbāna* and then others, *Bhaddiya*, *Vappa, Mahānāma* and *Assaji* followed. Thereafter *Yasa*, son of a wealthy *Benaris* and his 54 friends entered the *Saṅgha* order. With that there were 60 *Arahants* excluding the Buddha, thus formed the *Saṅgha* order. Buddha dispatched them to all directions to propagate sublime of *Dhamma* with the advice of '*Caratha Bhikkave Cārikan Bahujanahitāya Bahujanasukhāya, Atthāya Hitāya Sukhāya Devamanussānam.*'[44] This was the mission of the Buddha adopted from the very begining which clearly expressed what is expected from all *saṅgha* community based on the vision of the Buddha to alleviate suffering to reach the state of '*Nibbāna.*'

The Buddhism was the newest religion and the Buddha was the junior most religious leader. However within a comparatively short period of time, the Buddhism was accepted by many. Great kings like Bimbisara of Magadha, Pasenadi of Kosala and millionaries such as *Anāthapiṇḍika*[45] became ardent followers of the Buddha. Among many other reasons the Buddha's dynamic personalty, charismatic leadership, strategic planning and methodical execution were contributed for the success of rapid expension.

The order of *Saṅgha* is considered to be the oldest democratic organization in the world. Not only it has lasted more than 2500 years, but continued to be one of the strongest organization structures as well. Also the *Bhikkhu* or *Saṅgha* community is probably the oldest of any of the institutions that have remained faithful to their origins and spread world-wide. This shows the soundness of the organization structure and the philosophy on which it was built.

When studying the monastic order and the organization structure in depth one could understand the management skills of the Buddha and how He had applied Buddhist teaching in managing the monastic order. The Buddha laid down procedure for entering the *Saṅgha* order (*tisaraṇagamana*) and the higher ordination (*upasampadā*). A

[43] S. 5. 420
[44] Advice to first sixty disciples led by panca waggiya bhikkhu how to propagate Buddhism
[45] Chief upāsaka (main lay follower) of the Buddha

procedure of probation for former ascetics of non Buddhist schools was established where a member of any other heretic group seeks admission to the monastic order should undertake probation for a specific period of four months. During that period such new entrants should conduct honorably to the satisfaction of monks.

Perera (2007)[46] states that according to the available literature that there was a well-developed administration system for *Saṅgha* community.

The order of *Saṅgha* or the monastic order, being neither a business organization nor a government organization, can be considered as a religious organization. By leading such an organization in the environment prevailed at that time showed the leadership skills of the Buddha.

The Buddha said that Buddhism is a thinking religion and do not follow anything blindly. Buddhism is a pragmatic teaching. The Buddha is against accepting anyone or anything as an authority except oneself. This principle is unique in the history of human thinking.

The Buddha explained it further in the *Kālāmasutta*[47] as follows:

> Not to accept anything on the ground of revelation, tradition, or hearsay, not to accept because they are mentioned in the collection of the scriptures or because they are based on reasoning, because they are in accordance with logical arguments or because they confirm with one's own preconceived notion or because of inadequate reflection on them or because they fit to a context or because of the prestige of your teacher.
>
> Now, look you *Kālāma*, do not be led by reports, or tradition, or hearsay. Be not led by the authority of religious texts, nor by mere logic or speculative standpoints,

[46]Perera, I., Kalamanakarana Sankalpa-Bauddha Praveshyak (Management Concepts-Buddhist Approach), Quality Printers, Nugegoda, 2nd ed. 2007.

[47]S. A.I.189.

nor by considering appearances, nor by the delight in speculative views, nor by seeming possibilities, nor by the idea: 'that is our teacher.

The Buddha observed the capacity and capabilities of the *Saṅgha* and assigned different responsibilities. Appointing Venerable Ānanda as the treasurer of *Dhamma* and the Venerable Upali to be the in charge of *Vinaya* is a classic example of delegation of responsibilities to the next level.

The Buddha applied democratic governing principles and time to time provided guide lines to direct *Saṅgha* community toward virtuous living. For example, immediately after the monastic order was formed with five ascetics, 'four principles of living' was laid down: eat only food from alms, wear only cast-off clothing, abide only under trees, and take only discarded medicine.

The Buddha believed in self discipline than controlling behavior through rules, which were laid down only when the need arose.

Initially '*Karma* Assembly' system was the highest authority governing monastic life and any violations of the precepts were reviewed at the monthly meeting convened on the fifteenth of each month. For nearly twenty years after the Enlightenment of the Buddha, no definite rules were laid down for control and discipline of the *Saṅgha*.

Around the twentieth year the Buddha had to lay the first rule of *pārājikā* (total undoing of monkhood).

Subsequently as occasion arose, the Buddha promulgated rules for the future discipline of the *Saṅgha*. Reasons for the promulgation of rules, their various implications and specific ceremonies of the *Saṅgha* are fully described in the *Vinayapiṭaka*. The *Vinayapiṭaka*, which is regarded as the sheet anchor of the Holy Order, deals mainly with the rules and regulations of the Order of *Bhikkhus* (monks) and *Bhikkhunis* (nuns).

The Buddha's teaching has been criticized as an ascetic religion, an other-worldly religion, a religion of renunciation not conducive to economic prosperity and not

suitable for the modern world. One of the arguments against Buddhist philosophy by the westerners is that Buddhism is pessimistic and talked only salvation. There is misintepretation of Buddhism as an anti-social teaching.

This is far from the truth. The Buddha while stressing the *Nibbāna* as the Supreme Bliss showed the path for leading a happy and successful life free from ill health and economic difficulties. It certainly is a religion of renunciation for the monks, but not for the laity. The following stanza in the *Dhammapada*[48] vouches for it; Gains have good health as the greatest. Wealth has contentment as the greatest. Kinsmen have trust as the greatest. Freedom is the ultimate happiness.[49]

3.1.5 Buddhist Leadership

The Buddha was described as one of the greatest leaders and visionary of all time. The Buddha himself was a great manager with an acute knowledge of human beings. In His 45 years of Buddhist hood, the Buddha has preached many theories of management and leadership.

The Buddhist belief that nothing is permanent and referred to as impermanence, recognize that change is constant and inevitable in the environment in which we live. Effective leadership requires adapting to this change while remaining steadfast in one's principle. He was considered to be the greatest communicator of the World. The Buddha periodically convened all members of the *Saṅgha* community on the eight or fourteen or fifteenth of each month to recite the precepts. These sessions provided opportunities for interactions among the members and sharing thoughts.

Focusing on leadership, the Buddha emphasized the importance of maintaining one's values, promoting self-management and developing one's abilities and of others.

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[48]of great Arahant A collection of 423 verses spoken by the Buddha, said to be a compilation Dhammapada is the Buddhist response to the Bhagavadgītā ,)2008(and according to Kalupahana

[49]Ārogyaparamā lābhā santuṭṭhī paraamaṃ dhanaṃ, visvāsaparamā ñātī nibbānaṃ paramaṃ sukhaṃ. Dhp. 204

There are several leadership concepts/lessons in selection of the people for first sermon *Dhammacakkappavatthanasutta*.[50] The Buddha first analyzed the knowledge and abilities of the people who were with little dust and focused His attention to *Pañca vaggiyā bhikkhū* with whom he had close association and worked together in search of truth. It was after much scrutiny and wide spread search that they were handpicked by the Buddha himself. True leader should always understand the knowledge and abilities of his subordinates before assigning any responsibility. One could now understand how important the first sermon of the Buddha was as the subsequent delivery of thousands of discourses in 45 years was based on the success of the *Dhammacakkapavatthanasutta.*

Communication ability of a leader is also very crucial and convincing of *Pañcavaggiyā Bhikkhu* of His enlightenment proved how important communication for such situations. The Buddha showed his leadership abilities as a true charismatic leader and was able to present Himself, explained what he achieved and convinces them to listen to Him. It may be the first instance where the Buddha showed the world how a true leader could take control of such a situation.

The Buddha analyzed and understood the character traits and personality types of people and adjusted his teaching accordingly. Bodies of individuals are different, so are their perceptions (*nānātta kāyā nānātta saññā*).

In *Maṅgalasutta*,[51] Buddha said '*bāhu saccañca sippañca, vinayoca susikkhito, subhāsitā ca yā vācā, etaṃ maṅgala muttamaṃ'*. This stanza explained that, 'to have much learning, to be skillful in handcraft, well trained in discipline and to be of good speech, are the greatest blessings.' By considering the above as greatest blessings among others, the Buddha recognized the importance of these attributes, which are essential requirements of a good leader.

The Buddha gave specific directions to first 60 *Arahants* who embarked on the first mission of preaching *Dhamma,* '*caratha bhikkhave cārikaṃ bahujanahitāya*

[50]S. 5. 420
[51]Sn.2.4

bahujanasukhāya, atthāya hitāya sukhāya devamanussānaṃ',[52] as to how they should proceed: all of you are free from snares, should travel for the benefit and happiness of many beings, should not go together, should teach *Dhamma* which is good from beginning to end and which is endowed with meaning and form, should illuminate the holy life which is complete and pure, and reach the beings with little defilements and those who will understand *Dhamma*, otherwise they will deteriorate because of not hearing *Dhamma*.

When analyzed the above instructions and guidelines one could clearly see a number of leadership attributes one should possess. First, the Buddha built confidence and motivated them and then gave very clear instructions as to what they should do. Subsequently, the Buddha delegated not only the responsibility but authority as well when laid down the rule of '*tisaraṇāgamana*, permitting *Arahants* to ordain who wish to join the Buddhist *Saṅgha*.

When one study and analyze *Dhammapada* as translated by Kalupahana (2008)[53] there are many stanzas which provide immense knowledge in human behavior and leadership concepts.

As a solid rock is not moved by the wind, so the wise ones are not moved by in the face of censure and adulation.[54]

Even as a deep lake, clear and calm, so do the wise one become tranquil having listened to the teachings.[55]

The above two stanzas tell us what qualities a wise one should possess of and one can acquire them by listening to *Dhamma*. Here the wise one unmoved by any external forces such as praise or criticism is one of the traits of a good leader who can

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[52]This was the first advice given to first 60 Arahants how they should go and preach dhamma to people

[53]Kalupahana J.D., A Path of Moral – Dhammapada, Buddhist Cultural Centre, Dehiwala, 2008.

[54]Selo yathā ekagano vātena na samīrati, evaṃ nindāpasaṃsāsu na samijjanti paṇḍitā Dhp. 81

[55]Yathā pi rahado gambhīro vippsanno anāvilo, evaṃ dhammāni sutvāna vippasīdanti pasanditā, Dhp. 82

provide unbiased leadership. This doesn't mean that the leadership style is fixed and not changed. Rather the leadership style changes according to a given situation while the leader's values remain constant as a rock. According to trait theory stable characteristics or traits causes individuals to behave in certain ways and the trait approach to personality is focused on differences between individuals. In that context traits such as firmness and calmness are very important for a good leader.

Transformation leadership is where leaders and followers make each other to advance to higher levels of moral and motivation. Here the leader is not a follower, but should do something extra ordinary or the impossible. Leaders of this caliber are very few and the Buddha explained this type of leadership in the following stanza.

Few among human beings are those people that go across to the further shore, while this other human progeny runs along the shore itself.[56]

Leaders should be of exemplary and the following pairs of stanzas of *Dhammpapada* explain some important qualities of true leader.

If one were to do unto oneself as one instructs others, then, indeed, being oneself well tamed, one would tame others, for self is difficult to tame.[57]

One is one's own mainstay. Who else can be a mainstay? With oneself well tamed, one comes to have a mainstay difficult to obtain.[58]

A person who roves in the company of ignorant, indeed, grieves for a long time. Painful is the association with the ignorant as with an enemy. The amiable company of the sagacious one is like meeting with the relations.[59]

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[56]Appakā te manussesu ye janā pāragāmino,athāyaṃ itarā pajā tīramevānudhāvati, Dhp. 85

[57]Attānaṃ ce tathā kariyā yathaññam anusāsati, sudanto vata dametha attā hi kara duddamo, Dhp. 159

[58]Attāhi Attāno nātho ko hi nātho parosiyā, attanā va sudantena nāthaṃ labhati dullabhaṃ, Dhp. 160

[59]Bālasaṅghatacārī hi dīghaṃ addhāna socati, dukkho bālehi saṃvāso amitteneva sabbadā, dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo, Dhp. 207

One should cultivate the company of one who is sagacious, possessing wisdom, learned, of the nature of bearing responsibility, dutiful, noble, virtuous and prudent, as the moon follows the path of the constellation.[60]

Buddhist leadership is always connected with right conduct and moral discipline. It also based on democratic principles and not forced upon others. As explained in the *Aggañña*sutta,[61] *Mahāsammata*, the Great Elect was elected from the people, for the people and by the people. Thus Buddhism proposes an evolutionary view of society and leadership in place of the divine will maintained by theistic traditions. According to the *Aggañña*sutta qualities of leadership for that infant stage of social evolution were personality (*abhirūpatāro*), charisma (*dassanīyataro*), people confidence (*pasādikataro*) and efficiency (*mahesakkha-taro*).

While the concept of *Mahāsammata* was used to describe the nature of the origin of kingship, to explain the ideal ruler the Buddha uses the concept of the universal ruler called *Cakkavatti*,[62] in the sense that he is able to win over the whole world by the sheer power of his morality and spirituality, or in the sense that his principles of polity are universally applicable.

The Buddha explained a more detailed analysis of leadership qualities known as *Dasarāja dhamma*, literally meaning royal duties and responsibilities of a reigning monarch. Here for the society of the ordinary person, the best form of government was considered to be the rule by a righteous leader. He should respect and practice the *Dasarāja dhamma*, ten leadership qualities; generosity (*dāna*), morality (*sīla*), liberality (*pariccāga*), straightness (*ajjāva*), gentleness (*mājjava*), self-restraint (*tāpa*), non-anger (*akkodha*), non-injury (*avihiṃsā*), forbearance (*khanthi*) and non-opposition (*avirodha*).

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[60]Dhīrañ ca paññañ ca bahussutañ ca, dorayhasīlaṃ vatavantaṃ ariyaṃ,taṃ tādisaṃ sappurisaṃ sumedhaṃ, bhajetha nakkhattapathaṃ va candimā, Dhp. 208

[61]D. 27: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 407-415.

[62]Universal ruler who rules ethically and benevolently over the entire world

The *Dhajaggasutta*[63] warns that even the Four Great Kings (*cattaro mahārāja*) who rule the four quarters of the world are not totally bereft of all blemishes and unworthy qualities, the rank and file therefore should look up to the *Buddha, Dhamma* and *Saṅgha* for inspiration and courage. This means that moral rectitude, honesty of purpose, vision for long-term welfare of the people should motivate leaders rather than short-term gain and self-aggrandizement.

The Buddha placed greater emphasis on developing the abilities of individuals to manage themselves. Mindfulness and self-discipline are important aspects of personal development and at the same time Buddhist approach to the development of others has a strong orientation towards self-determination.

The Buddha's teaching is the adoption of the Noble Eightfold Path[64] as the noble way of life without going to extremes. Known as the Middle Path, a righteous way of life which guides for moral conduct is broadly classified in to three as Morality (*sīla*), Mental Culture (*samādhi*) and Wisdom (*paññña*). One should first develop his morality, Right Speech, Right Action and Right Livelihood in order for his action brings well to other living beings. Then only one can develop good leadership qualities and be a good leader. Epasinghe (2012)[65] writes that:

> Once Prof. Rhys Davis stated "Buddhist or no Buddhist, I have analysed, specially essence of the-examined everything*Dhammacakkapavattanasutta* -wheel of Dhamma. No other religion and none of them have I found anything to surpass, in beauty, comprehensiveness, the Noble Eightfold Path and Four Noble Truths of .Buddha. I am content to shape my life according to Buddhism

[63] S.11.3
[64] Dhammacakkappavattanasutta,
[65] .Epasinghe, P(2012), Guidelines for Righteous Living, Buddhist Pradeepa, Vesak Annual, ANCL, Colombo, p. 94.

Observing five precepts[66] lead to high moral conduct. It is important to first discipline the leader himself, and then only it fulfills the requirement of what you should teach, you should practice first.

Showing His true leadership qualities, the Buddha treated everyone a like. Though he hailed from the highest level of the social strata he rejected the concept of superiority of *Brāhmins* by birth and treated His own son Rahula and Sopaka from lowest class of the society in the same manner. The Buddha did not favour anybody because of his class or relationship and delegated responsibilities according to their capabilities. The Buddha appointed Upali to be the in charge of discipline and Ananda as the chief custodian of *Dhamma.*

It is very important to understand the people and the situation in whatever leadership form. The Buddha not only understood the situation, but the person who came to Him for relief as well. The Buddha adjusted His teaching according to the knowledge and understanding of them as well. In the story of *Kisāgotamī*[67], The Buddha, rather than trying to explain the reality of the situation she was faced with, requested her to bring some 'Aba' (mustard) from a house where a death was not taken place earlier in order for herself to realize the situation. This shows us how a leader should use his discretion according to the situation, in other word it is situational leadership.

In *Pattakammasutta*[68], the Buddha discussed hierarchical form of needs: primary and secondary needs, fame, long life and emancipation, many centuries before behavioral scientists talked about motivational theories.

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[66] o sexual miscoduct, Refrain from Lying and to be sincere, and Not killing, Not stealing, N Avoiding consumption of intoxicants and being conscious

[67] Highly depressed woman who could not understand her only son's death

[68] A.4.61: Bhikku Bodhi., A Translation of the Aṅguttara Nikāya, Wisdom Publications, Boston, 2009, p. 449-452

The central theme of the *Sigālakasutta*[69] is the discussion on obligations to be mutually respected in interpersonal relations. Obligations of each party are identified as follows.

Employers towards employees; they should treat them properly by:

i. Assigning them work according to their strength.
ii. Supplying them with food and wages.
iii. Tending them in sickness.
iv. Sharing special treats with them.
v. Granting them leave time to time.

Employees towards employers; they should discharge their duties to their employers by:

i. Rising before them.
ii. Lying down to rest after them.
iii. Being content with what is given.
iv. Doing their job well.
v. Caring about their good name

At the time of the Buddha it was restricted to household servants. It was just like master servant relationship. But what the Buddha thought was a relationship with mutual respect for each other safeguarding interests of both parties.

Another important aspect of leadership is delegation of responsibilities to subordinates. This would not only help leader to focus on more important areas but also facilitae the process of grooming future leaders. In order to delegate, the leader should identify the knowledge, skills and capacities of the subordinates. The Budddha has very clearly indentified the above ingredients of His disciples and delegated authority among

[69]D.31: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 461-469

eighty disciples. For example Ananda Thera was appointed as the conservator of Dhamma and Upali Thera as incharge of the *Vinaya*.

The Buddha had not only taught leadership concepts but practiced to the last letter of it and possessed the character of '*yatā vādi tathā kāri – yathā kāri tathā vādi*', he practiced what he preached and preached what he practiced. The Buddha was a very flexible leader who was prepared to adjust or change and amending of *vinaya* rules time to time vouched for it.

Above all, the most important role of the Buddha as a leader is His ability to inspire others to bring about the best in themselves to develop their full potential and gain the ultimate goal of '*Nibbāna'* during His 45 years of missionary work and even 2500 years later, to continuously inspire millions of people around the world to follow His path.

3.1.6 Buddhist Concept of Teamwork

The Buddha and the monastic order always believed in team work and the first sixty *Arahants*[70] were the first team of the Buddha.

The Buddha's teaching was centred on the concept of *Anatta* (no-soul) which rejects " I " or self. The concept of no-self implies we are not individuals, not autonomus and individual entities. Our identity is always linked to our association with others. The Buddhist philosophy always redirect us to think that we are a part of larger social system than individuals working in isolation. This was vital in establishing and maintaining an effective team. The Buddha in the *Pahārādasutta*[71] compared His team of different castes, races, religions to the ocean, where waters from all the rivers come and merge so that waters from each river loses its identity and cannot be differentiated.

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[70] An Arahant is a person who has liberated himself from all defilements and impurities: the Arahants were Pancavaggiya Bhikkhu, Yasa and his 54 friends who entered the monastic order first sixty .just after the first sermon of the Buddha

[71] A. 8.19: Bhikku Bodhi., A Translation of the Aṅguttara Nikāya, Wisdom Publications, Boston, 2009, p. 1142-1145

The Buddha emphasised the importance and value of team work in many occassions. It was well explained in the *Sammodamānajātaka* story in which the Buddha said to kinsfolk: "My lords, strife among kinsfolk is unseemly. Yes, in bygone times, animals, who had defeated their enemies when they lived in concord, came to utter destruction when they fell out."[72]

The Buddha stressed the importance of working as a team by quoting a story of the Bodhisatta of previous birth where he was born as a quail lived in the forest as the head of thousands of quails. When a fowler tried to catch them by throwing a net, on the advise of the leader quail all of them got together flew away with the net. They did it several times successfully as a team. Later they fell apart due to a dispute among them and when net was thrown next time each one tried to get another to lift the net unsuccessfully until all of them got caught.

Once again when the Buddha heard about a quarrel concerning water in the river Rohini, He seated on the river bank and told the story of *Rukkhadhammajātaka*.[73]

> It is meeting, sire, that kinsfolk should dwell together in concord and unity. For, when kinsfolk are at one, enemies find no opportunity. Not to speak of human beings, even sense-lacking trees ought to stand together. For in bygone days in the Himalayas a tempest struck a Sal forest; yet, because the trees, shrubs, and creepers of the forest were interlaced one with another, the tempest could not overthrow even a single tree but passed harmlessly over their heads. But alone in a courtyard stood a mighty tree; and though it had many branches, yet, because it was not united with other trees, the tempest uprooted it and laid it low. Wherefore, it is meet that you too should dwell together in concord and unity.

With above one could see how convincingly the Buddha had taught the value of teamwork and unity.

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[72] Cowell, E.B., The Jātaka or Stories of the Buddha's Former Births, Vol I, (Translated by Robert Chalmers), Gautam Jetley, New Delhi 4th Reprint., 2006. P. 85.

[73] Ibid, P. 181.

The Buddha also stressed the importance of harmonious living and one's responsibility to contribute to the peaceful co-existence of the community. In order to live harmoniously in the group and maintain good relations with colleagues, associates, fellow community members and siblings in the family, the Buddha explained the usefulness of observing the following six *sāranīya-dhamma.*[74]

i. *Mettā-kāyakamma:* friendly action, members of the community should show friendliness and goodwill to their colleagues, associates, fellow community members and siblings in the family.
ii. *Mettā-vacīkamma:* friendly speech, use polite and respectful words and teach or advise with a heart of goodwill.
iii. *Mettā-manokamma:* friendly thoughts, thinking of ways to be of service to others.
iv. *Sādhārana-bhogī:* sharing of gains, whatever rightfully gained should be shared.
v. *Sīla-samaññāta:* moral harmony, maintain of virtuous conduct and abide by community rules and regulations.
vi. *Ditthi-samaññāta:* harmony of views, need to respect and honour each other's views.

It is evident from the above that the Buddha always promoted team work and expected people to live in harmony and how the Buddha discussed qualities or principles of conduct required for the peaceful co-existence of the community, quoting many examples.

3.1.7 Buddhist Concept of Communication

The Buddha had stressed the importance of communication in many instances and discussed the factors that would contribute for effective communication in several

[74]D. 3: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 111-124.

suttas. The Buddha presented eight salient factors that would make a person good communicator and a good communicator should possess the following four sets of pairs:

i. Grasp the message well and makes others listen to the same

ii. Learning and retaining what was learned

iii. The messenger and communicator should possess the knowledge and the knowledge needed for the dissemination of knowledge

iv. Messenger should hold the capacity to discern literacy and illiteracy factors

In *Subhāsitavāchāsutta*[75] explaining the use of words or factors that would contribute for good verbal communication the following were presented.

i. Words should be said at the proper time

ii. Should be truthfully said

iii. Should be sensitively said

iv. Should be meaningfully said

v. Should be compassionately said.

The Buddha also discussed four kinds of verbal misconduct namely false speech, divisive speech, harsh speech, and idle chatter in the *Aṇguttara nikāya Catukkanipāta*[76]

The Buddha had a very practical approach to communication and is said to be a great communicator of all times. Existence and acceptance of what the Buddha taught around 2500 years ago itself is the best proof for the excellent communication methods adopted by the Buddha in delivering those sermons. The Buddha adopted a variety of methods in communicating *Dhamma* to both laiety and lay people. This was evident from the first sermon of *Dhammacakkapavattanasutta*. By selecting the *Pañcavaggiya Bhikkhu* considering their ability to understand what is to be preached, the Buddha assessed the capacity of the receiver thus observing one of the basic principles of communication in modern management. The Buddha had used many examples in

[75]Sn.3.3
[76]A. 4. IV. 221

explaining complex situations and very often repeated several times to enable listeners to understand easily. When *Kisāgotami*, who was desperate and not prepared to accept that the child is dead, came to the Buddha carrying the dead child, the Buddha applied a different method to communicate the death of the child by asking her to bring some mustard from a house where a death was not reported earlier. This shows that the Buddha not only assessed the capacity of the receiver to understand the message but also selected a different method in place of direct verbal communication to make her understand the plight of her child. This is one of the examples how the Buddha used parables to make people understand very complex issues easily.

It is evident in the Buddhist teaching that the Buddha always preached *Dhamma* considering the level of undertanding of the person. This is one of the very important principle in communication. It is a well known fact that the 'Four Noble Truth' is the cornor stone of Buddhist preaching and it was presented in many *suttas* for different people to understand easily.

Abhihammapiṭaka is a detailed scholastic analysis and summary of the Buddha's teaching. It is said to be the advance teaching of Buddhist philosophy and it was preahed to Gods who could understand very easily. Later the Buddha repeated *Abhihamma* to *Sāriputta* who handed it on to his disciples.

In most of the suttas the Buddha presented His views in the form of questions and dialogues. "What do you think, *Kālamas*? Does absence of hate appear in a man for his benefit or harm? - "For his benefit, venerable sir."[77]

This would not only ensure that the listener understands what is said properly but also getting him actively involved in the process of communicating important concepts.

[77] https://www.accesstoinsight.org, Retrieve on 26 November 2016

Another sailent feature in the Buddhist teaching is the reiterating of important concepts or ideas that cannot be comprehended easily, several times to make the listner understand properly.

In every preaching it is very clear that the Buddha always stressed important concepts several times to ensure that the message has been passed down in an effective manner. The Buddhist teaching was initially memorised and passed down to the next generation of *Saṅgha* until the *Tipiṭaka* was first documented in the fourth Buddhist Council in the first century BCE held in Tambapanni (Sri Lanka). In the first council which lasted for seven months, top scholarly 500 *Arahants* including Mahakasyapa, Upali, Ananda recited all teachings and assigned the responsibilty of preserving to different groups of *Saṅgha*. This was ample evidence to show how effective was the communication of the Buddha which enabled those *arahants* to remeber exactly what the Buddha preached and meant by them.

There is no doubt that the Buddha was a communicator of par excellence and was a supremely infuential teacher.

3.1.8 Buddhist Concept of Time Management

During the period of Buddha around 2500 years ago, the environment was not so complex so that people led a very simple life. Unlike today it can be safely presumed that there was not much of concerned for time. However the Buddha seems to be a good time manager who applied good time management techniques.

The vast amount of work carried out by the Buddha, preaching of thousands of *suttas* and travelling of thousands of miles, would not have been possible unless the Buddha was very keen on time management. Not only the Buddha managed time by meticulous planning He maximised the available time by sleeping only four hours. Daily routine of the Buddha is a classic example for ideal time management. The Buddha had planned his daily work well in advance and carried out them as per the schedule according to the concept of 'plan the work, work the plan.' In time management it is necessary to

identify your prorities and delegate the work that you need not attend yourselves. This was practised by the Buddha and delegated responsibilities to his chief disciples such as *Sāriputta, Moggallāna* and *Mahā Kassapa.*

Buddhist teaching has pointed out that the main problem for time management is wasting of time due to lethargy. The Buddha has explained eight reasons that would contribute for a lethargic person's detriotration in the *Aṅguttara nikaya, Aṭṭhakanipātha, Kusīthavattu*.

In the *Araññasutta*[78] the Buddha advised to live in the present without regretting about the past and not dreaming about the future. Here the Buddha emphasised people to concentrate on pressent activities by utilizing the time effectively and not to waste time on things that would not be productive.

Another very important concept in time management is that you should be mindful of the time. The Buddha discussed the 'Right Mindfulness' (*Sammā sati*) in the 'Noble Eightfold Path'. Mindfulness is presence of mind, attentive and awareness. In the practice of right mind-fulness the mind is trained to remain in the present, open, quiet, and alert in contemplating the present event.[79]

Once again the Buddha emphasised the impotance of concentration on present actvities.

Buddhist philosophical concept of time is more comprehensive and suggests that time does not have real existence.

[78]Sn 1.10 PTS: S i 4 CDB i 93

[79]Bhikku Bodhi., The Noble Eightfold Path, Buddhist Publication Society, Kandy, Re print (2010), p. 73-74

The Buddhist concept of time recognizes the relativity of time to the mind or consciousness (*Citta*) according to each realm of existence. Time therefore is subjective because its existence depends upon our consciousness to acknowledge it.[80]

3.1.9 Buddhist Education

Education or *sikkhā* is learning, training and development. Human beings are special, unlike any other kind of animal and they have the capacity to learn and develop. The Buddhist education commenced with the preaching of the first sermon, *Dhammacakkappavattanasutta* to *Aññākoṇḍaññā* and others. The next forty five years of the Buddha's life was devoted to educate people from all walks of life in order to liberate them from suffering and the journey of sansara. The Buddha was supposed to be a great teacher of all times and known as a teacher of both people and gods. Guruge[81] writes that:

> The Buddha's forty-five year mission as a wandering teacher was to proclaim a path of deliverance. He was popularly called a teacher of men and gods (*sattā devamanussānaṃ*) and a guide who tames men (*purisadhammasārathī*)". There were ample of proof in the form of *suttas* and most of the *suttas* were preached to educate both lay and the *Saṅgha* community on different issues. Entire *Vinayapiṭaka* was meant to guide the behaviour of the the *Saṅgha* community.

Guruge (1991)[82] further elaborates that: A distinctive system of education had begun to evolve during the life-time of the Buddha. Four factors relating to his educational effort constituted its foundations. They are;

i. The Buddha as the model teacher

ii. The *Saṅgha* as a learning society

iii.The monastic establishments as the institutional base for Buddhist education and

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[80] http://www.elsevier.com/locate/kjss - The concept of time in philosophy – Retrieved on 12 January 2018

[81]Guruge, A.W.P., Encyclopaedia of Buddhism, 'Education', Extract from Volume V, Ministry of Buddhasasana, Sri Lanka, Colombo, 1991.

[82]Ibid

iv.The intellectual liberation of Buddhism as an incentive to educational development

Buddhist teaching covered many areas especially focusing on improving human behavior. The Buddha believed that if the individual behavior is improved, a vitreous society can be built. Although Buddhism includes, philosophy, religion and a way of life, it goes beyond these three categories too. The Buddhist teaching has a great impact on civilization of nations. The Buddhist teaching paved way for people to lead disciplined life. Spiritual development of individuals, apart from its contribution for mundane life, played a significant role in building a disciplined society. The Buddha delivered his sermons in a very skillful manner and eloquent way convincing people to follow what he preached. This was enable people to know the unknown and enhance their knowledge in different areas. The Buddhist teaching also addressed very important area of improving soft skills of people which are very difficult to change. Most importantly the Buddha's preaching changed the behaviour of people permanently.

Another very important aspect of Buddhist education is that the Buddha had explained any issue in different ways enabling everybody to understand easily. Buddha said human beings who have been educated or trained and developed can be called noble beings. Stressing the importance of education Buddha said in order to reach that level one should acquire the seven fundamental qualities known as the auroras of a good life, or the dawn of education. Ven. Payutto explained them as follows:[83]

i. *Kalyānamittatā*- (having a "good friend" [a person or social environment that is helpful to one's life development]), seeking out source of wisdom and good examples. This is to live with or be close to good people. Association with good people will influence and encourage each other to betterment in moral conduct.

[83]Payutto, P. ,.A(2007), A Constitution for Living, Buddhist Publication Society, Kandy, Fifth Edition.

ii. *Sīla-sampadā-* (perfection of morality), having discipline as a foundation for one's life development. This is to know how one should conduct him/herself and organize life style, activities and work.

iii. *Chanda-sampadā-* (perfection of aspiration), having a heart that aspires to learning and constructive action. To be a person driven by desire for knowledge, constructiveness and to know how to use one's faculties in learning and doing good things.

iv. *Atta- sampadā-* (perfection of oneself), dedication oneself to training for the realization of one's full human potential. Here one should bear in mind that human beings by nature can be trained and must be trained and once trained are the most excellent ones.

v. *Diṭṭhi - sampadā-* (perfection of view), adhering to the principle of conditionality, seeing things according to cause and effect. This is to be established in good and reasoned principles of thoughts and belief.

vi. *Appamāda -sampadā-* (perfection of heedfulness), establishing in oneself heedfulness. One should be aware of impermanence, to realize the instability, unendurability and insubstantiality of life.

vii. *Yonisomanasikāra -sampadā-* (perfection of wise reflection), thinking wisely so as to realize benefits and see the truth. This is to know how to think, investigate, be able to see things as they really are.

Buddhist philosophy places considerable emphasis on the mind power of person.

All actions of individuals come into being with the mind as the primary source. Therefore greater emphasis is placed on development or cultivation of mind and various methods of mediation presented and discussed in many discourses. This will be discussed in later sessions when discussing individual characteristics and attributes.

3.1.10 Management of *Saṅgha* Community

Apart from the State or the Kingdom, always ruled by a King, *Sāsana* or the Monastic order is the largest organization or the institution existed during the period of 45 years of the Gautama Buddha and sometime thereafter. The Buddha is the undisputed leader of the *sāsana*.

Survival of the Monastic order established 2500 years ago in an era completely different to the modern World today itself vouch for the soundness of the principles and the undisputed unique leadership of the founder of it. At that time there were no big organizations except for the Kingdom where thousands of people worked. However when serving the King there was no room for compromise, but comply with whatever the role assigned to anybody. Therefore there were no specific ways of managing a large group of people under normal circumstances so that it would have been a great challenge for the Buddha to organize the monastic order.

During that time social environment is very complex. There was a well established caste system and the educational, economic and cultural background of people different from each other. There was a big gap between the elite and deprived groups. In spite of aforesaid differences monastic order was opened to every one alike except under a few exceptional circumstances. Persons suffering from illnesses such as leprosy, insanity and fits were debarred from admission into *Saṅgha*. Similarly persons serving the king or in royal service too were not admitted. In such a situation managing of *Saṅgha* community or the monastic order should have been very complicated.

It is evident that from the very inception some ground rules were established in recruitment and selection. One such example is that admission of non- Buddhist persons to the monastic order. Persons belonging to non- Buddhist orders could only be admitted into the monastic order after they had gone through a probationary period (*parivāsa*) of four months and behaved themselves properly during the admission.

Vinaya rules or a code of discipline for Buddhist monks was introduced after twenty years of establishment of the monastic order. *Vinaya* rules are deemed essential for the monastic life. Each and every *Bhikkhu or Bhikkunī* is expected to obseve them and they cannot be changed or broken. When studying the *Vinayapiṭaka* one could understand the comprehensiveness of it. However there were no major issues or break downs in the monastic order during the period up to introduction of *Vinaya rules*. As such it is evident that there were sound management practices for managing of *Saṅgha* community.

During the first twenty years the Buddha recited *pātimokkha* as advice every fortnight to the congression of *Bhikkhu or Bhikkunīs*. In the *ovāda pātimokkha* the Buddha exhorted the monks to have patience. This is an important principle of teaching or instruction. This is a code of discipline to be observed voluntarily and was a method of managing the *Saṅgha* community.

Another important management practice is the team concept. Initially the Buddha grouped *Bhikkhus* into strong teams and advised them to propogate Buddhism starting with first sixty arahants.

The most important and salient aspect that contributed for managing the *Saṅgha* community is the exemplary leadership of the Buddha.

3.2 Buddhist Approach to Organizational Behavior

The Buddha's teaching did not address the human behavior in the same manner like contemporary western scholars' who have developed various theories and models to interpret human behavior. It did not much focus on presenting very complex theories on human behavior either. Nevertheless, the Buddhist doctrine was of more practical nature which addressed all the issues of human behavior of both laymen and disciples.

The Buddha's teaching is meant not only for monks in monasteries but for the ordinary people living with their families in the society. There is a misconception that

the Buddha's teaching was always for eternal life and one should give up normal life to follow it. There were many Western scholars who supported this view and popularized this misinterpretation. Max Weber was instrumental in popularizing this misinterpretation and in his book 'Religions of India',[84] Weber was very critical of early Buddhism.

This issue was addressed by Ven. Dr. Rahula his book 'What The Buddha Thought' and writes that;

> This is a sad misconception, due to evidently to a lack of understanding of the teaching of the Buddha. People run to such hasty and wrong conclusions as a result of their hearing, or reading casually, something about Buddhism written by someone, who, as he has not understood the subject in all its aspects, gives only a partial and lopsided view of it.[85]

At the time of the Buddha, cast system was very prominent in India and there were four casts namely *Brāhmana, Ksatriya, Vaiśya and Sudra*. *Brāhmins* occupied the highest position in the society and enjoyed most of the privileges. They conducted rituals and instructed the kings. *Kastriya* were kings and warriors, while *Vaiśyas* engaged in farming and trading. *Sudras*, being considered as the lowest social group had to work as slaves and laboures to the three upper casts. During that time there weren't large organizations and most of the economic activities were either family based or individual centered.

In the 6th century BC, biggest organization was the kingdom. By the time of the Buddha (500 B.C) there were sixteen major states in northern India. Among them Magadha, Kosala, Vassa and Avanti were frequently mentioned in the early Buddhist

[84]A book written by Max Weber, a German Economist published in 1916

[85]Rahula, Walpola., What The Buddha Thought, Buddhist Cultural Centre, Dehiwala, Revised Edition, 2006. p. 76.

teaching. Thousands of people served the king while occupying various levels in the hierarchy. Warder (2000)[86] writes;

> Magadha appears to have been the least orthodox of the monarchies. It was situated on the periphery of the region of *Brahamanical* influence and its kings developed a highly autocratic and centralized system of government not provided for in *Brahamanism.*

While the kingdom was considered as the biggest organization comprising of ordinary people the other organization was the monastic order established by the Buddha.

With first sixty *Arhants; Pañcavaggiya bhikkhu*, Yasa and his 54 friends, monastic order was established and according to early Buddhism, gradually it grew in large numbers to be the largest organization in the Buddhist era.

Moral conduct for Buddhists differs according to whether it applies to ordinary people in the society or the *Saṅgha*.

When reviewing early Buddhist literature especially, *Suttapiṭaka* and the *Vinayapiṭaka* the Buddhist approach to organizational behavior can be broadly categorized into three as follows:

i. Behavior of people in the society to ensure good moral conduct of individuals
ii. Behavior of rulers to ensure good governance
iii. Behavior of disciples to ensure the continuity of the monastic order

The Buddha was very particular about well-being of people and their happiness. The Buddha looked at the life as a whole, in all its social, economic and political aspects. In the preceding paragraph of 3.1.1 the Buddhist economic policy was discussed in length. Out of the four kind of happiness the first kind of happiness is to

[86]Warder, A.K., Indian Buddhism, Motilal Banarsidass Publishers Private Limited Delhi, 3rd ed. 2000, p. 28.

enjoy economic security or sufficient wealth acquired by just and righteous means (*atthi-sukha*).

During the entire period of 45 years considerable time of the Buddha's preaching was focused on wellbeing of the family thus recognizing the importance of the family unit. When considering the organizations prevalent in the society, family unit is the basic unit of the entire social system and it is a very vital component of it too. *Sigālovāda, Parābhava, Maṅgala* are a few of the many *suttas* addressed most of the issues one would come across in the family.

The Buddha believed that before focusing on the macro issues prevailed in the society it is necessary to put the family unit in order and strengthen it. Thus, the Buddhist approach to organizational behavior starts from the family unit. In that context it is the individual behavior that needs to be guided and molded in strengthening the family unit which in turn results in forming a disciplined society.

3.2.1. Individual Behavior

According to the Buddhist approach, moral behavior of the individual is the stepping stone for social harmony. Buddhism places great emphasis for developing people and building moral character. Importance of the character building of the individual as the first step was emphasized. There were many references to this aspect in early Buddhist teachings;

"One should first have established oneself in the seemly (virtue) and then instruct another. A wise one would (thus) be not defiled."[87]

[87]Attānameva paṭhamaṃ patirūpe nivesaye,athaññaṃ anusāeyya na kilisseyya paṇḍito. Dhp. 158

In the *Aṅguttaranikāya* too while discussing on four kinds of persons in relation to one's own welfare and others, Buddha said if the personal life of the person concerned is immoral and questionable, he is not suitable to serve others.

There are numerous stories relating to lay people, for both men and women, who have lived an ordinary lay life while practicing the Buddha's teaching very successfully. Among many people who attained high spiritual status while leading a very successful family life, *Anātapiṇḍika and Vishākā*, two of the most devoted lay disciples, stands out. On the other hand most of the people who entered the monastic order had initially been followers of the Buddha and there were only a few like *Aṇgulimāla, Patāchāra, and Kisāgothami* who entered the monastic order under different circumstances.

The most salient feature in Buddhism is the voluntary nature and even as a religion it never forces anybody to accept it or follow it. The Buddhism accepts freedom of human in a highest way. Human beings are free to choose their own course of action for achieving liberation. Nevertheless the Buddha's teaching has covered a wide range of areas in human behavior in the *Suttapiṭaka* and in the *Vinayapiṭaka* especially for *Saṅgha* community.

Basic rules for the behavior of lay people are expressed as 'Five Moral Precepts'.[88] The five precepts are basic human ethical standards; answering the fundamental questions of what do I do, what should I say? By undertaking to observe five precepts one would abstain from killing living beings, taking things not given, sexual misconduct, false speech and intoxicating drinks and drugs causing heedlessness. Minimum that is expected of a Buddhist is the sincere effort to observe the five precepts or *pañcasīla*.

When five precepts are examined it is very clear that they are resolutions taken upon by a person to abstain from actions harmful especially to individual and the

[88] Five Moral Precepts or pañca sīla is the minimum standard needed to form the basis of a decent life

society in general. When people observe them not only it would prevent violence but also create a conducive environment for everybody to live peacefully. However, it is always the negative aspect of it; prevention of violence gets more prominence. People very rarely speak of the positive aspect of observing five precepts; creating a conducive environment. By observing five precepts individual can develop his/her own character. Simultaneously it would cultivate certain values good for the society.

Five Precepts are basic Buddhist ethics required to guide human conduct. The need for ethics arise as human beings are not perfect. Therefore good conduct or decent behavior becomes the most important aspect of living. Irrespective of the level of a person or the position he/she occupies moral conduct of the person is very essential for disciplined society. As explained earlier Five Precepts are not commandments which people are compelled to follow, or entail punishment by God if they are broken. Rather they are general guidelines to show the directions for people to follow. Not only they have the negative aspect of abstain people from doing wrong things but the positive sides of promoting good conduct.

Eschewing all evil, participation in good deeds, purifying one's thoughts, this is the message of the enlightened ones (*Sabbapāpassa akaranaṃ kusalassa upasampadā, Sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ).*[89]

The first proposition of Buddhist social philosophy is the Code of Five Moral Precepts or *pañcasīla.* Five Precepts teaches people to do the right things and prevent them from doing the wrong. It provides a wholesome foundation for personal growth which in turn results in formation of a disciplined society. It is the responsibility of people to maintain peace and harmony in society and facilitate the social progress and development of any culture and the nation. The practice of Five Precepts can be considered as training rules and the practice of them is essential in this regard although it is not mandatory.

[89]Dhp. 183

Once studied in detail, one could understand more precisely by practicing or observing Five Precepts what sort of contribution that would make towards the human and organizational behavior. Outcome of each precept is mentioned against them as follows.

i. First Precept: Abstaining from the destruction of life - a person who observes the first precept will develop respect for the right to live of all beings, compassion and kindness.
ii. Second Precept: Abstaining from taking what is not given - apart from honesty this is instrumental in developing generosity, contentment and non-attachment.
iii. Third Precept: Abstaining from sexual misconduct - cultivate self-restraint, control of sensual desire, contentment in married life and faithfulness to your spouse.
iv. Fourth Precept: Abstaining from falsehood - respect for truth, develop honesty, reliability and more integrity.
v. Fifth Precept: Abstaining from intoxicants that cloud the mind and cause carelessness - helps to develop wisdom and mindfulness.

It is evident from the above that the five precepts are not just moral training rules, rather they could contribute immensely in building the character of individuals too. By observing five precepts one would be able to develop boundless love for all life and working for the welfare of others, cultivate the manifold aspects of honesty, safeguarding his or her domestic life and treating of opposite gender with respect, mindful of one's speech includes honesty, trustworthiness and respect for others and a person with sober mind, ability to comprehending and reasoning well and of sound judgment. A person of this caliber is a well-disciplined person any society can look up to and assign any responsibility.

The Buddhist ethics is generally focused on obligations of people than rights. It is the moral standards expected from people for righteous society. The five precepts can be regarded as the standards for humans to follow as a guide for ethical behavior. These

principles are bindings as minimal ethical obligations for all practioners of the Buddhist path. These five precepts are based on human ethical values and excellent code of moral which are universal in nature and valid for any society even after 2500 years.

In this context ethics is a kind of moral questioning and the practice of restraint from unwholesome behavior. An individual is expected to give an undertaking that he will observe these precepts. It is a self-undertaking to refrain from doing those evil acts.

As explained earlier the five precepts are neither five commandments nor injunctions imposed by some super power. In the *Veludvāreyyasutta*[90] the Buddha explained why one should volunteer to observe five precepts asking whether one would like if another were to commit any of these evil acts against him and definitely nobody would respond positively. Though people are expected to follow five precepts voluntary basis, it should be followed for the right reason with the correct motivation. Here the role of virtues becomes important. According to the Buddhist perspective both precepts and virtues are two sides of the same coin. Simply a person observes five precepts is a virtues person and on the other hand five precepts are a list of items a virtues person would never do.

Buddha also preached *Aṭṭhaṅga uposatha* or the Higher Grade Eightfold Morality for people to observe on poya days. This should once again be viewed as a cultural development of one's life. One has to observe it for a minimum period of twenty four hours in an attempt to acquire a higher grade of discipline. *Aṭṭhaṅga uposatha* is the extension of the *pañcasīla* by addition of another three to the existing five stanzas and replacing the third stanza with a new one. Salient features of the new addition are that 'I refrain from eating after noon, not sit on a higher seat and not engage in any entertainment activity.' They call for changing your regular habits and their frequency for one day. It is a real challenge for someone to change them quickly as you are used and addict to them for a long period of life; to be exact from your birth. Buddhist preaching considers this as

[90]S. 55.7

a vital item of disciplining a person. It is self-discipline as one should be able to control his/her behavior even for a short time. This is a part of training of self-development.

The Buddha's teaching is centered on two principles namely the Four Noble Truths and the Noble Eightfold Path.[91] Bhikku Bodhi (1999)[92] writes:

> The essence of the Buddha's teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The first covers the side of doctrine, and the primary response it elicits is understanding; the second covers the side of discipline, in the broadest sense of that word, and the primary response it calls for is practice. In the structure of the teaching these two principles lock together into an indivisible unity called the *dhamma-vinaya*, the doctrine-and-discipline, or, in brief, the *Dhamma*.

Having tried both extremes of self-indulgence and self-mortification for six years and found to be useless, ascetic Gautama could not find what he was looking for, the path for liberation. Then he gave up both extremes of indulgence in sensual pleasure and tormenting of the body and practiced the Middle Path *(Majjhimā Paṭipadā.)* He discovered through his personal experience that by following the middle path one could see things clearly as they are and helpful in attaining knowledge, higher wisdom and enlightenment or *Nibbāna.*

Whole teaching of the Buddha deals with the Noble Eightfold Path in different ways. The concept of path was explained in different ways to different people and presented in many *suttas* to both disciples and laity. The Buddha applied various methods and approaches in explaining depending on the knowledge and capacity of the audience.

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[91] The middle way which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana

[92] Bhikkhu Bodhi, The Noble Eightfold Path, The Way to the End of Suffering Access to Insight (BCBS Edition), 30 November 2013.http://www.accesstoinsight.org/lib/authors/Bodhi.

In the first sermon *Dhammacakkappavattanasutta*[93] to *Pañcavaggiya Bhikkhu*[94], the Buddha advised them that two extremes, sensual pleasure and tormenting the body is unhelpful in spiritual development. He further advised them to avoid two extremes and asked them to follow the Middle Path. Discussing for the first time the Buddha presented the Noble Eightfold Path (*Ariya Aṭṭhaṃgika magga*) to five ascetics as follows.

i. Right Understanding (*Sammā diṭṭhi*),
ii. Right Thought (*Sammā saṃkappa*),
iii. Right Speech (*Sammā vācā*),
iv. Right Action (*Sammā kammanta*),
v. Right Livelihood (*Sammā ājīva*),
vi. Right Effort (*Sammā vāyāma*),
vii. Right Mindfulness (*Sammā sati*),
viii. Right Concentration (*Sammā samādhi*).

The above eight factors are not philosophical concepts, beliefs, or descriptions of an Ultimate Truth or Divinity. In spite of the fact that they lead to path of realization of the Ultimate Truth or '*Nibbāna*', the most important point is that they are ways of living.

The basic belief, values and assumptions found in the Buddhist teaching provide a solid foundation for understanding human behavior. The Noble Eightfold Path represents good behavior and the factors are divided in to three groups. These factors are aimed at promoting three essentials of Buddhist training and discipline namely Ethical Conduct (*Sīla*), Mental Discipline (*Samādhi*) and Wisdom (*Paññā*) and grouped as follows.

i. *Sīlā* - Ethical Conduct / Moral Training; Right speech, Right action, Right livelihood

[93] S. 56.2
[94] Five ascetics with whom the Buddha first associated as an ascetic and selected to deliver the first sermon

ii. *Samādhi* - Mental Discipline / Concentration; Right effort, Right mindfulness, Right concentration

iii. *Paññā* - Wisdom ; Right understanding, Right thought

The components of the Noble Eightfold Path are not to be counted as consecutive steps even though one could consider the *Sīla* group ; Right speech, Right action, Right livelihood, first, another person can remark that none of the above is possible without Right understanding. As such the interrelation of the components is inevitable and they are not steps to be followed in sequence, one after another.

These three groups represent three stages of training; the training in higher moral discipline, the training in higher consciousness, the training in higher wisdom. The training in higher moral discipline is essentially the foundation for the next levels of training. The Buddha always asked His deciples to adhere to the rules of discipline. The importance of *sīla* or moral training cannot be undermined in human behavior and is the cornorstone of social harmony. *Sīla* regulates and builds up the moral goodness of a person and gurantee his inter-personal relationship with one another. The observance of sīla leads to harmony at several levels- social, psychological, kammic, and contemplative.[95]

It is evident from the above explanation that the Noble Eightfold Path provides guidelines for moral conduct and behavior of people apart from its original purpose of being the path for Enlightenment.

Both Five Precepts and Noble Eightfold Path have implications for ethical behavior.

As discussed in the foregoing paragraphs Buddhist approach to human behavior is always of holistic and penetrative. Much was discussed of the role of mind

[95] Bhikku, BodhiThe Noble Eightfold Buddhist Publication Society, Kandy, 2nd edition, , p.47 .1994

and it must be admitted that mind controls the behavior of people at any level or in any given situation. Explaining the role of mind in *Vatthūpamasutta*[96] the Buddha compared the defiled mind to a stained and dirty cloth and said that when the mind is defiled unhappy destination may be expected. Simply if the mind is defiled one cannot expect virtuous or good behavior. The Buddha presented sixteen defilements[97] of mind as follows:

i. *abhijjhā-visama-lobha,* covetousness and unrighteous greed
ii. *vyāpāda,* ill will
iii. *kodha,* anger
iv. *upanāha,* hostility or malice
v. *makkha,* denigration or detraction; contempt
vi. *palāsa,* domineering or presumption
vii. *issā,* envy
viii. *macchariya,* jealousy, or avarice; selfishness
ix. *māyā,* hypocrisy or deceit
x. *sātheyya,* fraud
xi. *thambha,* obstinacy, obduracy
xii. *sarambha,* presumption or rivalry; impetuosity
xiii. *māna,* conceit
xiv. *atimāna,* arrogance, haughtiness
xv. *mada,* vanity or pride

[96]M. 7: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 118-122

[97]https://www.accesstoinsight.org/tipitaka/mn/mn.007.nypo.html, Retrieved on 12 November 2016

xvi. *pamāda*, negligence or heedlessness; in social behavior, this leads to lack of consideration

It is clear that any ordinary person's mind is defied with the above factors in different levels and as such perfect behavior cannot be expected. Ultimate goal of Buddhism is to remove the above defilement from mind. However it is expected from people to control them to a certain extent and improve their behavior.

When considering the behavior of people the most important and relevant area for our study is the society level as the behavior of individual in the organization and his/her interaction with others is the focus of it. At the society level the principles of *sīla* help to establish harmonious interpersonal relations, weilding the mass of differently constituted members of society with their own private interests and goals into a cohesive social order in which conflict, if not utterly eliminated, is at least reduced. The most important fact is the ability of the moral training of the Buddhist preaching to establish healthy interpersonal relationship in a diversed society of people of having different interests and goals of their own.

As discussed in the preceding chapter organizational behavior is the study of interface between individuals and the organization. Individual or human behavior is governed or regulated by various factors such as personal attributes and environmental factors. The writer has identified the most important factors that could influence human behavior in organizations to be attitudes, value, ethics, emotions and culture. Similarly, some of the important factors that that would affect organizational behavior too have been identified. They are organization's vision, values, management philosophy and collectively known as the organizational culture. Accordingly, a human behavior model has been developed. The following paragraphs will present the early Buddhist perspective on each of the factors.

3.2.1.1 Attitudes

Attitudes have many things to do with individual behavior. The Buddha not only placed high emphasis on attitudes but His actions proved how positive attitudes bring

about harmony and consensus among different sectors of community. Classic example is the team concept in place of I, 'no-self, ability to view as a part of a larger social system' promoted by the Buddha.

The Buddha said that 'all the great rivers on reaching the great ocean lose their former names and identities and are reckoned simply as the ocean'. As explained in the preceding paragraphs five precepts or *pañcasīla* is meant for guiding human behavior. Elaborating on the concept of *pañcasīla,* Dharmavihari Thera (2006)[98] writes:

> This Buddhist path of moral goodness, particularly at its basic primary level of *pañcasīla,* undoubtedly has an obvious universal applicability to all mankind, everywhere, on account of its down-to-earth realistic considerations.

If one considers the first precept of *pānātipātā-veramaṇī,* apart from the criminal aspect, it requires everybody to recognize the right of another to live and to respect for life. By observing it one should develop correct attitude of respect not only for other human beings but for all living beings.

The third precept is *kāmesu micchācārā veramaṇī* generally insists for a cultured attitude of the men in the society towards women (it can be the opposite way also). If someone can abide by this behavior that person is supposed to develop right attitude towards the whole society.

Buddha presented four important practices one should develop in life known as *Satara Brahmavihāra*. This is considered to be the four highest emotions. Word *brahma* means 'highest' or superior and *vihāra* is to live or dwell. It simply means four highest ways of living or one should live by all the time.

The *Brahmavihāras* (sublime attitudes, lit. 'abodes of brahma') are a series of Buddhist virtues and the meditation practices made to cultivate them. They are also

[98]Dharmavihari Thera., Dharma – Man Religion Society Governance in Buddhism, Buddhist Cultural Centre, Dehiwala, Sri Lanka. P. 81.

known as the four immeasurable. They are loving kindness or benevolence *(mettā)*, compassion *(karuṇā),* empathetic joy *(muditā)* and equanimity *(upekkhā)*[99]

Loving kindness or *mettā* in Buddhist teaching is friendliness, amity, goodwill and active interest in others. In simple terms it is the correct attitude towards another human being. It is only by loving kindness that one can eliminate ill-feeling towards others. A person having the correct attitude towards another will not find it difficult to extend it to any other object.

Karuṇā is the care for everyone and empathy, being able to see the other person's position. *Muditā* is the appreciative joy and the ability to be happy in seeing other's joy. *Upekkhā* is the balance state of mind, neither clinging nor pushing away.

One of the important qualities advocated in Buddhism for individual development is 'Tolerance'; tolerance of others' point of view, others' success, other religions or other ethnicities and so on. When someone possesses the quality of tolerance, he/she is in a position to develop positive attitude towards any individual and society at large. Not only the Buddha further emphasized importance of resolving differences by discussion without ill-will despite disagreement, but discussed religious and philosophical matters with leaders of other religions as well. In fact Buddha asked one of his great disciples *Arahant* Upali not to neglect his former teachers but continue to support and respect them.

Also Buddha said the one should tolerate unpleasant experience as it is the nature of the world and for that reason life is unsatisfactory or *dukkha*. Without developing ill-will towards such situations people should cultivate understanding, patience and tolerance. Another concept, *upekkhā* or balance of mind is helpful in this connection and thereby one could improve attitudes. Buddha stressed the importance of this quality in the *Dhammapada*: 'Faced with success or failure one should be neither elated nor depressed'.

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[99]https://www.accesstoinsight.org/lib/authors/nyanaponika/wheel006.html, Retrieved on 12 November 2016.

3.2.1.2 Values

Values are principles or standards of behavior. Values are lasting belief or ideals and have major influence on person's behavior and attitude. Simply, human behavior is governed by the values of that person possesses. Buddha had mentioned two mental qualities as the underlying safeguards of morality. Those protectors are known as *hiri* and *ottappa* in Pali. *Hiri* is an innate sense of shame over moral transgression and *ottappa* is moral dread, fear of the results of wrongdoing. The Buddha stressed the importance of safeguarding them to the maximum and called these two states as 'the bright guardians of the world' (*sukka lokapālā*). Buddha said by cultivating within ourselves the qualities of moral shame and fear of wrongdoing, we not only accelerate our own progress along the path to deliverance, but also contribute our share towards the protection of the society. In other words, protecting of these two important qualities are of paramount importance for any individual as a member of the society in general.

As a solid rock is indifferent to the wind and rain, so the wise one are indifferent to criticism and praise. Even as a deep lake, clear and clam, so do the wise one become tranquil having listened to the teachings.[100]

Loving kindness is contemplating on giving love, "may all beings be well and happy." It first starts with you, may I be well and happy, may I be free from sicknes, free from disease, free from anger and hatred and all that kind of things. Thereafter this will be extended to others and bless the whole world. This is the sort of value one should develop according to Buddhist teaching and there is no doubt that such approach would change person's behavior and attitude and improve inter personal relationship significantly. A person with right values should be more concerned for others than oneself. This too emphasized by the Buddha in *Karanīyamettā sutta* and said; even if you are angry don't show your anger.[101]

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[100] Dhp. 81-82

[101] naparo paraṃ nikubbetha, nāti maññetha katthacinaṃ kañcī,Byārosanā paṭighasaññā nāñña maññassa dukkha miccheyya

It shows that you have your anger within your heart and don't show that because it will infect others as well.

There are thousands of Buddhist teachings' found in canonical sources explaining each of the values a person should possess to control his behavior.

Gratitude or expressing one's appreciation for receiving assistance is one of the essential values a person should possess. Generally, by nature people are not grateful. The Buddha considered gratitude as a noble quality that should be cultivated. Stressing the importance of this great value, in *Aṅguttaranikāya* the Buddha discussed about two kind of individuals who are rare in the society. They are those who volunteer to help others in need (*pubbakāri*) and those who are grateful (*katavedi*). Also gratitude has been described as a characteristic of a virtuous man (*sappurisa*) and the absence of this virtue as a characteristic of an ignoble man (*asappurisa*). Not only by preaching but by His own conduct the Buddha showed to the world the importance of this noble virtue. As a sign of gratitude the Buddha kept gazing at the Bodhi tree which gave him protection and shelter on the night of enlightenment.

Buddha said that, "he who controls temper controls everything." Temper was compared to a horse harnessed to a carriage. When a skillful driver mounts on to it and takes reins he drives where he likes and as he likes. So does the man who has cast away from him what is wrong and yoked him to the right states of mind, controls temper, where he likes and as he likes. *Dhammpada* further explains:

I call him the skillful driver, who controls his temper, And not him who drives the carriages of kings and nobles (*Yo ve appaṭitaṃ kodhaṃ, ratan bhantanva dhāraye, Tamahaṃ sārathī brūmi, rasamiggāho itaro jano).*

The Buddha emphasized on integrity of the individual very much. In *Dhammapada* the Buddha stressed the importance of trust by stating trusted friend is the best relative (*Visvāsā paramāñātī*).'[102]

In an article published in the Buddhist journal Gunaratne[103] concludes that:

Buddhist values can be universally applicable because of their rational and psychological foundation. No value system can usher in true progress in society or among individuals unless it is founded on right philosophy of life. The socio-moral values implied in the Buddhist code are significant in this respect particularly if their social implications are duly emphasized.

3.2.1.3 Ethics

As explained in the preceding chapter, the word ethics can be defined as the theory and principle dealing the relation between people as an individual and as a society. There are number of definitions or interpretations given by various scholars in different situations. One of the most appropriate description relevant to our study is found in the Encyclopedia of Buddhism.[104] "Ethics is generally understood as the inquiry into the evaluation of human conduct, behavior, goals, dispositions, intentions, ways of life and institutions".

However there is no standard definition or a term to define ethics in Buddhism. But the Buddhism has contributed significantly for moral thinking. Ethics and morality are usually mentioned in the same breath. Although they are closely related, they are not identical to each other. For example, the domain of morality does not necessarily

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[102] Dhp. 204

[103] Gunaratna, N. D., "Technology Vs Values in a Changing World", The Buddhist, Vol. LVI-No. 1, Young Men Buddhist Association, Colombo, 1985. p. 17.

[104] Premasiri, P.D., (2000), Encyclopedia of Buddhism, "Ethics", Extract from Volume V, Ministry of Buddhasasana, Sri Lanka, Colombo, p. 144

include ethics, while the realization of ethics must be based on morality. Premasiri (1991)[105] writes that:

> The Buddhist scriptures do not contain treatises exclusively devoted to systematic philosophical inquiry into ethics comparable with philosophical work of the early Greeks such as the Nichomachean Ethics of Aristotle. But interest in ethical questions seems to be a pervasive character in all of the Buddha's teachings.

There is no doubt that Buddhism is an ethical religion. It is obvious that the Buddhist ethics is not only for the achievement of mundane happiness, but for the highest goal of Buddhists, *Nibbāna* as well. As Buddhism started as a movement of liberation seekers with the ultimated goal of *Nibbāna* or attainment the early Buddhist ehics is mainly meant for *Saṅgha* community to ensure the good moral conduct. Later on discipline rules for Bhikkhus were established and there are 227 basic rules contained in the *Pātimokkha* in addition to numerous rules scattered throughout in the *Vinaya* collection. The Buddhist lay community does not come under any discipline rules. Nevertheles the Buddha expounded valuable moral teachings in the interest of lay people.

When considering the behaviour of individuals in the society where our study is focused on there are many references in Buddhist teachings to show how importance Buddhist ethics in determining good behavior. Out of many discourses, *Sigālovādasutta, Maṅgalasutta, Parābhavasutta* and *Vyagghapajjasutta* are referred for lay ethics most of the time. Main emphasis of the Buddhist ethics is on *karuṇā* or compassion.

The Buddha delivered the discourse of *Sigālovādasutta*[106] *to Sigāla,* which contains the whole domestic and social duty of the layman. Here the Buddha presented four evil acts one should avoid, six channels one should not pursue for dissipating wealth and the six quarters one should look up to.

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[105] Ibid.

[106] D. 31: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 461-469

Maṅgalasutta[107] is a comprehensive summary of Buddhist ethics, individual and social. Thirty eight blessings presented in it are an unfailing guide on life's journey. These are essential for all moral and spiritual progress.

Parābhavasutta[108] presents in contrary to the *Maṅgalasutta*, the causes of downfall and one should not become tarnished by them.

In the *Vyagghapajjasutta*[109] the Buddha stressed that one should not only pursue his own material concern, but also be aware of his duty towards the society. Explaining further four conditions conducive to a householder's wealth and happiness namely accomplishment of persistent wealth (*uṭṭāna sampadā*), accomplishment of watchfulness (*ārakkha sampadā*), good friendship (*kalyānamittatā*), and balance livelihood (*sama jīvikatā*),

There are several lessons for ethics is found in the *pañcasīla*. All five precepts cover various aspects of ethical behavior of individual. Starting from the first precept; to respect for life, acquirng of others' property, immoral sexsual relationships, telling lies, and intoxication, one could interpret all are basics in the moral goodness. Also they can be considered as social pre-requisites any civilized society would expect.

The concept of free-will cannot be ignored in discussing Buddhist ethics. Buddhism first established the ground in which an individual is held responsible for ones action. Thereafter the moral quality of an individual is evaluated by his actions using *kusala* (wholesome) and *akusala* (unwholesome), *puñña* (merit) and *pāpa* (demerit).

In *Sammādiṭṭhisutta*[110], the *Sāriputta* says, "The knowledge which differentiates good from bad makes the vision of the individuals straight": (*ujugatāssa di hi hoti*). If the individual does not accept that there is good and bad, his vision is crooked.

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[107] S. 2.4 Khp 5
[108] S. 1.6
[109] A.8.54 PTS: A iv 281
[110] M. 9: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 132-144

So the vision becomes straight only when the person accepts the existence of good and bad. On various other occasions the Buddha has declared that good and bad exist.

Buddhism has come forward with ethical truth, not only with ethical knowledge. In those schools of sociology and philosophy, what is found is ethical knowledge, not truth; for them good and bad differ from the society to society and from individuals to individuals; there is nothing call truth. But according to Buddhism, good and bad are universal phenomena.

The Noble Eightfold Path can be viewed as the essence of the Buddhist ethical doctrine.

Some distinguishes between morality and ethics. However throughout the history of philosophy these two terms have been used synonymously. Three-fold training can be considered as another scheme of moral development. *Sīla* or moral training is the most appropriate term for ethics according to Buddhist teachings.

3.2.1.4 Emotions

When studying human behaviour emotional aspect of the individual is very important and the Buddist perspctive of emotion is more complex. It is ones predictable way of reacting to situations. The Buddhist perspective of emotion is that emotions are not always healthy, rather some are afflictive. Emotion is not only one of the driving forces of individual motivation but also leads to various conflict situations. When somebody is sad, hurt, scared, furious or jealous people would react in different ways. According to the Buddhist teachings emotions are a fundamental part of who you are.
De Silva[111] writes that:

The motivational side of the emotions can be grasped by a study of the six roots of motivation (*mūla*). They fall into two groups, wholesome (*kusala*) and unwholesome (*akusala*).

[111] De Silva, P., The Psychology of Emotions in Buddhist Perspective, Buddhist Publication Society, Kandy, Online Edition. 1976.

Emotions can be described as states of agitation and imbalance. It is considered as one of the human personality aspects and one could develop this characteristic through compassion. Venerable Gnanaseeha (2011)[112] writes that:

> According to the Buddhist teaching, the human personality consists of two main aspects; one is intellectual and the other is emotional. The intellectual aspect can be devleoped up to the level of wisdom (*paññā*) and the emotional aspect up to the level of compassion (*karuṇā*).

Not only a person should be emotional but required to control emotions as well. In this context meditation, development of mind culture and concentration training play a major role in controlling emotions.

In *Maṅgalasutta,*[113] the first stanza is 'ample learning and skills and good disciplined and trained, well spoken words, this is the highest blessing (*bāhu saccaṃ ca sippaṃ ca*, *vinayo ca susikkhito, subhāsitā ca yāvācā, etaṃ maṅgala muttamaṃ*).

Loving-kindness is a universal emotion, the root of which lies in every person's mind. However it is said to be buried under various unwholesome conditioning and moreover, all kinds of fear, anxiety, tension, worries etc., keep it repressed. Once you remove them from the mind, loving-kindness starts to operate freely.

3.2.1.5 Culture

Buddhism promotes rationality. It is not only a way of life, but also a way of logic, of resonning, and a way of seeing the situation from all possible angles. The Buddha used the word '*yonisomanasikāra*' for same.

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[112] Ven. Gnanaseeha, Rambukewela,.(2011) "Ňānappabhā": A Felicitation Volumein .Honour of Venerable DrPategama GnanaramaSingapore. –dhist Association Sarana Bud-Maha Thera, Ti , .p.193

[113] Sn 2.4

All the great rivers reaching on the great ocean lose their former names and identities and are reckoned simply as the great ocean. This shows the need to see the bigger picture and think beyond individual identity or ego. In this context culture of any society plays a significant role.

Each and every dominant culture in the world has religion as its underline philosophy. Culture means all belief systems, customs, ethics, arts and ideologies. As mentioned in the *Kālāmasutta*, there are two important factors namely, the nature of freedom and the nature of responsibility, shaping a religious culture from the Buddhist point of view. These two factors are mutually related. The nature of freedom is also meant to be free-will and anybody has the free will to choose what is good for oneself and others. Buddhism has accepted the freedom of human being and does not believe in a God. However this freedom should be guarded by the understanding of the responsibility. In simple terms the Buddha did not force upon anybody accept what he preaches or practises. Nor did the Buddha want people become mere followers. Nevertheles the Buddhist teaching is getting more and more accepted.

In What The Buddha Taught, Ven. Dr. Rahula writes that the monastic order provides opprtunity for people who wish to deveote their life full time for own spritual and intellectual development and to the serve others well. This how Buddhist monastery became not only a spritual centre, but also a centre of learning culture.[114]

3.2.2 Good Governance

The Buddha had preached a number of *suttas* to advise and guide rulers of the country to ensure righteous conduct and good governance. Every aspect of administration including self-conduct, performing of duties, allocation of work, generosity, promoting harmony and unity among the community and avoiding the biasness etc,.

[114]Rahula, Walpola., (2006), What The Buddha Thought, Buddhist Cultural Centre, Dehiwala, Revised Edition, p.78

In *Chakkavattisīhanādasutta,* the Buddha explained the duties of a universal emperor. The Buddha also presented ten qualities of a righteous ruler or king known as *dasarāja dhamma*.

Kūṭadantasutta discussed the utilization of human resources at the state level. It emphasized the necessity of allocating work to people based on their professional skills.

The Buddha said that people contribute to bringing about good administration by knowing and abiding by the following principles; In the *Adhipateyyasutta*[115] the Buddha explains the meaning of three kinds of supremacy known as *adhipateyya;*

i. *Attādhipateyya:* supremacy of oneself; putting the prime importance on one's self, reputation, and status and abandoning evil actions and cultivating the good out of a sense of self-respect
ii. *Lokādhipateyya:* supremacy of world; putting the prime importance on worldly values and avoiding evil actions and cultivating the good in deference to the opinions of the community.
iii. *Dhammādhipateyya:* supremacy of *dhamma*; putting the prime importance on principles, truth, righteousness, virtue and reason and acting out of respect for established principles, laws, rules and regulations.

It is said that a person involved in state administration should bear in mind of the above three kind of supremacy and adhere to the last one of supremacy of *Dhamma* to ensure good governance.

Participating in governance by practicing in accordance with the principles for collective responsibility leading to prosperity known as the seven *aparihāniya dhamma.*[116]

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[115]A. 3.40: Bhikku Bodhi., A Translation of the Aṅguttara Nikāya, Wisdom Publications, Boston, 2009 , p. 242-244.
[116]D.2

To ensure that there is good governance in the monastic order the Buddha introduced a code of discipline known as '*Vinaya*'.

3.2.3 Monastic Order and Vinaya

In the preceding paragraphs, Buddhist teaching in respect of the individual behavior was discussed and the role of State in managing people was discussed too. *Vinaya* or code of discipline is the set of training rules formulated by the Buddha to regulate the behavior of *Saṅgha.*

Surprisingly, the Buddha introduced a code of discipline after 20 years of establishing the monastic order as no serious offence like *Pārājikā* or *Saṅghādisesa* was even witnessed. It shows the standard of leadership of the Buddha and the sound organization structure of the monastic order. Although it was not in the form of discipline or the *Vinaya,* preaching of the Buddha always addressed righteous way of living. It is also noteworthy mentioning that the Buddha recited training rules or *Pātimokkha* as advice (*ovāda pātimokkha)* every fortnight to the congregation of *Bhikkhu Bhikkhunīs.* This was a code of discipline to be observed voluntarily.[117] There was no penalty attached to the breaking of a precept.

Vinayapiṭaka which is known as the basket of discipline is the textual framework upon which the monastic order is built. *Vinayapiṭaka is* made up of rules of discipline laid by time to time by the Buddha for regulating the monastic order including *Bhikkhu* and *Bhikkhunīs.* These rules and procedures also support the harmonious functioning of the community as a whole. *Vinayapiṭaka* also provides many valuable lessons concerning human nature, guidance on how to establish and maintain a harmonious community and organization which are equally important for laymen as well. One important instance where the term '*Vinaya*' is used for the conduct of lay people, is

[117] Bhikkhuni Kusuma., Code of Conduct for Buddhist Nuns, Akana Publishers, Colombo-05, 1st Editionp.108.2015 ,

the reference to the famous discourse *Sigālasutta* as '*Gihi vinaya'* or the 'Householder's discipline'.

Vinayapiṭaka dealt extensively of the code of discipline of both *Bhikkhus* and *Bhikkhunīs*. *Suttavibhaṅga* is the first book of the *Theravādin Vinayapiṭaka.* It is a commentary on the community rules (*Pātimokkha*) and each rule is preceded by a story telling how the Buddha came to lay down the rule and followed by explanations. The *Pātimokkha* consists of two hundred and twenty seven (227) training precepts for *Bhikkhus* and three hundred and eleven (311) for *Bhikkhunīs* as follows shown in Table I.

Table I: *Bhikkhu Bhikkhunīs Pātimokkha*

Sikkhāpadas	*Bhikkhu Pātimokkha*	*Bhikkhūni Pātimokkha*
Pārājikā	04	08
Saṅghādhisesa	13	17
Aniyata	02	-
Nissaggiya	30	30
Pācittiya	92	166
Pāṭidesanīya	04	08
Sekhiya	75	75
Adhikaraṇasamatha	07	07
Total	227	311

Here, one hundred and eighty one (181) rules are held in common *(sādhāraṇa)* for both. According to early Buddhist teaching's seven rules categorized under *Adhikaraṇasamatha* are not considered as training rules, rather they are the procedures for settling legal issues. The *Suttavibhaṅga* contains no word commentary (*padabyañjana*) on the *Adhikaraṇasamatha*, which indicates that they originally were not

counted as training precepts and perhaps they were not even included in the *Pātimokkha*[118].

In *Adhikaraṇasamatha*, seven methods of procedures are prescribed to settle four kinds of conflicts listed below.[119]

i. dispute about what is *dhamma*, what is not *dhamma*, what is *vinaya*, what is not *vinaya (vivādādhikaraṇa),*
ii. accusation of *pārājika* or of *samghādisesa (anuvādādhikaraṇa),*
iii. infringement of a rule within one of the seven kinds of *āpatti (āpattādhikaraṇa),*
iv. disagreement on the procedures to the four *kammavācās (kiccādhikaraṇa).*

To settle the above following seven methods are prescribed.

i. settling a conflict by confrontation *(sammukhā vinaya),*
ii. settling a conflict by taking into account the reputation of a *bhikkhu (sati vinaya),*
iii. settling a conflict by taking into account the insanity of a *bhikkhu (amūlhavinaya,)*
iv. settling a conflict after an admission (*patiññāta karana*),
v. settling a conflict by a majority of decision *(yebhuyyasikā kamma,)*
vi. settling a conflict by judgment of the ill will of a *bhikkhu (tassapāpiyasikā kamma),*
vii. settling a conflict by covering the act with grass *(tinavatthāraka kamma).*

It is evident from the above, code of discipline for *Saṅgha* is very comprehensive rule of training. They were categorized in to different classes

[118] Bhikkhu Nanatusita., The Bhikkhu Patimokkha – A Word by Word Translation, Buddhist Publication Society, Kandy, 1st Edition.p xi .2014 .
[119] https://en.dhammadana.org, Retrieve on 11January 2017

(sikkhāpadas) based on the gravity of the offence and in case of some *sikkhāpadas* there are two categories of *pātimokkha* for *Bhikkhus* and *Bhikkhunīs.*

Pārājika sikkhāpada is the highest class of offences and the disciple who commits this type of offence suffers the gravest consequences, ie., the immediate loss of the *Bhikkhu* status. These are the most serious offences namely (i) sexual intercourse of any kind, (ii) taking what is not given, (iii) taking human life or conspiring to do so, and (iv) falsely claiming to have achieved a superior spiritual status and violation of which involves permanent expulsion.

If one of the *Saṅghādisesa rules* of vinaya is violated, then it requires the formal meeting of the Order to deal with the offended. It requires the offender to spend a period of penance before he can be reinstated by a formal act of the *Bhikkhu* order.

The third category *Aniyata* means 'undetermined' and an offender is charged depending on the nature of the offence. These two rules refer to type of transgressions that can occur if a *Bhikkhu* would stay in a secluded or non-secluded place with a woman.

The fourth category *Nissāggiya* contains 30 rules and requires expiation and forfeiture if transgressed.

The fifth category *Pācittiya* has ninety two rules which intend to avoid leading a luxury life and promote harmony among *Bhikkhus.*

There are four rules in the sixth category of *Pātidesanīya* and these precepts address etiquette while making alms round.

Last category of *Sekhiya* covers seventy five rules which are the most minor in nature. They refer to the daily routine of a *Bhikkhu*, his behavior including eating and preaching of *Dhamma* etc.

As mentioned they cover every aspect from very minor to serious offences and are also subjected to different treatments depending on the nature of the offence.

The *pātimokka* is recited by *Bhikkhu* and *Bhikkhunīs* every fortnight. As mentioned earlier there is no reference to *Adhikaraṇasamatha* in the *Suttavibhaṅga.*

Depending on the type of misconduct, not only the offence, but the acts or punishments (*kammas*) are categorized in to different types. *Nissāya kamma*, or the act of subordination compels the offender to live under the tutelage of another *bhikkhu*. *Pabbājanīya kamma* or the act of punishment removes the offender from the area of his residence is imposed upon a *bhikkhu* who brings the families of the area into disrepute by his own behavior. *Paṭisāranīya kamma* or the act of reconciliation requires the offender to apologize to the aggrieved party (a layman) or a *Bhikkhu* who has strained relations with laymen.

It is obvious that the Buddha has promulgated *vinaya* not just for the sake of introducing a code of discipline for the *Saṅgha*, but having carefully analyzed the situation and understood the requirement for such mechanism to maintain the discipline of the monastic order. It seems that the Buddha had looked in to every aspect of such a system even though it was the first of its kind at that time. It has once again vouched for the visionary leadership of the Buddha. Buddha also laid down the aims of formation of *vinaya* rules and they are listed down as follows:

i. Well-being of the *Saṅgha,*
ii. Convenience of the *Saṅgha,*
iii. Restraint of evil-minded persons.
iv. Ease of well-behaved monks,
v. Restraint against the defilement of this life,
vi. Eradication of the defilement of the life after,
vii. Conversion of new adherents,
viii. Enhancement of the faith of those already converted,
ix. Stability and continuance of the *Dhamma*,

x. Furtherance of the good discipline.[120]

Except the sixth one, which focuses on eradication of the defilement of the life after, all others are concerned about the conduct of individual *Bhikkhu* during the present life and the well-being of the entire community of the *Saṅgha*. More importantly it does not mention any thing about punishment though they are said to be the aims of formation of disciplinary rules. It is very clear that the main objective of promulgating *vinaya* rules is to guide good behavior or in other words focused on positive discipline.

Another salient feature in *vinaya* rules is that they were amended in the light of the ambiguous circumstances. Also they were interpreted not based on the superficial meaning but considering the real concept on which the rule was promulgated. One such example was the story of a *Bhikkhu* who had sexual intercourse with a female monkey and tried to justify his innocence by saying that the rule applies only to intercourse with human beings. In this instance the rule was amended to cover all types of intercourse and the *Bhikkhu* too was found guilty as he had not stilled his passion.

The Buddha wanted to have continuous attention of the *Bhikkhu* for the *vinaya* and make the recitation of the *Pātimokkha* every half month (at new and full moons) compulsory, wherever there is a quorum of four monks. It is a well-known fact that the behavior of individuals is distracted by the environmental factors and regular interventions are required to keep them on track. There is no exception for *Bhikkhus* who are yet to cut off fetters and become a stream entrant (*sotāpanna*). Even a *Bhikkhu* who is unable to attend the recitation of the *Pātimokkha* due to sickness should make known his purity through another *Bhikkhu*.

As mentioned in the *Vinayapiṭaka*, objectives of recitation of *Pātimokkha* are remembering the rules and learning them, bringing *Bhikkhus* together regularly, fostering the unity among *Bhikkhus*, causing shame in offenders having to confess, freeing offenders from guilt and remorse and causing fear of wrong doing in potential offenders.

[120] Vinaya Piṭaka, Volume III.

It is worthwhile mentioning that the recitation of *Pātimokkha* itself addresses several aspects in organizational behavior. Providing continuous training, building interpersonal relationship and unity are very important for improving individual behavior within any organization.

There seems to be a well established disciplinary inquiry procedure where appointment of an inquiry officer, leading evidence and hearing to both parties etc. The case of Kumara Kassapa Mata[121] decided at the time of the Buddha is an example to this process.

Holt (1995)[122] writes that:

> When we examine the teachings of the Buddha, we see that the discipline advocated by the *Vinaya* represents a very significant application of the Buddha's *Dhamma*. Indeed, throughout the Pali *nikāyas*, we often find the phrase "this *Dhamma* and this discipline" referring to the fact that the discipline advocated the Buddha is part and parcel of his teachings.

Stressing on the importance of discipline, the Buddha replying to a question posed by Venerable *Sāriputta* as to "which Buddha's dispensation endured long and which did not ?", said, the dispensation of the Buddhas, *Vipassī, Sikhī* and *Vessabhū* did not endure long, which the dispensation of Buddhas, *Kakusanda*, and *Konagama* endured long. The Buddha attributed this to the fact that some Buddhas did make much effort in

[121] When other bhikkunis disparaged the bhikkuni for being pregnant and decided to disrobe her, this bhikkuni complained to the Buddha for justice. The Buddha appointed Venerable Upali to inquire into it who in turn with the assistance of Visakha to ascertain whether the bhikkuni was pregnant before or after she entered the order. It was found that the bhikkuni was pregnant at the time of she entered the order, but not aware of it. Thereafter she was exonerated of the charge in front of the assembly summoned for this purpose.

[122]Holt, J. C., Discipline – The Canonical Buddhism of the Vinayapitaka, Motilal Banarsidass Publishers Pvt Ltd, Delhi, 2nd ed. 1995.

preaching the *Dhamma* in detail, and promulgated no rules and regulations for the disciples, while other *Buddhas* did so.[123]

Importance of adhering to the existing *vinaya* rules without modifying has been stressed by the Buddha as follows:

"So long, O *Bhikkhus,* as you appoint no new rules, and abolish not existing ones, but proceed according to the training rules as laid down, so long will *Bhikkhus* be expected to prosper, not to decline".[124]

Ultimate objective of the Buddhist teaching is to show the path of liberation to enable people to attain supreme bliss of '*Nibbāna*'. It is well accepted and proved beyond doubt that the probability of attaining *Nibbāna* is one hundred percent for disciples compared to lay people though there are some occasions where lay people also attain *Nibbāna* which is not completely ruled out. The point need to be stressed here is that the monastic order or the *sāsana* is the most important organization or the institution during that time and as such, the Buddha had looked in to all aspects of guiding the behavior of *Bhikkhu* and *Bhikkhunīs* when formulating rules of *vinaya*. It covers all aspects of ethical behavior including, sexual act, stealing, killing, false speech, taking alcohol, concern for environment, proper dress code, conserving resources, good relationship with laity, satisfy with what is given, good eating habits, maintaining calmness, orderliness and cleanliness, not abide by training rules, not respecting others and giving improper advise etc., It is evident that the *Bhikkhu* and *Bhikkhunīs* are required to observe many more disciplinary rules than 'Five Precepts' which lay people are required to observe.

In the preceding paragraphs it was discussed the extent to which five precepts could guide individual behavior with special reference to attitudes, values, ethics and emotions. If you study the rest of the aspects mentioned in the previous paragraph, they have much more in depth meaning than the superficial meaning. There are many

[123]Vinaya Pitaka, Volume III.
[124]A. 7.12

disciplinary rules which would influence the behavior of *Bhikkhus* more than a training rule.

For example, destroying a vegetation, not throwing away of bowl-washing water, not excrete or urinate or spit on crops or in water (*Pācittiya* - 11, *Sekhiya Sikkhāpada* - 56, 74 & 75) shows the concerned for environment and cleanliness and by cultivating such qualities one could improve his attitudes. A person with a positive attitude towards the environment is always a disciplined person.

Restriction on meals described in *Pācittiya Sikkhāpadas* leads to several behavioral controls. Here a *Bhikkhu* is expected to be satisfied with what is offered as alms and should not ask for extras or what he wished to have. It helps to control someone's feelings. Restrictions on *Bhikkhus* talking and movements would ensure the calmness of the disciple in the first place and would help in maintaining the tranquility of the environment too.

It should be noted that the Buddhist dispensation rested on the foundation of the complete four-fold society of *Bhikkhu, Bhikkhunī, Upāsaka* and *Upāsikā.* However, *Bhikkhunīs* are either not present or not recognized in that form in some of the *Theravāda* Buddhist countries including Sri Lanka. An alternative form of woman disciples '*Mehani*' has been functioning and performing duties very much similar of a *Bhikkhunī.* Present status or issues in respect of *Bhikkhunīs* will not be discussed here as it is beyond the scope of this research study.

The order of *Bhikkhunīs* was founded in the fifth year after the awakening of the Buddha. After repeated requests from Buddha's foster-mother *Mahāprajāpati,* she was ordained as the first *Bhikkhunī* by the Buddha. That was also only after accepting eight important rules known as '*garudhamma*'. As mentioned earlier, out of 227 *Bhikkhu Pātimokkha,* 46 precepts are not applicable to *Bhikkhunīs,* while additional 130 precepts are included in the *Bhikkhunī Pātimokkha* totaling to 311 precepts or disciplinary rules. In this instance too it can be seen the deep insight of the Buddha as He had considered the

influence of gender difference in individual behavior when formulating disciplinary rules. In fact some of the rules have been laid down for the protection of *Bhikkhunīs.* For example, *Saṅghādisesa* 3 prohibits *Bhikkhunīs* from going to another village alone and *Pācittiya* 56 prohibits *Bhikkhunīs* from spending the rain's retreat in a monastery, where no *Bhikkhus* are present.

Establishing the *Bhikkhunī order* itself had contributed immensely in improving the behavior of women and the society in general. *Bhikkhunīs* are closer to women than a *Bhikkhu* and women are more responsible than men in bringing up their children. Also women were subjected gender discrimination, violence and sexual harassments etc,. In that context, *Bhikkhunīs* played a major role in improving the status of women in the society and it was well-known that 'never before or never after did women scale such heights in Indian society.' It is worth mentioning the most eminent *Bhikkhunīs* referred to in *Etadagga* Pali:

"Monks, chief among my women disciples of longstanding is *Mahāpajāpati Gotamī,* in wisdom is *Khemā,* in supernormal powers is *Uppalavaṇṇā,* in vinaya is *Patācārā,* the chief Dhamma teachers is *Dhammadinnā,* of meditation power is *Nandā,* energetic is *Sonā,* clairvoyant is *Sakulā,* with supernormal power is *Bhaddā* of curly hair, remembering past birth is *Bhaddā Kapilāni,* with great supernormal power is *Bhaddā Kaccānā,* of wearers of coarse robe is *Kisāgotamī,* of highest faith is *Sigāla'*s mother."[125]

With respect to the discussion on '*Vinaya*' or 'Code of Discipline', the most important and the salient feature of *vinaya* is that all training rules promote self-discipline. Mental and physical restraint is the aim of and purpose of the *Pātimokkha,* as opposed to the social context of today. Buddha has stressed this aspect in many *suttas:*

"O, *Bhikkhus,* possessed of seven qualities a *Bhikkhu* is skilled in the *vinaya*. What are the seven? He knows what an offence is. He knows what not an offence is. He knows what a trifling offence is. He knows what a grave offence is. He is virtuous and

[125] A.1. 50

dwells restrained by the *Pātimokkha,* perfect in right conduct and resort, seeing danger in the slightest faults, and rightly undertaking them, he trains himself in the precept of training. At will and without trouble he attains to the four absorptions (*jhāna*) of mind, which brings comfort both here and in the beyond and by the destruction of pollutions (*āsava*) he enters and abide in the emancipation of heart and in wisdom and realizes *Nibbāna* in this very life."[126]

It is evident from the foregoing discussion that the Buddhist disciplinary code should be understood in a broader context than an extension of *sīla*. It is more than just the avoidance of killing, stealing, sexual misconduct, lying and taking intoxicants as expected in *pañcasīla*.

3.2.4 Influence of *Jātakakathā* on Human Behavior

Contribution from *Jātaka* tales or *Jātakakathā* cannot be completely disregarded or understated in molding individual behavior. *Jātakakathā* is a collection of tales or narratives relating to the previous births of the Buddha and has a prominent place in the Buddhist literature. The collection of *Jātakakathā* is included in the *Suttapiṭaka* and placed in the tenth position among fifteen works of the *Kuddakanikāya*. The Buddhist society regarded *Jātaka* not merely as fables or legends as narrated by the Buddha, but as character molding lessons and illustrations from the Buddha's previous life stories to be emulated by the present generation. These lessons cover a vast area including the most important attributes of individuals namely determination, courage, ethics, values and honesty.

Serivānijajātaka[127] is a famous story of two bangle hawkers which teaches many lessons to build a better character and it showed how selfishness and greediness brought the downfall of one person and the honesty of another brought success.

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[126] A. 4. 139

[127]Cowell, E.B., (1895), The Jataka Vol I, Asian Educational Services, New Delhi, 4th Reprint.

Culla Seṭṭhijātaka[128] is a story a young determined person to become rich started the journey by selling a dead mouse and it teaches that a determined person could achieve his/her goals with hard work and diligence.

Tipallatha Migajātaka emphasized the virtue of obeying the rules laid down for one's guidance and those who violate the law and rules become the victims of their own society bringing calamity to others. [129]

Sammmodamānajātaka[130] narrates a story of how quails caught up in a net, a trap set by a hunter, lifted the net by working together and escaped from death. After sometime they quarreled and disunited and then got caught. In a very simple way it shows the importance of unity and teamwork. In the meantime, it tells how changing of behavior in the same situation could produce two extremely different results.

3.2.5 Organizational Culture

According to the Organizational Behavior Model presented in the preceding chapter, organizational behavior is the interaction between the individual and the organization and in other words it is the interaction between human behavior and the organization culture. Here vision, organizational values, management philosophy and goals of the organization have been identified as important four criteria of the organizational culture.

As explained in the preceding paragraphs monastic order and the kingdom are the largest organizations in that era. Vision of the Buddha, being the leader of the monastic order was to show the path of freedom and ultimately enabling followers to attain supreme bliss of *Nibbāna*. Even after 2500 years the vision has not changed and remained same. It shows the soundness of the management philosophy of the Buddha.

[128] Ibid
[129] Ibid
[130] Ibid

Monastic order was built and continued on well-defined management philosophy with very clear goals and objectives. Entire *Vinayapiṭaka* can be considered as the administrative manual which define and guide the behavior of the members of the order, *Bhikkhu* and *Bhikkhunī*. Monastic order or the *sāsana* is a unique example that would prove to what extent organizational culture is importance for the survival and success of any organization.

Early Buddhist literature had presented a great deal about how rulers should treat workers, allocation of work, recognizing their skills and aptitudes etc,. In *Cakkavattisīhanādasutta* Buddha explained the model of good governance by a legendary Universal Monarch called *Cakkavatti* King.

In *Kūṭadantasutta* the Buddha explained how the state should utilize manpower considering their professional skills. It recognized the concept of equal treatment to all its employees, one of the good qualities of management philosophy.

Buddha advised people to earn their wealth righteous and justifiable manner. Explaining the concept further in *Vyagghapajjasutta,* the Buddha commented on five professions one should not engage in. It is evident that the same principle is applied to organizations as well. In other words organizations too should engage in doing lawful business and have healthy business practices. With this business philosophy there is no doubt about the organization culture; vision, values, management philosophy and goals of the organization.

The Buddhist approach to organizational behavior is much broader and comprehensive than found in the contemporary management. The Buddha viewed that only way of addressing issues in organizational behavior is by resolving problems of human behavior.

Conflicts are inevitable in any organization. It is often impossible to resolve a conflict by trying to persuade your opponent to agree with you. Buddhist perspective of

conflict is that, it may simmer within as silent suspicion and resentment or it may explode in to violent rage and devastation. When the source of conflict is traced one will find that it originates not because of wealth, position or possessions, but in the mind itself. A Buddhist way of reconciliation involves the threefold strategy of:

i. Restraint
ii. Forgiveness
iii. Re-ordering your priorities

True Buddhist sprit is reconciliation through forgiveness. Enmity and hatred are condemned in Buddhism and thought of goodwill to all without distinction are advocated in the *Karanīyamettasutta*[131]; 'Cultivate unhindered, without anger, without malice, loving kindness towards all the world, and boundless heart, above and below, and all around'. *Dhammapada* further explained; 'Hatred never ceases by hatred, but by goodwill. This is an ancient law'.

3.2.6 Counseling

Main objective of counseling is to assist individuals overcoming their concerns and strengthen them to cope up with stressful situation. Here each and every case is considered separately and provides a solution for same.

The Buddha was an excellent counselor and counseled people of many walks of life. Among them were the rich and poor; monarch and warriors; farmers and labourers; thieves and murderers; queens and courtesans; ascetics and the laity; and the children and aged belonging to every class of people with diverse backgrounds and cultures. It is evident in early Buddhist teaching that the Buddha applied different techniques and methods in dealing with people of diverse temperaments and in different situations. Commenting on the Buddhist counseling Quek[132] says;

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[131] Sn.1.8

[132] Quek, J., 'The Buddha's Techniques and Practice of Counseling as depicted in the Pali Canon, KepMedia International Pte Ltd., Singapore, 1st ed. 2017. p.18.

Most of the discourses in the early Pali canonical texts are like psychotherapy and counseling case studies. Particularly the discourses in the *Majjimanikāya, Saṃyuttanikāya, Aṅguttaranikāya* and *Udāna* are replete with psychological data related to psychotherapy, and counseling. Stories from the *Jātaka* are also a storehouse of psychological material.

The heart of the Buddha's teaching lies in the Four Noble Truths (*Cattāri Ariyasaccāni*) which he expounded in His first sermon to his old colleagues, the five ascetics, at *Isipatana* (modern Saranath) near Benares[133]. The Four Noble Truths are:

i. *Dukkha*, suffering,
ii. *Samudaya,* the arising or the origin of suffering,
iii. *Nirodha*, the cessation of suffering,
iv. *Magga,* the way leading to the cessation of suffering.

As stated this is the essence of the Buddhist teaching and it is explained over and over again in different ways in many places in the early Buddhist scriptures. Human life is subjected to suffering all the time. The Buddha having realized this phenomenon found the way to cessation of suffering and it is known as the Middle Path. This is the counseling at the highest level in Buddhist teaching. Simply the aim of the Four Noble Truths is relieving people from suffering.

There were many instances where people were subjected to various forms of sufferings and the Buddha used different counseling techniques to console them. Among thousands of such examples, most widely quoted stories are of *Patāchārā*,[134] *Kisāgotamī*,[135]and *Rajjumālā*.[136]

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[133] Walpola Rahula, What Buddha Thought, Buddhist Cultural Centre, Dehiwala, Sri Lanka, 1996., p. 16.

[134] Story of a depressed woman who lost her husband, children and parents

[135] Story of a depressed woman who could not understand the death of her son

[136] Story of a servant subjected to severe harassment

Buddhist teaching always tried to provide a permanent solution for behavioral issues and focused on enhancing soft skills of people. One of the main approaches to reduce stress was to strengthen the mental power and concentration through meditation.

3.2.7 Mind and Meditation

The Buddha in his wisdom has given a position of pre-eminence to human mind. Every conscious action of individual is first conceived in the mind as thought, which is then translated into a deed by the physical body. The mind is the fore-runner in everything and whatever is conceived in mind is later put into action. According to the Buddhist teaching nature and quality of the deed depend on the degree of purity or the defilement of the mind. In simple terms purity of the mind is of significant importance to human behavior.

Therefore the importance of the mind in the building of the world, in the shaping of the world cannot be over-emphasised.

The ultimate spritual goal of Buddhism is the cessation of all suferings and conflicts and attain the supreme bliss of '*Nibbāna.*' During that process Buddhist teaching attempts to bring about changes in the behavior of people for their own elevation and emanicipation.

Meditation or *bhāvanā* is the process of bringing about such changes in life style of a person. Through meditation one could change his behavior permanently and become a well disciplined person before going the full extent of achieving the final goal of '*Nibbāna.*' Both physically and mentally they are disciplined.

A person reaching such level becomes a cultured person with correct attitudes, values and ethics. There are two forms of meditation, i.e.; *samatha*/*samādhi* or mental concentration and *vipassanā* or insight meditation.

In *Karanīyamettāsutta*[137] the Buddha explained how one would direct loving kindness towards all beings everywhere without distinction in *mettā or maître* meditation coming under *samatha* meditation. In one stanza the importance of *mettā* is expressed as ' even as a mother protects with her life her child, her only child, so with a boundless heart should one cherish all living beings.'

In *vipassanā* meditation one becomes aware of our ever-changing experiences and way of self-transformation through self-observation. It is well explained in the *Satipattānasutta.*[138]

Meditation or *bhāvanā* is the act of contemplation, comprehension or thinking and giving your attention to onething. Thereby one would improve his/her moral goodness and it will lead to improvement in the basic inter-personal relationship among people. This is the sort of behavior it would expect from a person in any organizational setting.

[137]Sn. 1.8

[138]M. 10: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 145-155

Chapter IV

Relevance of Buddhist Teaching to Organizational Behavior

This chapter analyses in detail of the Buddhist teaching on management with special reference to organizational behavior as depicted in canonical sources. It compares the Buddhist approach to organizational behavior based on the canonical sources with the contemporary management approach to organizational behavior.

4. 1 Uniqueness of Buddhism

Before proceeding with the comparision, the writer wishes to present a few points to show the justification and validity of comparing the Buddhist teaching with modern management concepts. Early Buddhist concepts presented and discussed in the preceding chapter are from canonical sources of *Suttapiṭaka* and *Vinayapiṭaka* based on the teachings of the Buddha more than 25 centuries ago. As such there is no doubt about the authenticity of the materials presented for the comparision.

Initially the Buddhism was believed to be a religion of pessimistic nature mainly for spiritual purpose of attaining ultimate goal of 'Supreme Bliss of *Nibbāna.*' However the Buddhism has now been accepted not only as a religion, but as a philosophy and a way of life by intellectuals, academics and scholars.

Early Buddhism confined only to a part of India, but today not only many countries in the region accepted it as their main religion, philosophy and a way of life, but in the western countries and the United States too. It is said that there are more than 15 million followers in America who accepted the Buddhist doctrine as a means for mental development. It is very important to see why the Buddhism has been widely accepted by people after many centuries of existence in a world where most of the modern concepts and findings get changed and become obsolete very often.

Today we live in an age of science; an age of where man is inclined to accept the truth of anything by observation and experiment rather than by mere belief. In that context the Buddhist teaching complies with the requirement of rationality much more than any other religion. In the *Kālamasutta*[1] addressing the *Kālama* the Buddha had advised as follows.

> So, as I said, *Kālamas;* 'Don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "this contemplative is our teacher." When you know for yourselves that, "These qualities are unskillful; these qualities are blameworthy; these qualities are criticized by the wise; these qualities, when adopted & carried out, lead to harm & to suffering", then you should abandon them.' Thus was it said. And in reference to this it was said;
>
> Now, *Kālamas*; don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, 'this contemplative is our teacher.' When you know for yourselves that, 'These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted & carried out, lead to welfare & to happiness' then you should enter & remain in them.

Buddhism rejects accepting anything merely on teacher's authority. Buddhism is more consistence with scientific method than the traditional view of faith based religion.

Some schools of sociology and philosophy do not accept that good and bad exist in actual fact. The reason why they don't accept is that what is good for one society is bad for another society. They insist that there is no universal truth in ethics. Good and bad differ from the society to society, from country to country, and from individual to individual. They maintain that it is to be something to study not to be followed: smoking is good for one society while it is bad in other societies; there are various examples given for

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[1]https://www.accesstoinsight.org/tipitaka/an/an03/an03.065, Retrieved on 20 September 2017

this. Therefore, those schools of sociology and philosophy insist that it is illogical to come to ethical conclusions.

Buddhism deviates from this. Very specifically Buddhism states that there is good which differs from bad; in other words, duality of good and bad is accepted by Buddhism. There are some statements which are relevant to this in the Buddhist discourses[2]:

The terms *atthi* (there is) and *suppa ata* (the Buddha has decreed) indicate the existence of good (*kusala*) and bad (*akusala*) in the society as an actual fact.

In *Sammādiṭṭhisutta*[3], the *Sāriputta* says, "The knowledge which differentiates good from bad makes the vision of the individuals straight" (*ujugatassa hoti*). If the individual does not accept that there is good and bad, his vision is crooked. So the vision becomes straight only when the person accepts the existence of good and bad. On various other occasions the Buddha has declared that good and bad exist.

Buddhism has come forward with ethical truth, not only with ethical knowledge. In those schools of sociology and philosophy, what is found is ethical knowledge, not truth; for them good and bad differ from the society to society and from individuals to individuals; there is nothing call truth. But according to Buddhism, good and bad are universal phenomena. For example, the Buddha says, "if the *Brāhmin* say that all living being should not be killed, what is said is true, not because it is the opinion of the *Brāhmin* but because it is the ethical truth." According to Buddhism, ethics is to be followed, not only to be studied.

One could say that Buddhist ethics is based on the psychological considerations. If we focus on the first of five precepts, restraint from killing, one can ask why do we do so? The most appropriate answer is that every living being does not want to

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[2] i. atthi bhikkhave, kusalaṃ; atthi bhikkhave, akusalaṃ,

ii. idaṃ kusalaṃti tena bhagavatā suppa ataṃ; idaṃ akusalaṃti tena bhagavatā suppa attaṃ

[3] M.9 PTS: M i 46

be killed. In *Ambalaṭṭhika Rāhulovādasutta*[4] it is said that every action should get the consideration as to; does this action of mine with body, speech or mind will lead to my own affliction, or the affliction of others or the affliction of both? Another Buddhist teaching in this regard is comparing ourselves with others as depicted in the Dhammapada; "one should neither strike or cause to strike"[5]

In fact, duality is not usually encouraged by Buddhism. It is one of the major problems of the human being; we have to face duality all the time; man is drowned into confusion by various kinds of duality. In the *Dvayatānupassanāsutta,*[6] the discourse on seeing the duality, the Buddha advises monks to be careful of various forms of duality. But when comes to ethics, Buddhism talks of ethical fact of good and bad; there is duality of good and bad; they are not relative terms; each exists independently. There are various terms, which indicate the duality of good and bad, given in the Pali canon as follows:

According to *Saṃgītīsutta,*[7] in the society people are divided into two groups: good people (*sukkābhijātika*) and bad people (*kanhābhijātika*). The Buddha says that human nature cannot be identified with good or bad: good person can become bad and bad person can become good; it depends on the behavior of each individual. In this ethical sense, all are also equal; cannot be judged by social caste.

The most important feature is that anyone can accept the Buddhist teaching or reject it and nobody is compelled to accept merely because it was the words of the Buddha. As explained earlier this was well elaborated in the *Kālamasutta.*

The most remarkable feature of the teaching of the Buddha is its similarity to the modern teachings of management and the relevance of it. This may be the reason for the growing interest in Buddhism all over the world.

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[4] M.61 PTS: M i 414
[5] Dhp. 130: Attātnaṃ upamaṃ katvā nahaneyya na ghātaye
[6] Sn.3.12
[7] D. 33: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 479-510.

It is very clear from the above discussion that the early Buddhist teaching found in canonical sources cannot be considered as just one of the religions but a unique philosophy addressed a wide range of issues in a very rational way.

4. 2 Comparision of Buddhist Concepts of Management

The Buddhism encountered opposition from other religions even during the time of the Buddha. It came from the *Vedic* religious leaders as well as from other groups. The main organised schools of *śramanas* in the time of the Buddha were, besides the Buddhists, the *Ajīvakas, Lokāyata, Jaina* and Agnostic (*Ajñāna*) schools.[8]

There was no evidence to establish that the Buddhism was the main religion in India during the time of the Buddha nor was it spreaded in all part of the India. Just after the passing away, '*parinirvāna*' of the Buddha, there were some concerns of the future of the teachings of the Buddha and its acceptance. A disciple named Purana made some adverse remaks of the Buddhist teaching and as a result the first council was held within three months of the '*parinirvāna.'* Thereafter different groups of monks were assigned the responsibility of memorising the Buddhist teachings and they were expected to hand down to the next generation of monks.

Be that as it may, there are ample of evidence to prove that the Buddha's wisdom spread over a vast field of knowledge on ethics, education, law, governance, economics, management, psychology, philosophy and science including the origin of the world.

There is no doubt that the Buddhist teaching is relevant in today's context even after twenty-five decades of its existence. On the other hand, one could argue that most of the management concepts practiced today is based on the Buddha's teaching or it was the Buddha who first presented these concepts to the world.

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[8] Warder, A.K., Indian Buddhism, Motilal Banarsidass Publishers Private Limited Delhi, 3rd ed. 2000. p. 38.

In view of the above, in this chapter researcher wishes to compare the Buddhist teaching with contemporary management in a few selected areas covering science, general management, human behavior, employee discipline, counseling, meditation and organizational behavior.

4.2.1 Origin of World

It is very interesting to note that the Buddhist view on the origin of the world as described in the *Aggaññasutta* [9] corresponds very closely to the scientific view accepted today. This is a sound proof that the profound insight of the Buddha in science (cosmology) was valid not only during his era but it is accepted today and will be accepted tomorrow as well. This was corraborated by many western scholars and philosophers. Both Buddhism and Science agree that there is no creator of the world.

One of the cardinal doctrine of Buddhism is the dependent origination or *Paṭiccasamuppāda* which says that the life or the world is built on a set of relationships, in which the arising and cessation of factors depend on some other factors which condition them.[10]

In simple terms no being or event arises without a conditioning factor. Similarly one of the principles on which science operates is universal causation, which means that all material things are caused.

According to Buddhist view the cosmos consists of thousands of spherical worlds (*chakkavatas*). This bears a close resemblance to the modern scientific understanding of the universe with its galaxies.

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[9] D. 27: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 407-415

[10] Dhammananda, K., (2006), What Buddhists Believe, Buddhist Cultural Centre, Dehiwala, Expanded and Revised Edition., p. 106.

Bertrand Russell[11] (1872-1970) considered Buddhism to be the greatest religion in history and as a superior scientific method that reconciled the speculative and the rational while investigating the ultimate questions of life.

Albert Einstein (1879-1955) US physicist who was born in Germany, who devised the famous 'Theories of Relativity' stated, "if there is any religion that would cope with modern scientific needs, it would be Buddhism".

Elaborating further Wijayadasa (2018)[12] writes, "the great scientist Albert Einstein has spelt of the common thread that binds Buddhism and science as follows;

> The religion of the future will be cosmic religion. It should transcend a personal god and avoid dogmas and theology. Covering both the natural and spritual it should be based on a religious sense arising from the experience of all things natural and spritual and a meaningful unity. Buddhism answers to this description. It there is any religion that would cope with modern scientific needs it would be Buddhism.

Today there is a growing interest in Buddhism in the western countries too. It is very interesting to see why such an interest arosed after 2500 years and whether the Buddhism was accepted as a religion in the west.

4. 2. 2 Concept of Economics

The Buddha did not take life in isolation, nor out of the context of its social and economic environment. Life was taken as a whole, in all its social, economical and political aspects. The Buddha told lay people how imperative it was to improve their economic conditions. The Buddha in *Cakkavattisīhanādasutta*[13]and *Kūṭadantasutta*[14]

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[11] pacifist. lived in Philosopher and a Nobel laureate considered as a liberal, a socialist and a the United Kingdom

[12] Wjayadasa, K.H.A., Reflections on Buddhism in Practice, Government Services Buddhist Association, Colombo, 1st ed. 2018. p. xii.

[13] D. 26 PTS D iii 58

[14] D. 5: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 133-142

clearly states that poverty leads to ethical and spritual degeneration and is the main cause of crimes and immorality such as theft, violence, cruelty and hatred.

The Buddha in *Iṇasutta*[15] says eliminating the poverty and strengthening the financial position is compulsory to be happy for lay people.[16]

In the *Ālavakasutta*[17] the Buddha shows the way to escape from the poverty and says suffering should remove through effort. '*viriyena dukkhaṃ acceti'.*

Unlike in modern economic concepts the Buddhist economic principles focused on the root cause and the Buddha said the responsibility of overcoming poverty lies with the person concerned. The Buddha said most of the people suffer from the poverty due to their laziness. Buddha says, laziness is not good for lay person (*alaso gihī kāmabhogi na sadhu*).

In Dhammapada[18] it was said the human desire for wealth never comes to an end.

The Buddhist concept of right livelihood (*sammā ājīva*)[19] has been identified as the solution for many social issues including poverty.

The Buddhist economics principles found in early Buddhist teachings addressed many economic crisis and issues present today. Buddhist economic principles stressed the importance of earning the wealth in righteous way and sharing with others, which would contain greed. This is lacking in western economic philosophy.

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[15]A. 6.45 PTS: A iii 351

[16]iti kho bhikkave dāliddiyaṃpi dukkhaṃ lokasmiṃ kāmabhoginā ina dānampi vaḍḍīpi codanāpi anucariyayāpi bandanampi dukkhaṃ lokasmiṃ kāmabhogino

[17] S. 10.12

[18]Dhp. 186 Na kahāpanavassena titti kāmesu vijjiati, Appassādā dukhā kāmā iti viññāya pandito

[19]Bhikku Bodhi., The Noble Eightfold Path, Buddhist Publication Society, Kandy, Re print (2010),

According to Adam Smith,[20] wealth is the key to happiness-the wealthier you are the more goods and services you can consume. This is the essence of the classical view of economics as presented by Adam Smith. The Buddhist perspective is the opposite as "buying more goods and services does little or nothing to reduce the cravings. The only way to enhance one's happiness is to reduce the cravings themselves."[21]

There are many similarities and differences between western economics and Buddhist economics. Both recognises three stages in the economic process: acquisition of wealth, conservation of wealth and employment of wealth for benefit or to satisfy desires, but significant difference when studying the Buddhist economics concepts is that it has addressed issues such as poverty, crime and the environmental pollution which could pose much impact on the society.

Buddhism does not advocate maximum production at the cost of man's wellbeing. Instead Buddhism advocates ethically clean, efficient and planned economy for the benefits of the workforce and society in general. What was presented by the Buddha 2500 years ago is now adopted by organizations as an accounting frame work with three parts: social, environmental and financial known as 'triple bottom line'[22] to evaluate performances instead of considering the traditional financial profit.

Referring to the concepts of the Buddhist economics by Schumacher (1973) in his book "Small is Beautiful" which was ranked as one of the 100 most influential books published since World War II, vouched for the relevance and acceptance of the Buddhist economics concepts even in the modern society.

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[20] Adam Smith (1723-1790), an Economist who wrote the famous book 'The Wealth of Nations'

[21] https://www.cigionline.org

[22] In 1981, Freer Spreckley first articulated the Triple Bottom Line in a publication called 'Social Audit-A Management Tool for Co-operative Working'. Business writer John Elkington claimed to have coined the phrase in 1994

4. 2. 3 Environmental Management

As human beings environment in which we live in is very important. The Buddha has given much prominence for the environment in His teachings even in an era where there was not this much of environmental degradation and pollution. Buddhist teaching on environmental conservation and economic development can help us to develop an insight into the cause and effect of the global economic recession and environmental deterioration. The theory of the Middle Path can guide us in making right decisions. The Buddhist way of life is the right answer to all of the present day crisis.

As discussed in the preceding chapter Buddhism maintains that there is a close link between the man and natural resources. People depend on animals and plants in many ways and there is a huge responsibility to protect them. In Hindu religion too cow is treated as a sacred animal.

However the world is experiencing a wide range of environmental problems including the extinction of several species due to the exploitative attitude of modern man resulting in damaging the ecological balance. This situation could have been avoided had people prepared to follow the advice of the Buddha on environmental management.

The Buddhist perspective of environmental management includes many aspects such as; *ahiṃsā*-avoid any injury on economic, *karuṇā*-compassion-balance view of the whole world, save and not waste, give up *thaṇhā*-results in excessive usage, over consumption resulting in disturbing the ecological balance, restrained consumption, co-existence among human life, animal life and plant life. The concept of *mettā* can be extended to protection of all species and indeed whole eco system. Since most of the Buddhists live in underdeveloped or developing countires one could say their impact on polluting the environment is modest. But Buddhism can make a significant contribution to protecting the global environment.

In the *Sāmaññaphalasutta,*[23] the Buddha discussed the merits of fostering the environment. Rather than stressing only of the importance of conservation of the environment the Buddha said planting a tree or setting a grove is a meritorious act in the *Vanaropasutta.*[24] The Buddha always addressed these issues in such a way to change the behavior of people.

A fundamental question that Buddhism seeks to answer is regarding the root causes of these issues. Although modern management relates it to various social, political and economic factors the root cause according to Buddhism is the behavior of people. The Buddhist ethical principle of care and concern for all forms of life bears relevance to the maintenance of ecological equilibrium.

4. 2. 4 Organizational Structure

The Buddha established the monastic order with sixty *Arhants* comprising of five ascetics; namely, *Koṇdañña, Bhaddiya, Vappa, Mahānāma and Assaji* and *Yasa* with his 54 friends to dispense Buddhist teaching. As time passed it was developed to such a large organization with thousands of disciples with another main branch of *Bhikkunīs*. It has all the functions of modern organizations such as methods of recruitment and selection, training and development, segregation of work, appointing of heads of divisions, delegation, disciplinary code, regular meeting, and counseling etc. According to contemporary management literature these concepts have been developed in the late 19th century on wards after the Industrial Revolution. As discussed in the preceding chapter under Monastic Order and *Vinaya*, it is quite clear that the above concepts are addressed and taken care of. Perhaps one would wonder as to how the Buddha had thought of these concepts at a time there was no systematic way of managing people. Although today there are different type of organizations ranging from simple sole proprietorships to hybrid organizations, there are no significant changes in the above basic functions.

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[23] D. 2: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 91-109

[24] S. 1.47

One of the main challenges faced by organizations is the recruitment and selection. Most of the time organizations ended up in selecting wrong people in spite of having elaborative procedure manuals for same. However, the Buddha addressed the same issue successfully and promulgated a few criteria for admitting to the monastic order. The Buddha requested not to ordain people serving the king, those who are suffering from non-communicable deceases, deformed ones, never committed any serious offence and who are bankrupt. Similarly today organizations do check the background of the candidate and medical fitness etc. By deciding not to ordain people serving the King, the Buddha ensure that there is no competition with the State nor any conflict of interest.

Today one of the buzzwords in the business environment is restructuring. Restructuring is the corporate term for the act of reorganizing the legal, ownership, operational or other structures of a company for the purpose of making it more profitable, or better organized for its present needs. Organizations are subjected to restructuring very often and even a few of the 500 fortune companies[25] are wound up and some of them are downsized frequently. This is the situation in the modern world even with access to all resources including advanced technology. Nevertheless, the monastic order or *Sāsana* in other words the Buddhist organization comprising of *Bhikkhu, Bhikkhunīs* and *Upāsaka, Upāsikā* established 2500 years ago is still functioning, may be with minor changes. This is ample evidence for the soundness of the Buddhist management concepts.

4. 2. 5 Leadership

Human behavior is greatly influenced by the leadership. Development of employees and getting maximum out of them is the responsibility of the superiors and in that context leaders should create a conducive environment for employees to realize their full potential.

[25] Annual ranking of the top 500 US corporations published by the Fortune magazine

As presented in the Chapter III, the Buddha was described as one of the greatest leaders and visionary of all time and it has been accepted by many intellectuals and scholars all over the world. Establishing of an organization namely the *sāsana* or the monastic order, discussed in the preceding paragraph, which has been in existence for more than 25 centuries would vouch and justify the visionary leadership of the Buddha. This is lacking today as organizations are established and fade away like mushrooms. The Buddha was a great manager with an acute knowledge of human beings. In His 45 years of Buddhist hood, the Buddha has not only preached many theories of management and leadership but practiced them proving his exemplary unparalleled leadership.

In modern management much prominence is given for the transformation leadership is where leaders and followers make each other to advance to higher levels of moral and motivation. Here leader is not a follower, but should do something extra ordinary or the impossible. The Buddha too recognized this type of leadership and well explained in the following stanza.

Few among human beings are those people that go across to the further shore, while this other human progeny runs along the shore itself.[26]

Buddhist leadership is always connected with right conduct and moral discipline. It also based on democratic principles and not forced upon others. This was well explained in the *Aggaññasutta,*[27] as to how *Mahāsammata,* the Great Elect was elected from the people, for the people and by the people.

In *Maṅgalasutta,* the Buddha said 'to have much learning, to be skillful in handcraft, well trained in discipline and to be of good speech, is the greatest blessings'[28].

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[26] Dhp. 85

[27] D.27: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 407-415

[28] Bāhu saccaṃ ca sippaṃ ca, vinayo ca susikkhito, subhāsitā ca yā vācā, etaṃ maṅgala mutthamaṃ."

When comparing the above leadership concepts of the Buddha with the concepts of the modern scholars it is very much clear that the Buddhist teaching had already addressed these important concepts.

4. 2. 6 Individual Behavior

The Buddhist approach to human behavior, 2500 years ago was much more comprehensive than of today modern management as it addressed the most important soft skills of people such as ethics, values and attitudes. The Buddha said; ' Bodies of individuals are different, so are their perceptions' (*Nānatta kāya nānatta saññā*) [29]

The Buddha discussed how people behave in the society and the factors that would influence human behavior. The Buddha identified inferiority complex or conceit (*māna*) as one of the main factors affects human behavior. There can be conceit when one compares with others and thinks himself better, equal or less than someone else. It affects the attitudes of people severly and the Buddha said it cannot be totally eradicated until one attains *Arahant. Māna* is further explained as one of the ten fetters *(samyojana)* and as one of the fourteen unwholesome mental factors in *Abhidhamma.* The Buddha said that through awareness of *māna* there is a possibility of controlling it by developing virtuous behavior.

Apart from that the Buddhist teaching inquired into why people behaved in unruly manner and why disputes among people arouse. One of the main reason is that people do not respect each other.

The Buddha always stressed the importance of individual behavior and its impact on the society or the organization. In the *Kosambiyasutta*[30] addressing *Bhikkhus* quarrelling with each other the Buddha discussed six qualities that create love and respect and conduce to unity.

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[29] A. 4

[30] M. I. 5.8: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 419-423

In *Maṅgalasutta*[31] the Buddha described learning as another area to develop individual behavior. In one of the stanza it is said that through learning one can develop his moral behavior; 'to have much learning, to be skillful in handicraft, well-trained in discipline and to be of good speech – this is the greatest blessings.'

In *Aṅguttara nikāya Catukkanipāta*[32] the Buddha onceagain stressed the importance of learning by discribing four kinds of persons and compared a disciple of highly learned and endowed with wisdom to a coin of refined mountain gold. In the next *sutta*[33] elaborating further the Buddha said a *Bhikkhu, Bhikkhunī,* a male lay follower and a female lay follower who is competent, disciplined, self-confident, learned, an expert on the *Dhamma* , practicing in accordance with the *Dhamma* adorns the *Saṅgha.*

Main focus of the Buddhist teaching was always on the moral behavior of people and the spritual development.

According to the Buddhist approach, moral behavior of the individual is the stepping stone for social harmony. Buddhism places great emphasis for developing people and building moral character. Unfortunately in recent times there has been a sharp decline in virtuous conduct. Killing, stealing, gender based violence; sexual misconduct and immoral exercise of power and corruption at different levels of society are prevailing in most of the developing countries in our region. There is a significant breakdown of law and order. In modern society, people who break law and order and misbehave are taken to task and punished by court of law. From the Buddhist point of view there is a factor more than bringing criminals to book. There is a need to cultivate values and benefits of leading a virtuous life in the mind of the people. It will pay dividends in both this life and the future journey in *saṃsāra*. Although it is the responsibility of law-abiding citizens of any country,

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[31] Sn. 2.4

[32] A. 4. I. 6: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 392-394

[33] A. 4. I.7: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 394

this is what is lacking in the society. In this context Buddhist preaching can change the mind set of people and inculcate habits for virtuous living.

In fact, one could say that 'Attitude' is individual and comes as a result of personal beliefs and experiences which influences behavior. Also one could argue that human behavior is governed by the situational factors and cannot be affected by their attitudes.

One such example is the 'tsunami tragedy', worst natural disaster of recent times in Sri Lanka. On December 26, 2003 when deadly wave of tsunami struck eastern, southern, and western parts of Sri Lanka within hours hundred thousands of people displaced and thousands of people died. A wave of sympathy and empathy and need for help and the increased solidarity was not limited to words, but donations, assistance in all forms followed in. Clearly the horrible tsunami wave had a profound impact on peoples'attitutes irrespective of cast, creed and social standing. In such a situation peoples'attitudes had very little to do with their actual behaviour.

But it is not so in an organizational environment when carrying out routine functions. A person with developed mind will have correct attitude to face numerous challenges one would encounter today.

There are several lessons for ethics in the *pañcasīla*. All five precepts cover various aspects of ethical behavior of individual. Starting from the first precept; to respect for life, acquiring of others' property, immoral sexsual relationships, telling lies, and intoxication, one could interpret all are basics in the moral goodness. However if these basics are not adhered to at every level of the society; in the family, in any organization or in any gathering, nobody can expect disciplined people and a virteuos society.

Brahmavihāras are a series of Buddhist virtues and the meditation practices made to cultivate them. They are also known as the four immeasurable. According to Buddhist teachings the four *brahmavihāras* signify the sublime or divine state of mind, namely; loving kindness or benevolence *(mettā)*, compassion *(karuṇā),* empathetic joy

(muditā) and equanimity *(upekkhā).* These four are the supreme sources of the purification of the mind. This is the Buddhist way of changing individual behavior which is of more permanent nature. Once most venerable late Agga Maha Panditha Madihe Pannaseeha Thero[34] said, 'correct the man before correcting the country'. It has become a famous quote in Sri Lanka.

The above mentioned four *brahmavihāras* discussed in the preceding chapter can be interpreted as four divine emotions and can be compared to today's emotional intelligence.

In 1995, Daniel Goleman, published the best-seller, Emotional Intelligence. In this book he showed that more than intellectual intelligence, such as I Q., what is far greater scale of a person's success is how well they deal with social and emotional issues. …. Dr. Goleman writes near the end of his book: "Great spiritual leaders, like Buddha and Jesus, have touched their disciples' hearts by speaking in the language of emotions, teaching in parables, fables and stories. Indeed, religious symbol and ritual makes little sense from the rational point of view; it is couched in the vernacular of the heart.[35]

One of the important qualities advocated in Buddhism for individual development is 'Tolerance'; tolerance of others' point of view, others' success, other religions or other ethnicities and so on.

This view was corroborated by a Philosopher[36]; 'I disapprove of what you say, but I will defend to the death your right to say it'.

The Buddha stressed the importance of this quality in the *Dhammapada*; 'Faced with success or failure one should be neither elated nor depressed'.

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[34] One of the most respected Venerable Monk lived in Sri Lanka (1913-2003)

[35] http://www. Brahmaviharas.com/, Retrieve on 25 October 2018

[36] As this was written by an English writer Evelyn Beatrice Hall in the biography of Francois-Marie Arouet known as Voltaire, some attributed it to Voltaire, a French Philosopher who lived in the 18th Century.

In this connection the doctrine of *aniccā* is important where one recognizes that all things are changing all the time. As such situation of success could be followed by failure or vice versa. A well-known English poet, Rudyard Kipling[37] supplemented the Buddhist view by declaring that 'if you could face both triumph and disaster and treat both these imposters alike you are man my son.'

It is clear from the early Buddhist teaching's presented in the aforementioned paragraphs that the Buddhist concept of individual behavior is quite different from the modern management.

4. 2. 7 Employee Discipline and *Vinaya*

Apart from some of the common traits: attitudes, values, ethics and emotions identified in the OB model, discipline has a direct bearing on the character and behavior of any individual. As the topic of the research study is centered on organizational behavior it is essential to see the influence of discipline on individual and organizational behavior. Employee discipline can be considered as the corner stone for controlling individual behavior.

The Buddhist teaching in some texts, especially in the ancient texts, are known as *Dhamma-Vinaya*. English translation though it is not comprehensive, is Doctrine and Discipline. What is expected from a Buddhist layman is to observe five precepts and they are considered to be *vinaya* rules for layman. It is often accepted that first four precepts are more of a moral nature and accepted by every society. The fifth precept, abstinence from alcohol was not addressed in other places and given the same prominence. However, by observing five precepts one can control his/her behavior and be groomed to be a disciplined person any organization or the society in general looking for.

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[37]Joshep Rudyard Kiplin (1865-1936) born in India, an English Journalist, Short-story writer, Poet and Novelist

Today organizations expect self-discipline and adopt numerous approaches to motivate employee based on financial and non-financial incentives. Still organizations can not completely do away with controlling the behavior of employees by disciplinary actions and imposing punishments. Situation was not much different even in the Buddhist era and that was why the Buddha had established a comprehensive disciplinary code known as '*Vinaya*'. Considering the importance of the topic, entire *piṭaka* has been devoted from the canonical sources of *Tipiṭaka*. This would vouch for the value and recognition given for individual behavior and the efforts taken to guide the behavior of disciples.

There seems to be a well-established disciplinary inquiry procedure including appointment of inquiry officer, leading evidence and hearing to both parties etc. The case of Kumara Kassapa Mātā[38] decided at the time of the Buddha is an example to this process.

It is seen that many disciplinary rules establish today need to be amended, modified or completely changed at regular intervals and a few after a couple of months. There are nineteen amendments to the constitution of the Democratic Socialist Republic of Sri Lanka which introduced in 1978, just 40 years ago. It is interesting to note that all the main principles of the *vinaya* or code of discipline are as valid now as they were then instituted by the Buddha way back in 2500 years ago. This is indeed a marvelous proof for the superiority of the Buddhist teaching.

As explained in the Chapter III, *Vinaya* was the discipline governing and regulating the outward life of the *Bhikkhus* and *Bhikkhunīs* who had entered the monastic order. *Vinayapiṭaka* dealt extensively of the code of discipline of both *Bhikkhus* and

[38]When other bhikkunis disparaged the bhikkuni for being pregnant and decided to disrobe her, this bhikkuni complained to the Buddha for justice. The Buddha appointed Venerable Upali to inquire into it who in turn with the assistance of Visakha to ascertain whether the bhikkuni was pregnant before or after she entered the order. It was found that the bhikkuni was pregnant at the time of she entered the order, but not aware of it. Thereafter she was exonerated of the charge in front of the assembly summoned for this purpose.

Bhikkhunīs. The *Pātimokkha* consists of two hundred and twenty-seven (227) training precepts for *Bhikkhus* and three hundred and eleven (311) for *Bhikkhunī.* Here one hundred and eighty-one (181) rules are held in common *(sādhāraṇa)* for both. *Vinaya* or *sikkhāpada* regulate the external conduct of behavior of *Bhikkhus* with a view to discipline them. This is more comprehensive than today's disciplinary procedure or code of discipline or manuals in the organizations.

Categorizing the training rules in to seven classes and establishing additional eighty-four (84) rules for *Bhikkhunīs* shows the extent to which the Buddha had paid his attention in formulating these rules. Even the gender aspect has been taken care of. There appears to be more advanced thinking than in establishing present day disciplinary rules.

Most of the *vinaya* rules focused on the future behavior with a view to guide the conduct of disciples. They are referred as training rules or disciplinary code than a procedure of punishment for offenders. It shows that more emphasis is placed on the *vinaya* rules than the disciples subjected these rules. However it too covered all the objectives of punishments include deterrence, retributivism, incapacitation, rehabilitation and restoration[39] you find in today's disciplinary procedures.

Vinaya or disciplinary rules were said to be promulgated in the twentieth year after awakening. However, during the first twenty years Buddha recited the *Pātimokkha* as advice (*ovāda pātimokkha*) every fortnight to the congregation of *Bhikkhu* and *Bhikkhunīs.* This was a code of discipline to be observed voluntarily. The important aspect here is that the Buddhist approach to organizational behavior was to let the organization grow and disciplinary rules were imposed as and when required.

Vinayapiṭaka dealt extensively of the code of discipline of both *Bhikkhu* and *Bhikkhunīs*. *Suttavibhaṅga* is the first book of the *Theravādin Vinayapiṭaka*. It is a commentary on the community rules (*Pātimokkha*). It is very interesting to note that each

[39]http://online.pointpark.edu. Retrieved 02 November 2018

rule is preceded by telling a story as to how the Buddha laid down them and then followed by explanations. It is very clear that each rule was established not only considering the circumstances under which such offence is committed but also giving a sort of advice as to one should not encounter such a situation. For example there are seven such stories presented before the final formulation of the first *Pārājikā*, the cardinal precept which prohibits sexual misconduct.

It can also be seen that the *Vinayapiṭaka* is more than a code of discipline of both *Bhikkhus* and *Bhikkhunīs*.

As mention by Holt (2015) [40] the disciplinary code not only seeks to inspire *Bhikkhu* to control volition, but also seeks to sustain the collective identity of the community by controlling, to a limited extent, the environmental consequences which follows.

Another important factor in the *vinaya* is the four types of offences dealt in the *Pārājika sikkhapada,* the highest class. By giving the same weight to both sexual intercourses of any kind and taking what is not given shows the importance of integrity of an individual according to the Buddhist teaching. Today the question of integrity of employees has created many problems and it has caused a great impact on organizational behavior.

A part of the *Nissaggiyas* meant to prevent *Bhikkhu* asking too much from their supporters in contrast to the concept of live on minimum essentials and in another way leads to building unhealthy relationship. They are definitely preventive in nature and not retributive. It is evident that the Buddhist code of discipline is more penetrative as it has addressed issues which are not subjected to any punishments but guides one's behavior and enriching value system of that person. *Bhikkhu* discipline code or *Vinaya* should be best understood as the self-control of one's inner condition. Simply it addresses all individual

[40]Holt, J. C., Discipline – The Canonical Buddhism of the Vinayapitaka, Motilal Banarsidass Publishers Pvt Ltd, Delhi, 2nd Ed. 1995.

behavioral aspects what we discussed in contemporary management and what we expect a person to possess especially while working in organizations and the society in general.

Seventy-five rules in *Sekhiyas* are, at first glance, of very minor nature, but are really important for one's character building.

In depth study reveals that the *Vinayapiṭaka* also provides for elimination of an ego-oriented mindset. It was not introduced to punish the wrong doer or a sort of negative discipline rather a constructive path leading to *Nibbāna.*

Today, code of discipline for controlling individual behavior addressed the aspect of positive discipline only to some extent. In fact, it is quite different in the case of code of discipline for *Bhikkhu* and *Bhikkhunīs* in the monastic order. It mostly focuses on positive discipline.

Nevertheless, today stern disciplinary actions are also taken according to the seriousness and the gravity of the offence. In such instances disciplinary actions ranging from simple steps of warning, extending probation and keeping under seniors' observation, and transfer to severe punishments of suspension, sacking or termination are imposed up on offenders. In the *vinaya* code too it is very much same.

In a broader perspective the Buddhist approach to discipline is progressive. The objective of punishment in Buddhism is to reform the miscreant and not to resort to revenge. The principle of tooth for tooth is deprecated in Buddhism and one should extend compassion and not hatred towards even criminals. There were many instances in the Buddhist literature where people prone to criminal activity have later significantly changed their behavior. The most popular case is the story of *Aṅgulimāla* [41] who killed 999 people

[41]Innocent and intelligent youth who was asked to kill thousand people by the teacher to destroy him.

to fulfill a false promise of the guru. Stories of *Devadatta*[42] and *Ajātasattu*[43] too vouch for it.

From the foregoing discussion it is evident and very clear that the Buddhist code of discipline has covered a broader scope and addressed behavioral aspect of individuals than what you find in modern management concepts of organizational behavior. The most crucial fact about *vinaya* is that today we are able to learn the priceless teaching of the Buddha which was protected and passed down to the present generation by the disciples who upheld and abide by the *vinaya* during the past 2500 years.

4. 2. 8 Counseling

Being self-aware and having the capability to think and feel emotions with clarity and understanding is a part and parcel of human being.[44] It is important to see whether this is true or applicable to each and every individual in the society. If so there cannot be most of the behavioral issues found in organizations today. It is a well-known fact that today organizations are finding it difficult to change or improve attitudes of individual in the same way as of enhancing knowledge and skills of people. This has been accepted by many scholars and researchers today. It may be that changing attitudes on important issues requires a broader change in a person's experience-in their life space-one which may only be achievable through significant change in his/her environment.[45] Similarly employees are faced with many psychological problems too.

Especially in a challenging and competitive environment today, employees work in a very stressful manner. Not only they are faced with numerous challenges in the organization but saddled with many issues in the personal life as well. As such there are many reported cases of depression, mental disorders and suicides etc.

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[42] A cousin of the Buddha who even tried to kill Him.
[43] King who killed his father on wrong advice of Devadatta
[44] https://www.counselling-directory.org, Retrieve on 05 November 2018
[45] https://www.psychologyinaction.org, Retrieve on 05 November 2018

As discussed in the chapter II in order to overcome such situations today some organizations have introduced counseling programs to resolve psychological problems of the employees.

Due to rapid demand for counseling several institutions including professional bodies have introduced many study programs leading to degree and postgraduate level. In spite of their involvement and contribution situation is not that healthy.

Here the Buddhist approach to counseling provides a more comprehensive solution than the modern management. It is said even the modern concepts in counseling has been influenced by the Buddhist teaching on counseling.

Quek, J.[46] in her research study mentioned that, "it is remarkable that the early psychologists like Carl Jung, William James and Robert Thouless recognized the Buddha's approach to psychotherapy at a time when many of the Buddhist texts had not yet been translated into English……It has been suggested that Freud also had been influenced to some extent by Schopenhauer's writings on Buddhism.

Today in the context of organizational behavior, main objective of counseling is to assist employees in overcoming their concerns, strengthen them and build confidence to cope up with stressful situations. This is a solution for any given situation provided that it would be brought to the notice of authorities or noticed by them. If the requirement of counseling goes unnoticed or the counseling process is unsuccessful then the behavior of the person concerned would be undesirable and not acceptable to the organization.

Prime objective of the Buddhist counseling is to solve the problem of suffering permanently and show the path for *'Nibbāna.'* Buddhist counseling is a process of reducing

[46]Quek, J. (2007), 'The Buddha's Techniques and Practice of Counseling as depicted in the Pali Canon, KepMedia International Pte Ltd., Singapore, 1st ed., p.302

suffering in individuals using wisdom and interventions from Buddhism, which aims to train the human mind to attain a state of equanimity, joy, and liberation.[47]

Be that as it may, the short-term objective of the Buddhist counseling is to solve problems related to individuals or groups applying Buddhist techniques. In fact, the Buddha has spent all 45 years of Buddhist hood in helping people to get rid of all kinds of problems or counseling them to overcome those issues.

The main difference between the Buddhist counseling in the canonical sources and the modern western concepts of counseling is that the Buddhist counseling addresses the root cause or *hetu* of the problem while modern concepts focus on the outcome or *phala* of the problem.

There are more than hundreds of *suttas* found in the early Buddhist canonical sources addressing counseling by the Buddha. In that process the Buddha not only counseled the person concerned but advised in general for both disciples and the lay people to change their behavior.

There are three widely quoted and extreme cases of counseling in the early Buddhist teachings. They are the stories of *Kisāgotami, Patācārā* and *Aṅgulimāla*.

Both *Kisāgotami* and *Patācārā* were desperate and almost out of mind due to the bereavement of their loved ones.

Aṅgulimāla once a very intelligent and obedient student became hostile and killed 999 people to get fingers to make a finger necklace as advised by the teacher.

In all three cases the Buddha using different techniques of counseling and made them realize the plight they were in. Later they changed their behavior completely and entered the monastic order. These stories show the standards of the Buddhist counseling and the impact on human life.

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[47]https://www.researchgate.net, Retrieve on 05 November 2018

4. 2. 9 Meditation

Today most important and valuable resource of any organization is the human resource or employees. In such a scenario organizations depend very much on its employees and expect a lot from them. The most important aspect here is how employees could cope up with this work pressure and what attributes they should possess to be successful. On the other hand, how organizations can provide the anticipated conducive environment for employees to realize their full potential. This is one of the challenges in modern organizations. In this regard organizations have developed variety of solutions including monetary and non-monetary rewards such as local and overseas training, facilities for higher studies, outward bound training, fully paid weekend packages and foreign trips etc. However it appears that such programs have not paid full dividends.

In the meantime, some employees experience stress and anxiety from time to time due to workplace demands. Stress is defined as any demand place on your brain or physical body. When there is so much of stress, a few who could not cope up with stress end up with mental disorders and depression. In order to avoid such situations a large number of people especially most of the professionals holding very senior positions have got in to meditation.

Many psychologists define mindfulness as a state of non-distraction characterized by full engagement with our current task or situation. Mindfulness is also thought to help with depression and stress. The practice of mindfulness and concentration brings insight. *Vipassanā* meditation or generally known as ‘insight meditation’ uses *sati* (mindfulness) and *samatha* (serenity).

There are hundreds of leading meditation centers functioning in Sri Lanka and contributed substantially to Buddhist meditative practice.

Novak Djokovic the 12-time Grand Slam tennis champion said that he is striving constantly to improve as a person and player, and meditating in this regard.[48]

It is revealed that many schools in all over the world including the USA, South Korea, Australia, United Kingdom and Netherlands have incorporated 'Transcendental Meditation' in to their curriculum.

"The reasons why schools with curricular 'Transcendental Meditation' practice have high achievements in academics and extracurricular activities can be related to two main factors. First, 'Transcendental Meditation' practice reduces stress. When students are less stressed they naturally learn and behave better. Second, 'Transcendental Meditation' practice improves brain functioning, making the studies much easier."[49]

In terms of organizational behavior, society can be considered as the largest or macro organization. A duty of a Buddhist society is to encourage virtuous conduct of people and provide them with the appropriate environment and conditions for it.

Today the government and voluntary organizations are taking a lot of steps to reform criminals in prison enabling them to change their behavior to lead a decent life when get back to the society. One of the steps adopted by the parties is to draw their attentions to the Buddhist teaching and especially the meditation practices. There are many Sri Lankan experiences in this regard. Apart from that there are two cases reported in India and Britain too.

A case worthy of emulation for reforming criminals was undertaken in South India by one Kiran Bedi[50] who is a lady head of a prison. She has conducted meditation for prisoners. It has been reported that she has visited Sri Lanka and conducted a short meditation course for prisoners in Colombo too. The other case being, Venerable Ajahn

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[48]http://thenational.ae>tennis, Retrieve on 11 November 2018

[49]https://tmhome.com>benefits>schools-p., Retrieve on 11 November 2018.

[50]https://en.m. Wikipedia - Kiran Bedi, a Police Officer later attached to the Delhi Prison as Inspector General introduced several reforms at Tihar Jail and presently the Lieutenant Governor of Puducherry., Retrieve on 15 November 2018

Khemadhammo[51], an English Monk ordained in Thailand, has engaged in teaching the practice of *Dhamma* to prisoners.

A well-known psychologist, Ken Wilber[52] in his book "Transformation of Consciousness" recognized the value of meditation and states that the Buddhist meditation is the only way to reduce stress.

Another American Professor of Medicine Dr. Jon Kabat-Zinn teaches meditation techniques and stressed that meditation helps people cope up with stress, anxiety, pain and illness. The stress reduction program created by Kabat-Zinn, mindfulness-based stress reduction (MBSR) is offered by medical centers, hospitals and health maintenance organizations in America[53].

Today we are living in an ever changing world. People should be proactive and need to respond to this changing environment positively. As such one should not cling to the traditions, customs, manners, habits and beliefs introduced and practiced many centuries.

All aspects of the Buddhist teachings on meditation and mindfulness are based on the teaching in the *Satipatthānasutta.*[54] It is appeared in the *Mahāparinibbānasutta* too.[55] It has been proved and accepted by even western scholars that the practice of meditation improves medical conditions such as high blood pressure, increased heart rate, increased cholesterol, excessive fatigue, depression and stress etc.

The connection between Buddhist psychotherapy, counseling and meditation has been discussed and practiced in many a psychotherapy circles today. Although earlier

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[51]https://en.m. Wikipedia – Ven. Ajahn Khemadhammo began Buddhist prison chaplaincy work in 1977 and continues to visit prisons and teach meditation., Retrieve on 15 November 2018

[52]American writer on transpersonal psychology born in 1949

[53]https://en.m.wikipedia – Jon Kabat-Zinn, Retrieve on 15 November 2018

[54]M. 10: Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p.145-155

[55]D. 16: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 231-277

psychotherapists considered meditation as a totally useless exercise, a new generation of psychotherapists and counselors in Europe and in the States has discovered its relative benefits for curing both physical and mental ailments.[56]

The systematic cultivation of right mindfulness as taught in the *Satipaṭṭhānasutta*, provides the most effective method of training and developing the mind not only for realizing the ultimate goal of *Nibbāna,* but right frame of mind for daily tasks.

In this complex world individuals have to face numerous problems that eventually make life is stressful. Similarly, in organizational environment too employees are faced with many challenges including fear of job security and under tremendous pressure and stress in performing their job functions. In this context Buddhism provides the answer with mental calm and development. However, stress is caused, it has been proven that meditation helps to reduce it. In recent years Americans have begun to read more about the Buddhist doctrine and started practicing meditation. This was corroborated by Dr. Walpola Piyananda Thero,[57] Chief Abbot of Dharma Vijaya Buddhist Vihara, Los Angeles, USA in an article as follows:

The Stress Reduction Clinic at the University of Massachusetts states that meditation is the only way to reduce stress.

In today's complex business environment it will be a challenge for the management to provide guidance and facilitation to maintain the equilibrium of the mindset between rapidly advancing technology and the understanding of the human cognition. Therefore it is necessary for managers to enhance their concentration and cope up with the anticipated stress. This may be considered as one of the reasons that there is a growing demand for mediation among professionals not from this part of the world, but from the developed western countries as well.

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[56]Quek, J. (2007), 'The Buddha's Techniques and Practice of Counseling as depicted in the Pali Canon, KepMedia International Pte Ltd., Singapore, 1st ed., P. 24

[57]Piyananda. W. (Thero), 'Americans Find Guidance in Buddhism', Mettavalokanaya, Mettavalokana Buddhist Publication Centre, Sri Lanka, 8th edition.

As discussed in the previous chapters and according to the OB Model presented, organizational behavior is the interface between the individual and the organization. In this context, healthy physical and mental condition is a prerequisite of the individual. It is evident from the foregoing discussion that the Buddhist teaching has addressed all these aspects and it provides a comprehensive and holistic approach for organizational behavior. The salient feature of the Buddhist approach to any subject is through experience.

4. 2. 10 Organizational Behavior

Organizational Behavior (OB) is the study of human behavior in organizational settings, the interface between human behavior and the organization and the organization itself. According to the OB model developed by the researcher, there should be a proper interaction and positive relationship between human behavior and organizational culture. In developing this model, under human behavior five criteria namely attitude, values, ethics, emotions, and culture and under organizational culture four factors namely vision, management philosophy, goals, and cuture have been identified after comprehensive literature review of management. In this connection selected areas in the Pali scriptures have been reviewed in depth to ascertain to whether the Buddhist teaching has contributed for OB model proposed by the writer and if so, to what extent.

An the preceding paragraphs individual behavioral attributes were discussed and factors relation to organizational culture will be dealt in the following paragraphs.

An important influence on organizational behavior is organizational culture, which is programmed way of seeing derived from belief and values. It is possible to say that western and eastern ways of seeing differ, as do the cultures of different nations. Organization culture is very important as it affects motivation through prefernces for extrisic or intrinsic motivation.

Culture is often difficult to grasp but could be described as the corporate attitude. Often employees in an organization are unaware of the culture and how this

influences their personal attitude and behavior. This is why culture is one of the most difficult things to change. It is 'soft' you can't see it, you can't touch it, you know it's there, you can get bogged down in it and unable to move, it can stop a change program in its tracks. It is something to be taken seriously if you want your change program to succeed, it would seem that the most common approach is to ignore it and hope that it will go away or change by itself.

Kūṭadantasutta[58] suggested in addition to employing workers according to their skills, meals to be provided. Today organizations are very much concerned about what the Buddha said 2500 years ago. One of the HR functions of the organizations is to create job specifications and job descriptions in order to select the right person and assign work acoording to his skills.

Although the Buddha identified the necessity of providing meals, only a few organizations have addressed this issue. They started providing meals for various resons such as to satisfy their foreign buyers and show them how much they are concerned for employees, to get the maximum out of workers as they may take a long time if they have to go out for meals, to retain employees and to make their package more attractive especially for the manual workers. Also there are a few organization who really do this geneuinely. For whatever reasons when the organization act in this manner, it will add value to organization culture.

Another important aspect in organizational behavior is building healthy relationship with others. In today organizations' industrial relations is a buzz word. The Buddha discussed the requirements of favorable relationships in the *Aṅguttara nikāya Catukkanipāta*[59] and presented four means of sustaining a favorable relationship; they are

[58]D.5: Walshe, M., A Translation of the Dīgha Nikāya, Wisdom Publications, Boston, 2012, p. 133-141.

[59]A. 4. IV. 31

giving, endearing speech, beneficent conduct, and impartiality. It is very interesting to see to what extent and how many organizations practice these concepts.

It is interesting to note that some of the issues addressed by International Organizations such as UN to safeguard human rights had been identified and guided the human behavior through *pañcasīla* etc, by the Buddha 25 centuries ago.

The United Nations (UN) announced the following seventeen Sustainable Development Goals[60] (SDG) in 2015 under 'the 2030 Agenda for Sustainable Development'.

i. No Poverty
ii. Zero Hunger
iii. Good Health and Well-being
iv. Quality Education
v. Gender Equality
vi. Clean Water and Sanitation
vii. Affordable and Clean Energy
viii. Decent Work and Economic Growth
ix. Industry Innovation and Infrastructure
x. Reduced Inequalities
xi. Sustainable Cities and Communities
xii. Responsible Consumption and Production
xiii. Climate Action
xiv. Life Below Water
xv. Life on Land
xvi. Peace, Justice and Strong Institutions
xvii. Partnerships for the Goals

[60] https://www.un.org, Retrieve on 18 November 2018

Former Secretary General of the UN Ban Ki-moon said, the 2030 goals 'address the requirements for all humanity to be able to live decent life free from poverty, hunger and inequality, with all men and women, girls and boys able to develop their full potential. They commit all of us to be responsible global citizens, caring for the less fortunate, as well as for our planet's ecosystems and climate action on which all life depends.'

It is very interesting to see to what extent the Buddhist teaching had addressed the above issues. It is also surprised to note that the Budha had identified almost all and provided solutions 2500 years ago.

As mentioned above, SDGs should be considered as pre-requisites especially for any organization or the society in general. Today we live in a well developed advanced world. Entire world is considered as a 'Global Village.' Many barriers have been broken with the advancement of technology. A person can contact another within a fraction of a second and can reach anyone who lives in another part of the world within 24 hours. Then one may wonder why UN is talking about the 2030 Agenda for Sustainable Development and identified 17 SDGs. The main reason is the imbalance in development and discrimination that had taken place over the last few centuries.

In *Andhasutta*[61] the Buddha had addressed it and discussed about two fold development. The Buddha emphasised the importance of the balance betweeen the financial developemnt and the moral development.

In *Kosambiyasutta*[62] the Buddha said that when a person consumes wealth only by himself without sharing with others social unrest generates through jealousy and ill

[61]A 3.29: Bhikku Bodhi., A Translation of the Aṅguttara Nikāya, Wisdom Publications, Boston, 2009, p. 224-225

[62]M. 48 Bhikku Nanamoli, Bhikku Bodhi., A Translation of the Majjhima Nikāya, Wisdom Publications, Boston, 2012, p. 419-423

will which ultimately result in theft and ciminal acts. This is exactly hapenning today among countries and among people.

In the *Cakkavattisīhanādasutta*[63] the Buddha explained further consequences of mal distribution of resources and stressed that the poverty resulted due to discrimination is the main cause for immorality and crimes.

In the *Sāmaññaphalasutta*[64] and *Vanaropasutta*[65] the Buddha emphasized the importance of protecting the environment.

It can be argued that if the development taken place had been in consistence with what the Buddha had taught there would not have been any requirement for the United Nations to come out with the 2030 Agenda for Sustainable Development.

Today organizational environment is undergoing many changes due to various reasons. Twenty First Century Organizations have to comply with new statutory requirements, demands from all stakeholders including the customers.

Traditionally businessess have assessed their performances against one bottom line; the financial aspect or the profitability. However in the last few decades many organizations moved beyond this and started to assess their performance against other factors. Organizations should incorporate concepts such as 'Triple Bottom Line' and concentrate on the Economic, Social and Environmental factors, Employees.[66]

Today every organization need to focus its attention on Human Rights, Sexsual Harrasement, and Corporate Social Responsibility (CSR) etc.,. The above mentioned issues were dealt in the Buddhist teaching extensively.

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[63]D.26. PTS: D iii 58
[64]D.2: PTS: D i 47
[65]S. 146
[66]In 1981, Freer Spreckley first articulated the Triple Bottom Line in a publication called 'Social Audit-A Management Tool for Co-operative Working'. Business writer John Elkington claimed to have coined the phrase in 1994

The Constitution of the Sri Lanka has provided for Fundamental Rights in the Chapter III and elaborated on the following Fundamental Rights of people.

i. Freedom of thought, conscience, and religion
ii. Freedom from torture
iii. Right to equality
iv. Freedom from arbitrary arrest, detention and punishment, and prohibition of retroactive of penal legislation
v. Freedom of speech, assembly, association, movement etc.

It is very interesting to note that 2500 years ago Buddha had identified most of the above mentioned issues and come out with permanent solutions.

Addressing the issue of freedom, the Buddha said, "Just as in the great ocean there is but one taste-the taste of salt-so in this Doctrine and Discipline (*dhamma vinaya*) there is but one taste-the taste of freedom". The concept of freedom was well presented in the *Kālāmasutta.*[67]

Bhikkhu Bodhi in one of his essay's, 'The Taste of Freedom', writes that; If one practices the *Dhamma* to a limited extent, leading a household life in accordance with righteous principles, then one experiences in return a limited measure of freedom; if one practices the *Dhamma* to a fuller extent, going forth in to the homeless state of monkhood, dwelling in seclusion adorned with the virtue of a recluse, contemplating the rise and fall of all conditioned things, then one experiences a fuller measure of freedom. This shows that how practical and useful the *Dhamma* for lay people and they can enjoy and experience the benefits such as freedom to a certain extent.

It should be worth mentioning that the Buddhist management concepts preached by the Buddha more than 25 decades ago as presented in the chapter are much

[67]A.3.65 PTS: A i 188

more in line with modern management principles and still valid. In respect of organizational behavior, the Buddhist preaching gives a holistic picture. The Buddha had always considered the macro situation and addressed issues pertaining to the entire society. As such the Buddhist approach to organizational behavior is more comprehensive than the contemporary management thought.

Chapter V

Conclusions and Suggestions

This chapter discusses the conclusions and suggestions derived from the whole study.

5.1 Conclusions

The present world has become more inclined towards material progress. All technological developments and advancement of science are aimed at accelerating material progress. In this context measures taken to develop people and improve human behavior has not got the attention of the authorities, nor received the equal treatment given to other areas such as economic and infrastrucuture development. It has also been noted that since there is no concerted effort all measures taken up to now is inadequate as well.

5.1.1 Buddhist Management Concepts

One of the most interesting points worth mentioning is that the contemporary management concepts discussed in the Chapter II have been developed over the last few centuries consequent to tireless efforts and the significant contribution from thousands of academics, scholars, and practicing managers. Most of them are full time paid professionals engaged in academic and research studies with access to all modern amenities including advanced technology. In contrast most of the Buddhist concepts presented in the Chapter III were obtained from the canonical sources which were considered as the teaching of the Buddha. One should analyse or closely study how the Buddhist management concepts found in canonical sources have been developed and

its acceptance by people. The salient feature is that the Buddhist management concepts has been accepted today by people in its original form even after 2500 years. It is interesting to note that various scholars especially from the western countries and United States of America have been studying the Buddhist teaching on management in depth and proved the validity of them in todays' context. This has added more vaule to the Buddhist teaching especially to the philosopical aspect of it.

5.1.2 Organizational Behavior

It is also noteworthy to mention as presented in Chapters III & IV, that the Buddhist perspective on organizational behavior is something beyond the organizational working enviornment. The Buddhist teaching found in canonocal sources addressed isuues not only within the organiztion and but in the external environment as well. The Buddhist teaching on economic and environmental factors has provided answers to most of the issues discussed in analysing the external environmental under concepts such as PEST (political, economic, social and technological). Out of '*tipitaka'*, entire *vinaya pitaka* has been devoted to address issues pertaining to both individual behavior and the organization. The Buddhist teaching has also provided answers to all aspects of life including the family life. Unique feature of the Buddhist teaching on organizational behavior is that the solution provide by the Buddha is relevant and appropriate for an situation and for all seasons. The Buddha always had a holistic approach and focused on the big picture.

5.1.3 Individual Behavior

In the preceding chapter the modern management concepts and the Buddhist teaching on individual behavior have been discussed in detail. When compared it was evident that the Buddhist perspective is more focussed on changing the behavior of person permanently by disciplining the person and inculcating attitudanal change. This was accepted and justified by various contemporary scholars who studied canonical sources in depth. It has been proved beyond doubt that once all five senses are controlled

or tamed, behaviour of individuals would be disciplined and acceptable to any environment or society.

5.1.4 Employee Discipline

It is very interesting to understand the mechanism for controlling the behavior of individuals in the modern world. Although a lot of emphasis is placed on positive discipline, controlling the behaviour by punishments is not totally excluded. The malady of indiscipline afflicts all stratas of the community. In most of the organisations a code of discipline is a part of the administrative or human resouce manual. One of the salient features here is that the code of discipline is always based on a set of rules in line with the labour laws practised in the country.

Necessity for a code of discipline was first realized by the Buddha and it is important to see how comprehensive are the *'vinaya'* rules promugulated by the Buddha 25 centuries ago. In establishing *vinaya* rules the Buddha had focused more on morality than the legal aspect of it. It has been observed that the Buddha had stressed the importance of observing *sīla* and refered to the highest category of disciplinary rules (*Pārājika sikkhāpadas*) in no less than sixteen *suttas* of the *Dīgha* and *Majjhima nikāyas*. On the other hand, the Buddhist disciplinary code for lay people is also an elaboration of *pañcasīla*. As such it is evident that *sīla* being constitute of the norm upon which Buddhist discipline is based for both disciples and lay people.

Another important aspect of the Buddhist discipline is that it is more concerned with fulfilling the intent or sprit of the law than just abiding by the literal letter of the law. A good example is the story of a *Bhikkhu* having intercourse with a monkey mentioned in the paragraph of 3.2.3. In this instance it was considered that the *Bhikkhu* has violated the spirit of law.

5.1.5 Organizational Culture

It should be emphasized that the Buddha had on many occasions given us the necessary guidelines for the proper conduct of ourselves for achieving a state of calm and social harmony. Once this is achieved in general, working environment will be very conducive for everybody and industrial relations within the organization will be improved immensely. This will in turn result in improving the organizational behavior. Among many teachings, cultivation of the four *Brahmavihāra* comprising of *Mettā* (loving-kindness), *Karuṇā* (compassion), *Muditā* (sympathetic joy) and *Upekkhā* (equanimity) should be taken note of, understood and practiced by each one of us. It would not only enable us to improve the interface between human behavior and the organization and the organization itself, but also to mold our lives in accordance with the Buddhist teaching.

5.1.6 Management Philosophy

There is no doubt that the philosophy of the Buddha is of great relevance to modern thought and the modern world. Existence of the monastic order established 2500 years ago itself vouched for the soundness of the Buddhist management philosophy. As discussed even some of the Multi-National Companies with sound management policies could not survive and wind up in the present competitive environment. Researcher has also attempted to see to what extent the Buddhist preaching is practiced in Sri Lankan organizations' and how successful they are. There are only a few organizations in the country which are known for applying and practicing Buddhist management concepts and most of them are very successful organizations. Among them Wijaya Group of Companies, a fabric and readymade garment retail shop network under the brand name of 'CIB' and D. Samson Industries, footwear manufacturer operating under the brand name of 'DSI' are two of the most successful companies with more than 2000 employees.

As mentioned earlier Sri Lanka has been identified as one of the few countries in which *Theravāda* Buddhism prevailed. In fact, main religion in Sri Lanka is Buddhism and 70% of the population is Buddhist. Today we have completely neglected

our spirituality and morality. This is where the crux of the problem lies. The Buddha had lucidly explained that real human progress is material progress appropriately tinged with spiritual and moral qualities. It is alarming to see how the Buddha explained the importance of sharing the wealth to avoid social unrest which generates through jealousy when one consumes wealth only by himself without sharing with others and when the wealth is not shared, how disparity among people, between rich and poor, get widened. Today most of the developing countries including Sri Lanka is finding difficulty to address the disparity among rich and poor inspite of introducing various fiscal policies. It is now important to see whether, as a nation, we have realized our full potential, if not, made a steady progress, or be hopeful of achieving our objectives. Researcher is pretty sure that answers to all of them would be negative. In such a situation isn't it better to see where it has gone wrong and look into to the possibility of starting from where we have left. Going back to roots does not mean reverting to primitiveness or to the 'stone age'. Rather it has to do more with establishing ourselves on our religious, cultural and social values.

It is evident from the discussion in the Chapters IV & V, Buddha's teaching can be considered as the most viable solution for the emerging issues in the modern world. The main objective of the Buddhism is to redeem individuals from suffering, ie., to realize supreme bliss of '*Nibbāna*'. Still the Buddhist teaching, if understood and parctised properly, is the only solution for the present day crisis.

Interestingly developed countries in the west and in the east though most of them are not Buddhist countries, secret of their success is adherence to moral principles and respect for human values despite less concerned for spiritual qualities. Nevertheless scholars and learned people in the developed countries have now realized that there is a limit for such achievements and inclined for following Buddhist philosophy.

5.2 Suggestions

In rapidly changing world, it will be a challenge for the organization to maintain the equilibrium of the mindset between rapidly advancing technology and the understanding of the human cognition. As such it will be a professional imperative for employers to change and shape the attitude of the workforce in order to create a conducive mindset and values among people. This is not only a challenging task but also a difficult exercise that cannot be initiated at the organizational level.

As discussed in the preceding chapter, the Buddhist teaching had addressed the issue of changing the attitude of people at all levels. This has not only been accepted by the people in the countries of our region who are devoted Buddhists but by the intellectuals and professionals in the western and other developed countries too.

In Sri Lanka Buddhism being the religion of the majority of the citizens, Buddhist teaching can play a significant role in changing the behavior of people. As such Buddhist teaching should be taken in to consideration in conducting programs for improving soft skills of people. Initiatives should be taken at the highest level and such programs should be conducted at National level, Organizational level, and Individual level. Authorities should pay more attention on improving soft skills of childern from the begining of their carrier in education and incororate them in the school curiculam and in Dhaham Pasel (Sunday Religious Classes)

Implementation of a program of this magnitude would be a very challenging task. Developing programs, process of implementation and continous monitoring are essential pre-requisites. As such further studies in this area and operationlisation of a program of this nature would be very important and interesting area for a researh study which would be of immense value to the nation.

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Biography

Name:	Padmasiri Ranawakaarachchi
Date of Birth:	October 8, 1958
Date of Ordained as Novice:	Not Applicable
Date of Higher Ordination:	Not Applicable
Nationality:	Sri Lankan
Present Address:	No.116/6,Isuru Uyana, Piliyandala, Sri Lanka
E mail:	dgpadmasiri@gmail.com
Educational Background:	Master of Business Administration
	Post Graduate Diploma in Buddhist Studies
Professional Background:	Former General Manager-Lanka Ceramic Plc.
	HR/Management Consultant
	Director - Employees Trust Fund Board
	Director- Lanka Salt Ltd.
Extra Activities:	President - Sri Lanka Institute of Training and Development (SLITAD)
	Trustee - Eye Donation Society of Sri Lanka
	Board Member - Colombo Young Members Buddhist Association (YMBA)
	Member - Finance Commission of Sri Lanka Red Cross Society
	Past President - Central Colleges of Past Pupils Association of Sri Lanka
	Past District Governor/Past Multiple Council Chairperson - Lions Clubs International